

H. Mon. 217 2.

T H E
HISTORY

OF THE
Antient ABBEYS, MONASTERIES, HOSPITALS, *Cathe-*
dral and Collegiate CHURCHES.

BEING TWO
ADDITIONAL VOLUMES
T O

Sir *WILLIAM DUGDALE*'s
Monasticon Anglicanum.

C O N T A I N I N G

The Original and first Establishment of all the Religious ORDERS that ever were in *GREAT-BRITAIN*; being those of the *Benedictins*, *Cluniacks*, *Cistercians*, Regular Canons of *St. Augustin*, *Carthusians*, *Gilbertins*, *Trinitarians*, *Premonstratenses*, and Canons of the Holy Sepulchre, treated of in the *MONASTICON ANGLICANUM*: As also of the *Franciscans*, *Dominicans*, *Carmelites*, *Augustinian Friars*, Regular Canons of *Arroasia*, *Brigittins*, Monks of *Fontevraud*, of *Savigni*, and of *Tiron*, *Crouched Friars*, *Friers of Penance*, or of the *Sack*, and *Bethleemites*, not spoken of by Sir *William Dugdale*, and Mr. *Dodsworth*.

The **FOUNDATIONS** of their several *MONASTERIES*.

A very large COLLECTION of many hundreds of Grants and Charters belonging to them, besides several thousands abridg'd.

The final SUPPRESSION of all those Places, with some Account of the manner how their vast Lands and Possessions were dispos'd of.

T H E R E A R E A D D E D

CATALOGUES of the Abbats, and other Superiors of those religious Houses, and of all Persons eminent, and distinguish'd for Piety, Learning, and other Accomplishments, in the several Orders; with short Lives of as many of them as have been transmitted down to us.

Collected from above Two hundred of the best HISTORIANS extant, and from antient Manuscripts in the *Bodleian* and *Cotton* Libraries, and many more in the Hands of learned ANTIQUARIES, and other curious Gentlemen, whose Names may be seen in the *Preface*.

Adorn'd with a considerable Number of *Copper-Plates* of the several Habits of the religious Orders, the *Ichnographies* of Cathedral and Collegiate CHURCHES, and the Ruins of sacred Places destroy'd, or gone to Decay, and Prospects of others that are still standing.

By **JOHN STEVENS**, Gent.

V O L. II.

L O N D O N:

Printed for *Jos. SMITH*, *Tho. TAYLOR*, *Luke STOROE*, *John SENEX*, *W. TAYLOR*,
T. MEIGHAN, *J. BATLEY*, *AND. JOHNSTON*, *W. BRAY*, *R. KING*, and *Tho. COX*.

MDCCXXIII.

THE
HISTORY
 OF THE
 Ancient Abbeys, Monasteries, Hospitals, Car-
 tual and Collegiate Churches,
 BEING TWO
ADDITIONAL VOLUMES
 TO
 Sir WILLIAM DUGDALE'S
Monasticon Anglicanum.
 CONTAINING

The Original and first Establishment of all the Religious Orders
 that ever were in GREAT-BRITAIN; being those of the Benedictine, Cistercian,
 Regular, Regular Canons of St. Augustine, Carthusian, Gilbertine, Trinitarian,
 Premonstratensian, and Canons of the Holy Sepulchre, treated of in the Monasticon
 Anglicanum: As also of the Franciscan, Dominican, Carmelite, Augustinian Friars,
 Regular Canon of St. Augustine, Brigittine, Monks of Fontevraud, of Savigny, and of
 other, Countess Priests, Priests of Penance, or of the Stick, and Hospitallers, not men-
 tioned by Sir William Dugdale, and Mr. Dodsley.

THE FOUNDATIONS of their several Monasteries.

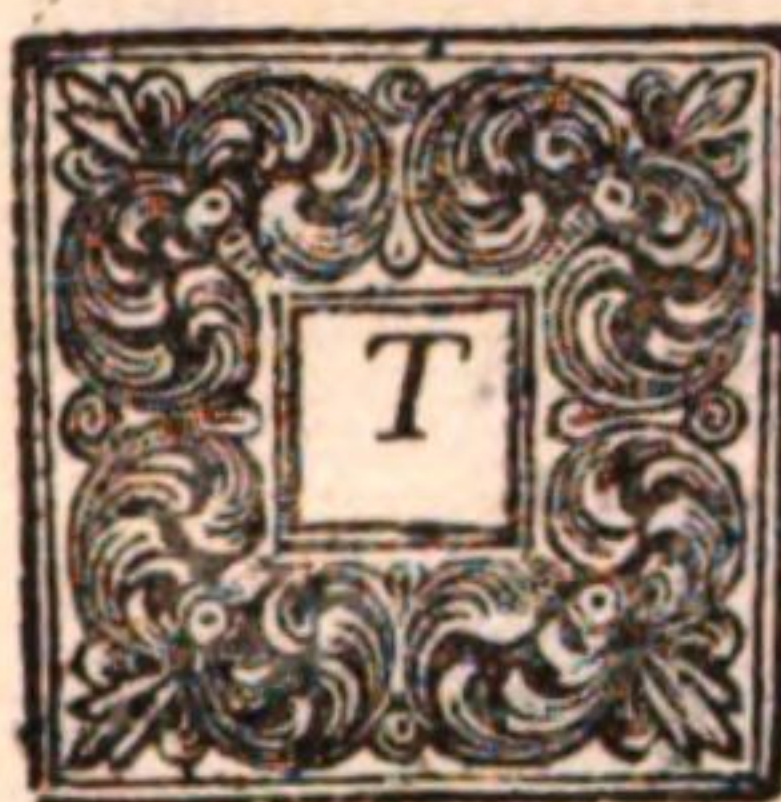
A very large Collection of many hundreds of Grants and Charters belonging to them,
 besides several thousands shew'd.
 The first Description of all those Places, with some Account of the manner how their
 first Lands and Possessions were disposed of.
 THEIR ABBOTS AND
 A full Account of the Abbots and other Superiors of those religious Houses, and of all Per-
 sons eminent, and distinguished for Piety, Learning, and other Accomplishments, in the several
 Orders; with short Lives of as many of them as have been transmitted down to us.
 Collected from above Two hundred of the best Histories extant, and from ancient Ma-
 nuscripts in the British and other Libraries, and many more in the Hands of learned
 Antiquaries, and other curious Gentlemen, whose Names may be seen in the Preface.
 Adorn'd with a considerable Number of Copper-Plates of the several Habits of the religious
 Orders, the Remains of Cathedral and Collegiate Churches, and the Ruins of sacred
 Places destroyed, or now in Decay, and Prospects of others that are still standing.

By JOHN STURGEON, Gent.
 VOL. II.
 LONDON:
 Printed for J. G. Smith, in Pall-mall, near St. James's Church, and for J. Taylor,
 T. Mearns, J. B. Roper, and J. Johnson, in Strand, W. R. King, and T. Cox,
 in St. Paul's Church-yard.





THE PREFACE.



THE Author of the French History of all Religious and Military Orders, in the Preface to his third Volume, tells us, it is impossible that a Work so large as his is should be altogether exempt from some Mistakes; and therefore he repeats what he had before declar'd, that whensoever he shall be convinc'd of any Error, he will most readily and publicly acknowledge it. Something to the same effect has been said in the Preface to the first of these two Additional Volumes to the *Monasticon Anglicanum*; and it is again here repeated, because some Persons are either apt to forget, or perhaps not willing to remember what they have read before. The Compiler of these two Volumes does not pretend to be privileg'd from Oversights above other Men; nor can he be obliged to answer for every thing he copies from others, as he could not live in all Ages and Places, to verify all that he finds written, and delivers upon such Authority as he found it. Nor is all that every one disbelieves, or does not like, to be immediately rejected as false, and an Imposition on the Publick: Those who set up for Judges ought in the first Place to be well qualified, and then to endeavour to lay aside all Prejudice; for where that prevails, little Regard is to be had to their Decisions: All possible Care has been here taken to be exact and correct; so that if any thing be found amiss, it has been the Effect of Oversight, not of Design. As the whole Work consists of Transcripts, either from MSS. or printed Books, the Errors, it is likely, may be verbal or literal; and those the Performer may be charg'd with, tho' indeed it ought to be in a charitable manner, considering the Difficulties that sometimes occur in the reading of all sorts of MSS. But as for the Contents, the Matter or Subject, nothing can be justly imputed to him, who is only a Transcriber. What unreasonable Objections have been started against him before the Publication of the first Volume, he has there sufficiently answer'd; but since it came abroad into the World, he has heard less

Fault found with it than before, and even that little very trivial, and consequently not worth taking notice of.

All the Religious Orders that ever were in England are now distinctly treated of; and it is hoped, that scarce any Monastery has escap'd the diligent Search that has been made to render this Work compleat as to those Particulars. It is a Misfortune that some Persons who were very free at first in promising their Assistance in procuring of MSS. have prov'd more slack in the Performance than might have been reasonably expected, and others who could have afforded considerable Helps have refus'd them. What Motives they had for so doing need not be taken notice of, tho' it is easy to guess, and something to that purpose has been mention'd in the Preface to the first of these two Volumes. Be that as it will, they have robb'd themselves of the Honour of contributing towards the Satisfaction of the Publick; and what is still worse, there is sufficient Reason to believe, that some have had no other Motive than an unjust Prejudice conceived against the Compiler; and that for the most part only upon the uncharitable Insinuations of Persons who had not the least Knowledge of him. He could name Particulars who have exerted themselves in this Practice of giving and receiving such malicious Informations; but they have done themselves the greatest Wrong, and if their own Consciences do not check them, they are the more to be pity'd. Due Acknowledgment has been made in the former Preface to most of those worthy Gentlemen who have generously lent their Hands to promote this Undertaking; but there are two, who since the publishing thereof have favour'd it in a most signal manner, viz.

The Right Rev. Father in God Dr. Adam Ottley, Lord Bishop of St. David's, a Prelate of such singular Christian Meekness, Candor and Courtesy, as gains him the Affection and Respect of all that have the Honour of applying to him. His Character is far above the Reach of

The P R E F A C E.

of my Pen, and his Modesty such, that to speak his due Praise would be disagreeable to him.

Mr. Francis Taylor, Fellow of University College in Oxford, has approv'd himself my most singular Friend, as well as a zealous Promoter of what he thought this Work might produce to oblige the Publick, having most industriously procur'd MSS. and endeavour'd to incline others to give some Assistance towards the advancing of these Volumes: A Favour ever to be acknowledg'd.

Having no more Benefactors to add on the Account of MSS. I shall conclude with the Names of some few Subscribers omitted, or mistaken, in the List affix'd to the first of these Volumes. They are

His Grace the Duke of Montrose.
His Grace the Duke of Gordon.
The Right Hon. the Marquis of Caermarthen.
The Right Hon. the Earl of Pontefract.
The Right Hon. the Earl of Aberdeen.
The Right Hon. the Lord Carmichael.
The Right Hon. the Lord Forrester.
The Right Hon. Gerald Lord Kingsale, and Lord Courcy of Rynereone.
The Right Hon. Richard Lord Viscount Fitz-Williams of Merion, and one of His Majesty's most honourable Privy-Council in Ireland.
The Right Hon. Robert Dundas, Esq; Lord Advocate for Scotland.
Sir Edward Blunt, of Mauley in Worcestershire, Bart.
Sir John Gonson, of the Inner-Temple, Kt.
Sir Patrick Johnston.
Sir James Campbell, of Arkinleys, Bart.
Sir Hans Sloan, Bart. M. D.
Sir Antony Westcomb.
Right Hon. James Johnston Esq;
Hon. James Haldane Esq;
Hon. J. Collet Esq; late Governor of Fort St. George.
Hon. Col. Robert Monroe.
Hon. Col. Charles Matthew.
Hon. William Frazer Esq;

Alexander Brodie, of Brodie, Esq;
D'Oyly Michel, Esq;
Thomas Agnew, Esq;
Walter Cary, Esq;
John Elphinston, Gent.
Robert Holford, Esq; Master in Chancery.
Henry Cunyngham, of Balquhan, Esq;
James Grant, of Grant, Esq;
William Petre Esq;
Newburgh Hamilton, Gent.
Josiah Kingman, Esq;
Benedict Ithell, of Temple Dixsley in Hertfordshire, Esq;
— Dallison, Esq;
Alexius Clayton, Esq;
James Blake Esq;
— Smith, of Gray's Inn, Esq;
James Dolliffe, Esq;
Marmaduke Allington, of Lincoln's-Inn, Esq;
Mr. George Pippard, Merchant in Drogheda, Ireland.
Tempest Thornton, of Gray's-Inn, Esq;
Thomas Chester, Esq;
Monsieur Camus de Pontcarre, first President of the Parliament of Normandy.
Charles Umfreville, D. D.
The Rev. Mr. Arthur Atterston, Fellow of Queen's College, Oxford.
Mr. Francis Taylor, Fellow of University College, Oxford.
The Rev. Mr. Dyde.
Trinity College Library of Cambridge.
Mr. George Binks, of Covent-Garden.
Mr. Edmund Bedingfeld, of Cecil-Street.
Mr. Augustin Clark, Merchant in Dublin.
Mr. James Quigly of London.
Mr. Pat. Meighan, Bookseller in Drogheda, Ireland.
Mr. Gibbs, Architect.
Mr. John Salt of Covent-Garden.
Mr. Camell of Staple's-Inn.
Mr. Chamberlain.
Mr. Henry Hicks of Covent-Garden.
Mr. John Crooke, Printer.





T H E

H I S T O R Y

O F T H E

Ancient Abbies, Monasteries, &c.

*Of the Order of the FRIERS MINORS, with the Life of
St. Francis of Assisium their Founder.*

The general Account of the Original of the Order of St. Francis in the first Volume being very imperfect, it has been thought requisite to supply that Defect in this Place, from an Author who has labour'd more in the Enquiry into religious Orders than any other, and with such Success that he has met with universal Applause.

Hist. des
Ordres Mo-
nast. &c.
Vol. 7. p. 1.



AFTER all the Victories the Church had in it's first Ages obtain'd over Paganism, she seem'd to be quite out of Danger; but the 12th and 13th Centuries were so fatal to her, that unless JESUS CHRIST who had given his Promise to the Prince of the Apostles, and his Successors, that the Gates of Hell should not prevail against her, had supply'd her with fresh Succours to defend her against the Assaults of her Enemies, she must at length have sunk under those Calamities with which she was afflicted at that Time. For besides the *Vaudois*, the *Albigenses*, the *Poor Men of Lions*, and many other Hereticks, who attack'd her with their pernicious Doctrines; the Christian Emper-

ors omitted nothing that might add to her Affliction, not only by means of the Schism they gave into, but also by the Rage of the War they made in *Italy*; where the Churches were stripp'd of their best Ornaments, the Cardinals and other Prelates of the Church suffer'd the greatest Indignities in Goals; and Simony was conniv'd at, to the Scandal of Religion, and the Contempt of the Poverty of JESUS CHRIST.

In the Height of these Miseries and Calamities, God looking down on the Affliction of his Church, rais'd the humble *St. Francis*, in order, by his means to oppose the Truth of the Gospel against Error, Poverty against Avarice, and Humility against Ambition, which had been the Source of all those Disorders. He was born at *Assisium*, a City of the Province of *Umbria*, in *Italy*; in the Year 1182. His Father, who was a rich Merchant of that City, was call'd *Peter Bernardon*, and his Mother *Pica*, a Woman of singu-

lar Piety, and much Virtue, who being come to the End of her Reck'ning, endur'd excessive Pains, and several Days pass'd without the least Appearance of her being happily deliver'd; whereupon it was thought she would dye, and dying take away the Life of the Child she was to bring forth; but an Angel, in the Shape of a Pilgrim, coming to the Door of her House, under Colour of begging an Alms, which was given him, recommending the Mother and the Child to his Prayers, advis'd them to carry her into a Stable, assuring them that she would immediately be eas'd. His Advice was taken, and the Infant came happily into the World on the Hay, and among the Cattle; which has been look'd upon as the first Circumstance wherein St. Francis resembl'd JESUS CHRIST in his Humanity. In Baptism he was call'd *John*; but the French Tongue, which his Father, who traded in France, caus'd him to learn, became so familiar to him, that he was generally call'd *le Francois*, the French Man, and thus he ever retain'd the Name of *Francis*. His Father also caus'd him to learn *Latin*, and when he found him capable of expressing himself in that Language, he took him from School, to apply him to Trade. The Father and the Son differ'd very much in their Inclinations, the former was covetous, and the latter free and generous, valuing nothing so he might satisfy his Desires, and yet the Love of Pleasure did not lead him away into Lewdness, or make him forget the Law of God. Compassion seem'd to be so natural to him, that he could not look on any wretched Persons, without being much concern'd at their Misery, and it was his constant Custom never to refuse an Alms to any that begg'd it for God's sake. His Behaviour was so sweet, and obliging, that it gain'd the Affections of all Men. He was so endearing, so obliging, so polite and so sincere, that these excellent Qualities made his Countrymen hope he would at length prove an Honour to their City; and something so great and extraordinary appear'd in his Countenance, that a good Man then living at *Assisium*, every Time he met him, spread his Cloak on the Ground, for him to tread on, saying, That too much Honour could not be then paid to a Person so visibly preordain'd for something that was great.

He being at that Time possess'd by a worldly Spirit, and taken up with the Affairs of Trade in which his Father had employ'd him, was far from imagining what it was that God requir'd at his Hands, and had no Relish for any but worldly Things; but the Time being come at length, when God had determin'd to put in Execution the great Designs he had on him, permitted the Course of his Pleasures to be interrupted by Bitterness and Afflictions, to the End to wean him from the World, and to draw him to his Service, by Ways no less advantageous to the Soul, than repugnant to Nature and the Senses. This was brought to pass by means of a Difference arising between the Inhabitants of *Assisium* and those of *Perusa*, which so highly incens'd them both, that they had Recourse to Arms, and committed several Acts of Hostility against each other, in one of which *Francis* was taken Prisoner by those of *Perusa*. His Captivity lasted a Year, but abated nothing of the Liberty of his Mind. The Soldiers of his Party, who had been taken with him, could not bear the Hardships of their Imprisonment, without much Regret; but *Francis* encourag'd them with Words, and with the Example of his Patience.

As soon as he had recover'd his Liberty, he fell Sick, and that in so violent a Manner, that he prepar'd for Death, looking upon his Distemper to be Mortal. These first Afflictions began to dispose his

Heart to hearken to the Voice of God, to make an Advantage of heavenly Inspirations, and to be sensible of the Uselessness and Abuse of his past Vanities; however the Hour of his entire Conversion was not yet come; for tho' some Alteration was observ'd in his Behaviour, yet the Inclination to Vanity was not quite extinguish'd in his Heart; but the Compassion he had always had for the Poor perfected that which Affliction had begun; for having made a very fine Suit of Cloaths, and having the very first Day he put it on, stripp'd himself of the same for a poor Gentleman, that was very meanly clad, to whom he gave it for God's sake, this charitable Act crown'd the Work of his Conversion, drawing down fresh Grace upon him, pursuant to the Promise made by JESUS CHRIST in the Gospel to such as shall practise that heroick Virtue; which God gave him to understand the very next Night by a Vision, in which he thought he saw a magnificent Palace full of Arms, mark'd with the Sign of the Cross, the which he was assur'd were for him and his Soldiers. Not being yet clear sighted enough to see into the true Sense of that Vision, he fancy'd nothing was meant by it but a temporal War. Hereupon, understanding that *Walter*, Earl of *Brienne* in *Champagne*, Son in-Law to *Tancred*, the late King of *Sicily*, and Brother to *John* who was, some Years after, King of *Jerusalem*, with the Assistance of Pope *Innocent* the Third, and of *Philip Augustus*, King of *France*, had enter'd *Apulia*, with a numerous Army; he went away to offer him his Service; but as soon as he arriv'd at *Spoletto*, which was the first Day's Journey, he was call'd back to *Assisium* by another Vision, wherein God warn'd him not to prefer the Poor before the Rich, or the Servant before the Master, and not to serve any but him. He then began to comprehend that the Warfare he was to engage in, was altogether Spiritual. Thus he return'd to his Father's, but quite alter'd from what he had been when he set out from thence; for he from thenceforth found no Delight but in Solitude, keeping retir'd in the House and employing himself only in Prayer. He earnestly begg'd of God, that he would make known his Will to him, and he thought the Answer was, that he ought to despise all worldly Things, and that he should use all his Endeavours to subdue himself. Being one Day a Horseback in the Plain of *Assisium*, and full of those noble Notions, he met a Leper, the Sight of whom struck him with Horror. He had already turn'd away his Eyes from so hideous and disagreeable an Object, when calling to Mind, that he was to labour to overcome himself, if he would be a Soldier of JESUS CHRIST, he alighted from his Horse, and went to embrace the Leper notwithstanding all his Reluctancy; and after having given him a considerable Alms, he mounted his Horse again; but was astonish'd the next Moment, when turning to see what that poor Wretch was doing, he saw no Body, tho' the Place was open on all Sides; which, instead of affrighting, gave him much inward Joy, and encourag'd him to go on in the Way of Perfection on which he had enter'd, and in which he begun to enjoy the Consolations of Souls that truly seek God.

The Love he had conceiv'd for Poverty and Humiliation made him envy the Condition of the Poor, and most Wretched. He gave Proof thereof soon after in a Journey he undertook to *Rome* for Devotion; for after having visited the Tombs of the Holy Apostles, seeing a great Number of poor People go out of the Church, who waited for the Charity of such as pass'd by, he distribured among them all the Mony he had, took off his Cloaths to give to him he found

found nakedest, took his Rags to cover himself, and spent the rest of the Day among those Beggars, with much Satisfaction to see himself clad in a filthy Garment full of Dirt and Vermin, which he had taken in Exchange for his own given to that poor Wretch.

Soon after his Return to *Affisium*, being in the Church of St. *Damian*, and praying very fervently before a Crucifix, he heard a Voice come from it saying to him, *Go Francis repair my House that is falling to Ruin*. The Saint not conceiving that the heavenly Voice directed him to apply himself to the Edification and saving of Souls, which are God's Habitation and the Temples of the Holy Ghost; and believing it was the Church of St. *Damian*, which was really going to Ruin, that God would have him repair, return'd to his Father's, took a Parcel of Silks, which he sold at *Fuligno*, with the Horse that carry'd them, and gave the Money to the Priest who had the Charge of that Church, desiring him to consent that he might lodge with him. The Priest, who was himself very poor, was willing to receive him but not his Money, fearing to be troubled by his Father: His Refusal did not discourage *Francis*, who threw down his Purse on a Window, and spent some Days with that good Priest in Prayer, Watching and Austerity. His Father not hearing of him, made Enquiry, and understanding that he was at St. *Damian's*, went thither in a Passion, attended with Men to secure his Son, as if he had pursu'd some Robber. God who had taken *Francis* into his Protection, conceal'd him from his enrag'd Father, who not finding what he sought after, return'd to *Affisium*, and *Francis* retir'd into a Cave, where he continu'd 40 Days in Fasting and Tears, practising the most rigorous Austerities. But being asham'd of his Flight, he came out from his Retreat, with a Resolution to suffer for God's Sake all that should be put upon him. He appear'd in the Streets of *Affisium* in a Garb so different from that he had formerly us'd, that he was look'd upon as a Madman; they threw Dirt and Stones at him, and the Boys pursu'd him with loud Cries. His Father drew near at the Noise of those Cries which ran through the City, and finding his Son was the Object of all the Rabble's Mirth, caus'd him to be convey'd to his House, where after a severe beating, he shut him up in a sort of Dungeon, and made him undergo all Sorts of Outrages and ill Usage; but being oblig'd to go into the Country, he left the Charge of him to his Wife, who being convinc'd of the great Designs God had on her Son, gave him his Liberty.

Francis immediately retir'd to the Church of St. *Damian*. At his Return, his Father went thither to him, but the Saint fled not as he had done the first Time; he appear'd boldly before him, and protested he was dispos'd to endure all Sorts of Torments, rather than to alter his Resolution. The Son's Assurance astonish'd the Father, who perceiving that all his Admonitions were fruitless, was satisfy'd with taking back his Money, which still lay on the Window, on which *Francis* had thrown it; but knowing that the young Man was naturally inclin'd to give Alms, and that he intended to repair the Church of St. *Damian*, for fear lest he should ruin the Family by his Expences, he propos'd to him either to comply with his Will, or to renounce his Right of Inheritance. *Francis* without hesitating chose the latter; and his Father resenting his Behaviour, which he look'd upon as undutiful, oblig'd him to return all the Mony he had; and to take from him all Hopes of ever recovering his Estate and Inheritance, he would have his Renunciation to be general, and in the most solemn Form. To that Effect he carry'd him before the Bishop of *Affisium*, who was willing to be concern'd in their Contract. As soon as *Francis* came before the

Bishop, he stripp'd himself of all his Cloaths to his Shirt, and deliver'd them to his Father, telling him, that till then he had call'd him Father, but that for the future he would give that Title to none but God, in whom was all his Treasure and his Hope. It then appear'd that he wore a Horse-Hair Cloth next to his Skin, which show'd only God, and the Love of a penitential Life, were the true and real Motive of so great a Contempt of all the Goods of Fortune. The Bishop embracing *Francis* with Astonishment, cover'd him with the Cloak he had on his Shoulders, and gave him the Cloathing of a Peasant that happen'd to be at Hand. *Francis* receiv'd it as the first Alms bestow'd on him in the Condition of a Beggar, in which he resolv'd to continue the Remainder of his Life; he made on it a great Cross with a Stone, and plac'd in that Form, putting on the same with much Satisfaction.

He was then 25 Years of Age, and finding himself discharg'd of all the Goods that had held him back in the World, he took the Way to the Desert, in order there to apply himself solely to the acquiring of Virtues, which are the true Treasures and Comfort of the Soul; but whilst he was taken up with the Joy he conceiv'd at the Hope of there finding his Beloved, whose Praises he sung in *French*, he fell into the Hands of certain Robbers, who finding nothing about him, and being able to extort no other Answer from him, than that he was the Messenger of the great King, did beat him unmercifully, and cast him into a Ditch full of Snow. Coming out from thence, and praising God for that he had been worthy to suffer something for his Sake, he went to *Eugubio*, where being known by one of his former Friends, he gave him a very short Habit of an Anchorite, which he wore two Years with a Leathern Girdle, which gave occasion to the Eremites of St. *Augustin* to believe, that he had first follow'd their Rule, but it is a Mistake. The earnest Desire he had to repair the Church of St. *Damian*, made him return to *Affisium* to comply with that Command he thought he had receiv'd from Heaven. He begg'd enough to perform the same, and wrought at it among the Masons. He also repair'd another under the Invocation of St. *Peter*, and undertook to do the like to a third, dedicated by the Name of Our Lady of *Angels*, which was entirely forsaken. The Place where this last stood, was call'd the *Portiuncula*, so nam'd because it was a small Part of the Possessions of the *Benedictin* Monks of Mount *Soubazo*, and about half a League from *Affisium*. This Place was so agreeable to St. *Francis*, that he resolv'd to stay and settle his Living there, and he there afterwards laid the Foundation of his Order. In this Place he liv'd alone for the Space of two Years.

Being one Day at Mass, he heard that Passage of the Gospel, where JESUS CHRIST directed his Apostles, whom he sent to preach, not to have Money, and not to carry a Wallet, or two Garments, nor Shoes, nor a Staff; this he took for his Rule, and resolv'd to observe it literally. He then put away his Leathern Girdle, to make use of a Cord, and went to preach Repentance with so much Fervor, that he made many Converts. Some of those whom God mov'd by his Words, not being satisfied with what he prescrib'd for living well in the State every Man was in, resolv'd to follow and adhere to him that they might the more perfectly imitate his Example. The first of these was the blessed *Bernard de Quintavalle*, a rich Citizen of *Affisium*, who admiring so great a Contempt of the World in this holy Founder, gather'd unto the Church of St. *George*, all the Poor, the Widows and the Orphans, distributed all he had among them, and having put on a Garment like that of St. *Francis*, associated himself with him, on the 16th of May 1209, and to that Time the

the Original of the Order of the *Friers Minors* is ascrib'd. The same Day, *Peter of Catanea*, a Canon of *Affisium*, inspir'd with Zeal for the Glory of God, and an ardent Desire of doing Penance, imitated *Bernard de Quintavalle*. *Giles of Affisium*, who was an holy Man and fearing God, was not in that City at the Time when *Bernard de Quintavalle*, and *Peter of Catanea* so generously renounc'd the World; but returning seven Days after, and understanding what had happen'd in his Absence, it touch'd him so sensibly, that he resolv'd to follow them. *St. Francis* having instructed them, would not have them to be idle. He sent *Bernard de Quintavalle*, and *Peter of Catanea* to *Emilia*, to instruct the People in the great Concern of Salvation, and of the Necessity of Penance, and he went himself with *Giles of Affisium* to the Province of *Maracchi Ancona*, where being in Want of all Things, he thought himself happy in having found the Treasure of the Gospel. Some Persons receiv'd him in a very charitable Manner; but others scoff'd at their unusual Habit, and look'd upon them as Mad-Men, which they took with much Joy. *Giles of Affisium* likewise express'd his Concern to *St. Francis*, for that some honour'd them; which he look'd upon as an Affront to a Soul truly Religious, which ought only to glory in Contempt, and being revil'd. *St. Francis* was glad to see that his Disciples were not exalted with the Honours paid them, and that the Scoffs they endur'd did not disturb the Peace of their Souls, and no way obstructed their persevering in their Vocation.

Tho' this holy Founder in preaching the Evangelical Truths to the People, did not follow the usual Method, and Eloquence of other Preachers, yet he did not fail of doing much good with his Discourses, the which, tho' plain, were so enliven'd by the divine Spirit, that he inspir'd them with the Love of God, and an ardent Desire of doing Penance. In fine, after having gone through some Cities and Towns of those Provinces, those four Apostolical Men withdrew into their poor Cottage, where within a few Days they had a fifth Companion, which was Brother *Sabattin*, whose Country is not known, but he was a Man of eminent Virtue. Brother *Morique* soon after joyn'd them, and Brother *John de la Capella* was the sixth Disciple of *St. Francis*; but he prov'd in the Order like another *Judas* among the Apostles. It was he who had it in Charge to distribute in common among the Brothers what was given them in Alms for their Subsistence. He was often reprov'd by *St. Francis* for laying up more than was necessary, for that he was too much affected to temporal Goods and Business, and too familiar with secular Persons; but he would not mend. He was the first that introduc'd a Relaxation in the Order; some follow'd his Example, and brought up the Use of Hats, or rather of Caps, or Hoods to cover the Head, which in that Countrey they call *Capella*, whence that religious Man had the Name of *John de la Capella*. *St. Francis* foretold to him, that he would have a shameful Sicknefs, and a miserable End, and he found both true; for he was struck with a Leprosy all over his Body, and was so far from bearing that Distemper patiently, that he despair'd and hang'd himself.

The Number of *St. Francis's* Disciples increasing, he taught them how to acquire all Virtues, and chiefly that of Poverty, the Value whereof he endeavour'd to convince them of, and to persuade them to the Practice. He therefore led them through the City of *Affisium*, in order to beg at every Door, and to inform them, that they were to have no other Patrimony than what the Charity of pious and devout Persons would bestow on them. Besides the Shame of Beg-

ging in that Manner, they were also to bear with hard Words, Railleries, the Reproofs of their Kindred, the Insults of the Boys who threw Dirt at them, and the Scorn of many Persons; but God, who besides the Bliss he promises to those who shall for the Love of him suffer Wrongs, Contempt and Persecution, often anticipates that eternal Reward by the Blessings of Comfort he makes his Elect sensible of in their most bitter Tryals, was pleas'd in his Mercy to give those new Disciples of the Cross to understand, how much Notice he took of the Patience and Satisfaction with which they endur'd that Contempt, so ordering that they should meet with well dispos'd Persons, who by their Liberality and the good Entertainment they gave them moderated the Rigor of their Poverty, and sweetned the Bitterness of the Contempt and Humiliation they had gone through.

The Holy Founder resolving next to exercise them among Strangers and Persons unknown, conducted 'em into the Valley of *Rieti*, to the End that they might beg with the more Assurance on their own Part, and less Reproaches and Insults from those they apply'd themselves to. During his Stay there, several Persons attracted by his Reputation, which began then to spread abroad, came to him, to be instructed by him in the Ways of Perfection, and to improve by his Example. One among the rest, not satisfy'd with receiving his Instructions at that Time, resolv'd also to become one of his Disciples. The Saint having encreas'd his little Society to the Number of seven, return'd to *Affisium*, where he instructed his Disciples in all the Exercises of the Spiritual Life, making frequent Discourses to them concerning the Kingdom of God, the Contempt of the World, the denying of their own Will, and bodily Mortifications, in order to dispose 'em the better to put in Execution this Design of sending 'em to the four Parts of the World, that they might be fore-arm'd against all the Difficulties they should meet with from the World and the Devil. That Holy Patriarch's Exhortations being heated with the Fire of the Love of God, and supported by an ardent Zeal for the Salvation of Souls, had all the good Effect he could hope for on the Minds of those Disciples of the Cross; for as he was talking to 'em one Day of his Missions, an holy Impatience prompting them, they fell down at his Feet, intreating him no longer to defer the Accomplishment of his Desires, which they look'd upon as assured Tokens of the Victories they flatter'd themselves they should obtain over the Powers of Hell; but as he ought to be the first to set the Example, he took a Companion, with whom he went one way, after having granted their Request, and assign'd the Places where they were to preach up Penance.

St. Francis having spent some Time upon the Mission he had undertaken, return'd to *Affisium*, where four new Disciples came to him. He was desirous to see the other Six, who were gone into several Provinces, and not being able to signify his Will to them, as not knowing where they were, he pray'd to God to bring them together, and in a short Time perceiv'd that his Prayer had been heard; for without having receiv'd any notice, they all met together in the same Place, and at the same Time, as *St. Francis* had wish'd. They were much amaz'd at it, admiring the divine Providence therein; and the Saint receiv'd much Satisfaction, when they recounted to him what Hardships they had suffer'd in their Journey, and what Advantages they had reap'd in the Salvation of Souls. He then began to prescribe to them a Rule of Life, and order'd them for each Hour of the Divine Office to say the Lord's Prayer thrice, he also charg'd them to hear Mass every Day, requiring of them that during the

the same, they should rather apply themselves to the Contemplation of the Divine Myſteries, than to vocal Prayer. The following Year 1210, the holy Founder having aſſembled his eleven Diſciples, told them, he plainly ſaw that God would increaſe that Congregation, for which Reaſon it would be convenient that they ſhould preſcribe to themſelves an uniform Way of Life, and have it confirm'd by the Pope. They all approv'd of his Propoſal, and declar'd they were ready to ſubmit to the Rule he ſhould preſcribe them. They were at that Time under no Obligation of aſking that Confirmation; nor was there any Inſtance of a Religious Order's having been compell'd to deſire the ſame; but St. Francis was for doing ſo, the better to eſtabliſh his own, for fear leſt it ſhould happen with him as it had done with the *Vaudois*, whoſe Rule had been rejected by the Popes *Lucius* and *Innocent* the III^d. he therefore that Year writ his Rule. It was divided into 23 Chapters, containing 27 Precepts, which the Popes have declar'd to be obligatory under Pain of mortal Sin; and with theſe 27 Precepts, the three uſual Religious Vows, which are common to all other Orders are encompass'd, as it were with ſtrong Bulwarks, which defend the Religious Men of this Order, from all Sorts of Tranſgreſſions.

In the firſt Place, for the ſecuring of Poverty, St. Francis rejects as a Plague in his Order all handling of Money, either by themſelves or by a third Perſon. He preſcribes the Quality, the Quantity and the Value of the Habits. A Tunick with an Hood, (or Capuce) another without a Hood, if Neceſſity require it, with a Cord for a Girdle, and a Pair of Drawers. This is all the Cloathing he allows a Religious Man; and he allows them to mend their Habits with a Piece of Sackcloth, or other mean Stuff. He forbids them riding, wearing Stockings; and to the End that the ſame may be exactly put in Practice, and that Nicety may not creep in under any Pretence, he leaves it to the Care of the Miniſters and Guardians to ſupply the Wants of the Sick, and the cloathing of the Brethren, and he gives them the Charge of furniſhing all they want in General, as far as Poverty and Charity will permit.

In Order to preſerve the precious Treſure of Chaſtity, he moſt ſtrictly prohibits their converſing with Women, and going into the Monaſteries of Nuns; all Delicacy in cloathing and eating, Conveniences in travelling, and orders them to go bare Foot, to faſt all Fridays in the Year, from *All Saints* till *Chriſtmas*, and from the *Epiphany* till *Eaſter*, not to mention other Mortifications and penitential Works ſufficient to acquire that Virtue, and to quench the Flames of Concupiſcence, enjoining them alſo to apply themſelves to Prayer, which the Saint prefers before the Study of Human Literature, eſpecially the Divine Office, which he makes a Precept for the Clerks, and the Lay-brothers are to ſay the *Lord's Prayer*, &c.

For the ſecuring and Defence of Obedience, he ordains the renouncing of their own Wills, to follow that of their Superiors without Reſerve, or offering any Reaſon, in all Things that are not contrary to the Rule; and in order to remove all Scruples that Religious Men might be liable to in Regard to the ſaid Rule, he refers them to their Superiors to remove their Doubts, and ſet their Conſciences at Peace. He further adds 18 Counſels or Inſtructions, which are not obligatory under Pain of mortal Sin, and which regard the Manner how religious Men are to behave themſelves in all Converſations both interior and exterior, either with Reſpect to themſelves or to their Neighbour, in the Monaſtery or in Travelling, with Religious Men or with Seculars. To theſe Precepts and Counſels he further adds 12 neceſſary Conditions for

the Admiſſion of Novices, and ſix which are call'd the Liberties of the Rule, which in Subſtance contains what has been ſaid above. St. Francis's Diſciples having approv'd of the ſame, he went with them to Rome to attend Pope *Innocent* the III^d. who would not hearken to him at firſt, but rejected him with Indignation; but Francis no Way diſmay'd, withdrew with his Companions to St. *Antony's* Hoſpital, and reſted ſatisfy'd with recommending his Affairs to God, in whom he repos'd all his Confidence. Nor was it in vain, for the next Day the Pope ſent for him, and granted him a very favourable Audience, on Account of a Dream, he had, of a Palm-Tree growing up at his Feet, which he interpreted in Favour of him, and for that he thought he had ſeen St. Francis ſupporting the *Lateran* Church, which was ready to fall. The Pope cauſ'd his Rule to be examin'd in the Congregation of Cardinals, and approv'd it *viva Voce*, after removing the Difficulties that had occurr'd in Relation to the extraordinary Poverty he preſcrib'd, and which was look'd upon as almoſt impracticable. He order'd them to preach Penance in all Places, to ſpread the Catholick Faith on all Hands, and cauſ'd little Crowns to be ſhav'd on the Heads of all the Lay-brothers that were with St. Francis, to the End they might be the better diſtinguiſh'd from Seculars, and that they might aſſiſt the Priests in the Functions of their Miniſtry. *Wadding* ſays, the Lay-brothers ſtill uſe ſuch Crowns in ſome Countries; but they are no longer us'd by the reſt of the Order, becauſe that Favour granted them by the Pope had given Occaſion to ſome to fall into Pride, and to puff up their Hearts, preſuming to compare themſelves to the Priests, to whom thoſe Crowns of right belong.

Tho' St. Francis had writ his Rule, and it had been approv'd by Pope *Innocent* the III^d. in the Year 1210. he had yet no form'd Convent, and his Companions liv'd in a poor Cottage near *Aſſiſium*. From Rome in Obedience to the Pope's Orders, he went into the Country to preach, and being come to *Orli*, a ſmall Town of the Eccleſiaſtical State, near the Frontiers of *Tuſcany* and *Lombardy*, without that Place he found a Church that was out of Uſe, into which he and his Companions went to pray, and there continu'd ſome Days, going into the City to preach, and converting many. But the Number of People reſorting to them, diſturbg their Repoſe, they remov'd to *Spoletto*, and thence to their firſt Cottage near *Aſſiſium*, which was ſo ſmall that they could not all fit or lie down in it; and many at the ſame Time deſiring to be admitted into the Order of St. Francis, he intreated the Biſhop and Canons of *Aſſiſium* to give him a Church, which they reſuſing, he apply'd himſelf to the Benedictins of *Monte Soubazo*, who granted him that of *Our Lady of Angels*, call'd *Portiuncula*. He would not have any Property in it, and to ſhow that he held it of the Monks, he ſent them Yearly, as an Acknowledgment, a Basket full of that little Sort of Fiſhes, which the *Italians* call *Laſchi*, and they in Return ſent the Friers a Veſſel of Oyl.

In this poor Place the Foundation of the Order of the *Minors* was laid. St. Francis and his Companions being ſettled here, the Number of the Friers increas'd, and the next Year Convents were erected in ſeveral other Places, and afterwards St. Francis going into *Spain*, founded others there, and in *Portugal*. In the Year 1215, this Order was approv'd in the General *Lateran* Council, then St. Francis returning to *Aſſiſium*, held a General Chapter and ſent Miſſions into *France*, *England*, *Germany*, and other Parts.* This Order made ſo great a Progreſs in a ſhort Time, that at the Chapter held in the Year 1219 at *Aſſiſium* there met 5000 Friers,

* *Wadding*, the Annaliſt of the Order, ſays, St. Francis ſent Brother *Agnellus* and other Friers into *England* from the Chapter he held at *Aſſiſium* in the Year 1219. and others into *Germany* about the Year 1221.

Friers, who were only Deputies from a much greater Number, and tho' no Provision had been made for their Entertainment, they wanted for nothing, all the Country about sending them in Necessaries. When the Chapter was over St. Francis sent Missioners into Greece and Africk, and made Choice of Syria and Egypt for himself, and arriving at Acre proceeded to Damietta, where the Christian Army then lay encamp'd against the Sultan of Egypt, and had just taken that City. Having left ten of his Companions there, he went boldly to the Camp of the Infidels, who after having beaten and abus'd him unmercifully, carry'd him before the Sultan, who tho' he did not embrace his Doctrin, offer'd him many rich Gifts, which Francis refusing, he gave him free leave to preach in his Dominions; but not being able to convert one Soul, he return'd into Italy to redress some Disorders, which he understood were crept in among his Disciples. He then drew up his Rule into the Compass of 12 Chapters, containing the Substance of what it had been before tho' extending to 23 Chapters, and had the same again confirm'd by Pope Honorius the III^d. in the Year 1223.

In the Year 1224, being retir'd to Monte Alverno, to fast forty Days, to beg of God to make his Will known to him, he concluded that God would reveal the same to him, by opening the Book of the Gospels, which having been three Times done by his Companion, he every Time lighted upon our Saviour's Passion, whence he concluded, that as he had endeavour'd to imitate him in his Course of Life, so he was to resemble him in his dying Pains and Sufferings. On the Day of the Exaltation of the Cross, when he was in the Fervour of his Prayer, he saw a Seraphim descend from Heaven, who flying down to him, appear'd not only wing'd but crucify'd. His Head was cover'd with two Wings, with two he flew, and the other two cover'd his Feet.

The Vision vanish'd, and immediately the Saint found his Heart inflam'd with a seraphick Ardour, and the Marks of our Saviour's Wounds appear'd on his Body, representing the Nails, the Heads whereof, distinctly appear'd in his Hands and Feet. and the Points on the other Side; the Wound on his Breast was red, and much Blood often flow'd from it. There is no room to question the Truth of these Stigmata, after the Testimony given thereof by Pope Alexander the IVth. who in a Sermon he preach'd before St. Bonaventure, declares that he saw them; which has been sufficiently confirm'd by several Persons who testify'd the same upon Oath when this Saint was ca-

noniz'd. Pope Gregory the IXth. who had often seen St. Francis whilst living, positively affirms the same in his Brief, recommending the Belief thereof, in the Year 1237. Pope Benedict the XIth. authoriz'd the publick saying the Office of the Stigmata. Pope Sixtus the IVth. caus'd the Memorial thereof to be inserted in the Roman Martyrology; and Pope Paul the Vth. oblig'd all Clergymen to say the Office of the Stigmata.

The Saint coming down from Monte Alverno us'd all Endeavours to conceal those Wounds, but in vain, God manifesting the same by many Miracles. From the Day he receiv'd those Marks till his Death, which was two Years, he liv'd in a languishing Condition, by reason of the violent Pains he endur'd. At the End of that Time, that is, on the fourth Day of October, 1226. he pass'd out of this World in Peace, in the forty fifth Year of his Age, having seen above four-score Houses of his Order erected in most Nations of Christendom. He was himself only a Deacon, his Humility having been the Occasion of his not being made a Priest.

As soon as dead there appear'd a wonderful Change in his Body, his Skin which was before tanned and scorch'd up with the Sun, becoming as white as Snow, and the Stigmata, or Marks of the Wounds appearing more visible than they had done before, and all the City of Assisium were Eye-witnesses of the same.

To pass by many other Particulars concerning this Order, which perhaps some Readers would think remote from this Undertaking; notwithstanding the suppressing of very many Monasteries of it in the Northern Countries, England, Scotland, Ireland, Denmark, Sweden, Holland, &c. there are still above 7000 Houses of Friers of all Sorts, that follow the Rule of St. Francis, and in them above 115000 Religious Men, and above 900 Monasteries of Nuns, and in them above 28000 Religious Women, without including the Nunneries which are subject to their Ordinaries, and whereof there is a considerable Number. This Order has yielded the Church four Popes, being Nicholas the IVth, Alexander the Vth, Sixtus the IVth, and Sixtus the Vth; 45 Cardinals; an infinite Number of Patriarchs, Archbishops, and Bishops; and two Electors of the Empire; besides so immense a Number of Men renowned for Learning and Piety, that it is impossible to mention them, as also of Missioners into all Parts of the World. Of the famous Writers of this Order, Wadding has given us a Catalogue in a folio Volume, and the same has been much enlarg'd since the Year 1650, when it was printed at Rome.





OF THE ORDER OF CLUNI.

*Of the Original and Progress of the Order of CLUNI,
the first Branch of that of St. BENEDICT.*

Hist. des Or-
dres Monast.
6. Vol. 5.
p. 184.



ATHER Mabillon, with good Reason, admires, that the Monks of *Cluni*, have taken so little Notice of the blessed *Bernon*, the first Abbat of *Cluni*, and that they have not reckned him among their first Founders, as well as *St. Odo*, *St. Mayeul*, *St. Odillo*, and *St. Hugh*, in whom they glory as their Heads and Masters. If we consider the Advancement and Progress of this Order (says that learned *Benedictin*) the Ho-

nour is justly due to *St. Odo*, whom *Peter the Venerable* calls the first Father of the Order of *Cluni*; but if we regard the Original and Beginning of that Order, it must also be own'd, that the venerable *Bernon* can not be deny'd the Honour of having been the Founder. *Odo* perfected and increas'd the Order of *Cluni*, *Bernon* happily begun and govern'd it for several Years. There is therefore the more Cause to admire, that some Writers of this Order have not reckned him among the Abbats of *Cluni*, and that no one has writ the Life of this Founder, who has had the same Fate as *St. Robert*, *St. Alberic*, and *St. Stephen*, the first Abbats of *Cîteaux*, whose Honour and Merit have been

been obscur'd by St. Bernard; all the Cistercian Monks having taken his Name.

It is therefore after that renowned Writer of the Order of St. Benedict, that we look upon the blessed Bernon as the Founder of the Order of Cluni. He was of the Family of the Earls of Burgundy, and perhaps was the Son of Earl Audon, who for some Years kept upon some Part of his Estate the Body of St. Maurus, to secure it from the Fury of the Normans. The anonymous Author, who has writ the Life of St. Hugh, Monk of that Monastery, tells us, that Bernon receiv'd the first Rudiments of the Monastical Life in the Monastery of St. Martin of Autun, and adds, that he left that Monastery to go to reform that of Beaume. It is true, says also Father Mabillon, that Rodolphus, or Raoul King of the Transjuran Burgundy, conferr'd the Government of the Abby of Beaume on Bernon; but it was at the Time when he was building the Monastery of Gigni; and it is likely that he took not the Monastical Habit in any other Place than at Gigni, it being the Custom of that Time, for Princes that renounc'd the World to build Monasteries, to which they retir'd, to profess the Monastical Life.

The precise Time is not known when Bernon laid the Foundations of the Monastery of Gigni, in Burgundy, situated between Lions-le-Saunier and St. Amour, in the Diocese of Lions. But it is certain that it was finish'd in the Year 895, when Pope Formosus granted to Bernon, who was then Abbat, a Charter, by which he takes that Monastery, the Priors and Lands depending on it, particularly the Priory of Beaume, under the Dominion and Power of the Holy See, to which Bernon had submitted the same; that same Pope also granted to the Monks of that Abby, Licence to chuse an Abbat, according to the Rule of St. Benedict. It appears by the Instruments concerning the same, that Bernon, and his Cousin Laifin, had perfected that which his Predecessor had begun. He finish'd the Church, the Dedication whereof was perform'd with much Splendor and Magnificence, in the Presence of a great Number of Prelates, who had been invited to it. After having order'd all that regarded the material Structure of the Monastery, he apply'd himself diligently to the spiritual Structure. He settled such excellent Discipline in that Monastery, that several Monasteries in France, as well of ancient as modern Foundation submitted themselves to it. Regular Observance was so much gone to decay, especially in the ancient Monasteries, as well in France, as in England, and in Spain, that they were so far from observing the Rule of St. Benedict in them, that they scarce knew the Name of it; which is the Reason, that some Writers, Contemporaries with St. Odo, have believ'd, that he was the first that publish'd that Rule. Among the rest, the anonymous Author of *Monstier-en-der*, who has writ the Miracles of St. Burchaire, Abbat of that Monastery, tells us, that in the Days of St. Odo, the Rule of St. Benedict was unknown in France, and that in the Monasteries they follow'd the Observances which were practis'd in that of Luxeuil. But were those People ignorant, says Father Mabillon, of the Decrees of ancient Councils, and those of Chapters, which ever since the fifth Century had recommended the Rule of St. Benedict to the Monks, as a Model for them to follow; and did not they remember what St. Benedict of Aniane had done at the Council of Aix la Chapelle, in the Year 817, to cause that Rule to be observ'd in all Monasteries? If any Man has deserv'd the Name of first Reformer of the Abbats of St. Benedict, continues the learned Historian of that Order, it is doubtless St. Benedict of Aniane,

who was General of almost all the Monasteries in France, out of which he had form'd a Body of a monastical Congregation. That holy Abbat dying, and no one having inherited his Zeal for upholding of regular Discipline, the Order of St. Benedict fell again into the same Chaos and Confusion, as it had been in before, as well by reason of the Wars, which hapned between the Sons of Lewis le Debonnaire, as on Account of the frequent Invasions of the Normans, who having ruin'd most of the Monasteries, occasion'd a Relaxation therein, and abolish'd even the Memory of the Rule of St. Benedict. The Honour of being the Supporter and Restorer of the Order of St. Benedict, then ready to fall, was reserv'd for St. Odillon. In short, scarce were the Customs of Cluni made known by his Care, before a considerable Number of Monasteries resolv'd to embrace them; some thought it sufficient to receive them, without submitting themselves to Cluni; others willingly submitted, and together with the Abby of Cluni, founded that renowned Order, which afterwards so far spread itself over all the Earth.

But to make known the Sanctity of the Monks of Cluni, at the first Beginning of that Order, we here give a Specimen of their principal Observances. They every Day sung two solemn Masses, at each of which a Monk of one of the Choirs, offer'd two Hosts, tho' only five communicated on Sundays, or but three on Ferias, or common Days. The other did before Dinner, and by way Thanksgiving receive the Hosts which had not been consecrated, but only blest'd. But at the solemn Masses for the Dead, and on the three Rogation Days, both Choirs offer'd the Hosts. On solemn Festivals, the Deacon communicated of the Host of the Priest that said Mass, and the Subdeacon of the others; but on the three Days before Easter, all the Monks receiv'd the Communion. If any one would celebrate Mass on Holy Thursday, before the solemn Mass was sung, he made no use of Light, because the new Fire was not yet blest'd. The Preparation they us'd for making the Bread, which was to serve for the Sacrifice of the Altar, is worthy to be observ'd. They first chose the Wheat grain by grain, and wash'd it very carefully. Being put into a Bag appointed only for that Use, a Servant known to be a just Man, carry'd it to the Mill, wash'd the Grindstones, cover'd them with Curtains above and below; and having put on himself an Albe, cover'd his Face with a Veil, nothing but his Eyes appearing. The same Precaution was us'd with the Meal. It was not boulded, till it had been well wash'd; and the Warden of the Church, if he were either Priest or Deacon finish'd the rest, being assisted by two other religious Men, who were in the same Orders, and by a Lay-brother, particularly appointed for that Business. Those four Monks when Matins were ended, wash'd their Faces and Hands. The three first of them did put on Albs, one of them wash'd the Meal with pure clean Water, and the other two bak'd the Hosts in the Iron Moulds; so great was the Veneration and Respect the Monks of Cluni paid to the Holy Eucharist.

As to their regular Exercises, Silence was so strictly observ'd among them, as well by Day as by Night, that they would rather have dy'd than break it before the Hour of Prime; during the Hours of Silence, they made use of Signs, instead of Words. After the 13th of November, the Elders stay'd in the Choir, when Matins were ended, and the young ones went to the Chapter-house to learn to sing. When they were at Work they recited the Psalms. The publick Declaring

claring of their Faults was in use among them. After *Complin* they receiv'd no Gifts, nor were the Monks ever permitted to eat any thing after that Time.

Udalric gives us an Instance, in the Person of a *Cellerer*, who, tho' he had been employ'd the whole Day in receiving the Wine that was laid in for their Store, yet could not obtain Leave to eat after *Complin*. After the 13th of *September*, they had but one Meal allow'd, except on Festivals of twelve Lessons, and within the Octaves of *Christmas* and the *Epiphany*, when they had two. The Remains of the Bread and Wine that was serv'd in the Refectory, were distributed among poor Travellers. Besides that they fed 18 poor Persons every Day, and they were so profuse in their Charity in the Lent, that one Year, at the Beginning of Lent, there were 7000 Poor, among whom they distributed a very large Quantity of salt Flesh, and other Alms. Young People were there brought up with the same Care; they had the same Education bestow'd on them, that the Sons of Princes could have had in the Houses of their Fathers; and to this Day they there breed up six Boys of good Families, who serve as Choristers, and wear the Habit of the Order. This strict Discipline was the Care of the Abbat, who had under him a great Prior, Deans, a Cloister Prior, Chanters, Masters for the Boys, a Prechanter, a Cupboard Keeper, who kept the Books that were for the Use of the Church in a Cupboard in the Cloister, a Chamberlain, who took Care of the Cloathing, a Treasurer, who had Charge of the Treasure of the Church, a Cellerer, a Master of the Guests, an Almoner, and an Infirmary Keeper. Thus the extraordinary Discipline observ'd at *Cluni*, the great Number of religious Men there, the Piety and Devotion that mov'd all such as came into that holy Monastery, render'd it most renowned. It's Reputation spread abroad into all Parts. *France*, *Germany*, *England*, *Spain* and *Italy* desir'd to have some of those religious Men, for whom they built new Monasteries, or else they were put into the old, where regular Observance was decay'd. They also went over into the *East*, and there was scarce any Place in *Europe* where that Order was not known.

To pass by what relates to Monasteries of other Countries in particular, which our Author mentions, I will from him take Notice of the Account he gives of the Oblats, or Persons given or offer'd up to the Order.

About the Year 948, a Person of Quality, with his Wife, whose Name was *Doda*, by Consent of their Children, renounc'd the World, and gave themselves to the Abby of *Cluni*, with all they possess'd in the Villages of *Macere* and *Norond*, on the River *Garonne*. Father *Mabillon* is of Opinion that this was the Original of the *Donnes*, or *Oblats*, that is, Persons given or offer'd up to Monasteries, of which there were afterwards many, in several Monasteries of the Order of *St. Benedict*. These *Oblats*, or Persons so given, receiving the religious Habit, yet different from that worn by the Monks, offer'd themselves up to God, with their Possessions, and entirely gave themselves to a Monastery, in so much, that they and their Children enter'd into a State of Servitude. In Token of the Offering they made of themselves and their Possessions to the Lord, they put about their Necks the Bell-ropes of the Church, and some Mony on their Heads. Others took the Mony from off their own Heads, and laid it on the Altar. And a Woman of Quality, whose Name was *Gysa*, after her Husband's Death, having also given up herself and her Descendants to Servitude, in the Year 1022, in the Monastery of *St. Michael*, left as a Token of her Offering to God, a Piece of Mony with

an Hole through it, and the Fillet of her Head. There were also some of these *Oblats* in other Orders; but this Sort it not to be confounded with those which the Monasteries and Abbies of *France*, of the royal Foundation, were oblig'd to receive and to maintain, and which were presented by the King. That Sort of *Oblats* were call'd *Lay-monks*, and the religious Men were oblig'd to give them a Monk's Portion, upon Condition that they should ring the Bells, and sweep the Church and the Choir. These Places were intended for maim'd and invalide Soldiers. This was afterwards converted into Mony, and since then, these *Oblats* and their Pensions have been transferr'd to the Hospital of the *Invalides* at *Paris*, which King *Lewis* the XIVth began to build, in the Year 1671, two Years after the Foundation he had made in the Year 1669.

Having given an Account of the *Oblats*, or Persons offer'd to a Monastery it may not be unacceptable to take Notice, of the several Sorts of Exterior Acts, formerly us'd to denote the firm Disposition made, or as it were a Confirmation of any Donation made in the most authentic Manner.

Several Forms were formerly us'd for giving Possession to the Persons that were to receive the Donation. The most common was to give a Glove, a Knife, the Haft of a Knife, a Stick, the Stalk of an Herb, the Bough of a Tree, a Bit of Wood, a Book, or some other Thing. Sometimes the Donor broke, or bent his own Knife, or another's. They brought some Earth from the very Place which was given, which was hung up in the Church, before the High Altar, ty'd up in a Piece of Linnen. The Donation was also made by touching the Bells, or the Bellropes; by a publick Declaration made with a loud Voice; by the Leather-thong the Donor was girt with, or by the Kiss of Peace, a Ceremony which seems to have been essential, and which religious Persons had perform'd by Seculars, when Decency would not permit them to do it to Persons of a different Sex. Therefore one *Mainon*, with the Consent of his Son and of his Daughter-in-law, having given the Land of *Breschiot* to the Abby of *St. Abuin* of *Angers*, in Testimony thereof he and his Son embrac'd the Monk *Walter*, who receiv'd the Donation; but it being indecent for that *Walter* to give the Kiss of Peace to a Woman, he order'd the Provost of the Abby to do it for him to *Mainon's* Son's Wife. Father *Mabillon* in his *Annals* of the *Benedictens* gives us two very singular Instances of this Sort of Donations, the one made by Cuffs on the Face, and the other by paring a Nail till the Blood came; as appears by the Acts of the Donations made to the Abby of *Moissac*, by *Ponce*, Earl of *Toulouse*, and by one *Honfroy* to the Monastery of *Preaux*, in *Normandy*. For *Ponce*, Earl of *Toulouse*, having in the Year 1045, given a Parcel of Land to the Abby of *Moissac*, now chang'd into a Collegiate of regular Canons, he made that Donation by paring the Nail of his Thumb to the Quick, and drew Blood; and *Honfroy* having also given some Land, in the Year 1034, to the Monastery of *Preaux*, with the Consent of *Robert* Duke of *Normandy*, the Prince sent his Son *William*, for him to place that Donation on the Altar, which he did in the Presence of several Persons, among whom were *Roger* and *Robert William*, Sons to *Honfroy*, who gave *Robert William* a Cuff on the Face. *Richard de Lillebonne* receiv'd a greater, and asking *Honfroy*, why he had given him so great a Cuff; he answer'd, That being younger than he, and in all appearance likely to live longer, he would be a Witness of that Action. In fine, *Hugh*, Son to Earl *Valeran* receiv'd a third Cuff. Father

Mabillon adds, that this is the only Example he has met with of this Sort of Donations made by Cuffs.

This Order was divided into ten Provinces, being those of *Dauphine* (which includes *Provence* and *Savoie*) *Auvergne*, *Poitiers*, *Saintonge* and *Gascony*, in *France*; *Spain*, *Italy*, *Lombardy*, *Germany*, in which is comprehended *Lorain* and the County of *Burgundy*; and lastly, *England*, which includes *Scotland*.

At the general Chapters, formerly held yearly, and now every three Years, two Visitors are chosen for every Province, and two others for the Monasteries of Nuns, fifteen Deffinitors, three Auditors of Causes, and two Auditors of Excuses. There were formerly five principal Priors, which were also the five first Daughters of *Cluni*; but since the Priory of *St. Pancrace*, at *Lewes* in *England*, has been involv'd in the Destruction of other Monasteries of that Kingdom, there are only four of those principal Priors, or first Daughters of *Cluni*, being those of *la Charite-sur-Loire*, *St. Martin des Champs*, at *Paris*, *Souvigni* and *Souxillanges*.

Of the Monks of CLUNI, or CLUNIACKS in England.

Reynardus,
p. 158.

AFTER *England* for the Space of 400 Years had seen no other religious Men, but either the *Scottish*, or *British* Monks, who profess'd the *Aegyptian* Discipline, and those whom *St. Augustin* brought with him, and who are prov'd to be *Benedictins*, *William*, Earl of *Warren*, Son-in-law to *William* the Conqueror, in his Reign, first brought in the *Cluniack* Monks, in the Year of our Lord 1077, or thereabouts. The which tho' they liv'd under the rule of *St. Benedict*, and wore a black Habit, yet because they follow'd a very different Discipline in Ceremonies and their way of Behaviour, than had been observ'd by the black Monks before their coming, therefore they were not call'd *Benedictins*, nor of the Order of *St. Benedict*, but Monks of the Order of *Cluni*, exactly in the same Manner, as the *Brittons* and *Scots*, who according to the receiv'd Opinion of many, follow'd the Order of *St. Benedict*, yet because they differ'd from the *Roman* Monks, who came into *England* with *Augustin*, in the keeping of *Easter*, shaving their Head and the Whiteness of their Garments, the latter to be distinguish'd from them were call'd *Black Monks*.

Houses of Cluniacks in England.

Ibid p. 209.

1. *ST. Pancrace* in *Lewis* Castle, in *Surrey*, a Priory founded by *William Warren*, and *Gundred* his Wife; the second Daughter of *Clugni*. The yearly Value was 1091 *l*.
2. The Priory of *St. Saviour Bermondsey*, in the Suburbs of *London*; founded by *Aldwin Child*, and *William Rufus*, Son and Successor to King *William* the First, call'd the Conqueror; the yearly Value 548 *l*. It was subject to the Priory of *Charity*.
3. The Priory of *St. Andrew*, at *Thetford*, in *Norfolk*, founded by *Hugh Bigot*, Steward to King *Henry* the First, and Bishop of *Hereford*; the Yearly Value 418 *l*.

4. The Priory of *St. Andrew* in the Town of *Northampton*; founded by *Simon Senlis*, the first Earl of *Northampton*; worth Yearly 334 *l*.

5. The Priory of the Nuns of *St. Mary de Pratis*, in the same Place, and by the same Founder; the yearly Value 119 *l*. (Note that the *Monasticon* puts this among the *Benedictins*, Vol. I. p. 1011, in the *English Translation* it is at p. 116, but here we see it is said to be *Cluniacks*.)

6. The Priory of *Pontefract*, of *St. John Evangelist*, founded in *Yorkshire*, by *John de Lacy*, Earl of *Lincoln*; under King *Henry* the Third; the Value 472 *l*.

The Priory of *St. Milburga*, at *Wenlock*, in *Shropshire*, founded by *Roger Montgomery*, Earl of *Shropshire*, under King *William* the First; the Value 434 *l*.

8. The Priory of the *Holy Trinity* of *Lenton*, in *Northamptonshire*, founded by *William Peverel*, Earl of *Nottingham*, (Bastard Son to King *William* the First) and his Wife *Adelin*; the Value 417 *l*. (Note, that the County is here mistaken, for it should be *Nottinghamshire*, as it is in the *Monasticon*.)

9. The Priory of *Farley*, in *Wiltshire*, subject to *St. Pancrace*, founded by *Humphrey Bohun*, Earl of *Hereford*, and *Maud* the Empress, Daughter to the Conqueror. Value 217 *l*.

10. The Priory of *St. Peter*, and *St. Paul*, of *Montacute*, in *Herefordshire*, founded by *William* Earl of *Mortain*, Brother, by the Mother, to *William* the Conqueror. Value 524 *l*. (The County is here again mistaken, for it should be *Somersetshire*, as it is in the *Monasticon*.)

11. The Priory of *Castleacre*, in *Norfolk*, subject to *St. Pancrace*, founded by *William* and *Hamelin*, Earls of *Warren*. Value 324 *l*.

12. The Priory of *St. Mary* and *All Saints*, at *Westacre*, in *Norfolk*, subject to *St. Pancrace*, founded by *Robert Tong*, Knight. Value 308 *l*.

13. The Priory of *Mestingham*, in the same County, and subject to *Westacre*.

14. The Priory of *St. James*, near *Exeter*, in *Devonshire*.

15. The Priory of *St. James*, at *Derby*, subject to *Bermondsey*.

16. The Priory of *Stangate*, in *Essex*, subject to *St. Pancrace*. Value 43 *l*.

17. The Priory of *Dudley*, in *Staffordshire*, subject to the Priory of *Wenlock*.

18. The Priory of *Kirby Beller*, founded by *Roger Beller*, and *Amicia* his Wife, in the Reign of *Henry* the Second. The Value 178 *l*. (The *Monasticon* calls this *Kirkeby Beler*, and gives it to the Rule of *St. Augustin*.)

19. The Priory of *Mendham*, in *Buckinghamshire*. Value 23 *l*.

20. The Priory of *St. Helen*, in the Isle of *Wight*.

21. The Priory of *Clifford St. Maurus*, in *Herefordshire*. Value 65 *l*.

22. The Priory of *Carswel*, in *Dorsetshire*.

23. The Priory of *Horkefly*, in *Essex*. Value 27 *l*.

24. The Priory of *Hagham*, in *Lincolnshire*.

25. The Priory of *Malpas St. Clare*, in *Wales*. Value 14 *l*.

26. The Priory of *Normansbery*.

27. The Priory of *Aldermanshave*.

28. The Priory of *Cokerland*, in *Lancashire* founded in by *Randolph Meschines*. Value 228 *l*.

29. The

29. The Priory of St. Andrew, at Trwardraeth in Cornwall, founded in the Reign of King Richard the 1st. Value 151 l.

30. The Priory of Pritwell, or Pitorels in Essex, subject to St. Pancrace. Value 194 l. (*The Monasticon writes it Prittlewell.*)

31. The Priory of Newton Longville, or Langley, Norfolk.

32. The Priory of St. Mary of Wangford in Suffolk, founded by one Dudo, or Adeo datus Anseredus, the King's Purveyor. Value 30 l.

33. The Priory of St. Mary de Rupe, or of the Rock in Wiltshire, Value 278 l.

34. The Priory of St. Sepulchre of Bromholm in Norfolk. Value 144 l.

35. The Priory of St. Mary Magdalen at Barnstable in Devonshire, founded by Joel of Totness, the Son of Ailred, in the Reign of King Henry the 1st. Value 129 l.

36. The Priory of Horton St. John Evangelist, in Kent, founded by Robert Vere, Chamberlain of England, and subject to St. Pancrace. Value 111 l.

37. The Priory of Tekeford, in Buckinghamshire. Value 126 l.

38. The Priory of St. Augustin, Daventry, in Northamptonshire, subject to the Prior of the Charity. Value 238 l.

Also the Manors of Ledcomb and Offord Cluny were immediately subject to the Abbat of Cluny.

The Hospital of St. Giles, near Cripplegate, London; another near Aldgate, and another in the Suburb of Holborn.

These were all the Monasteries of the Cluniacks, as they themselves confess in their Letter to John, Abbat of St. Alban's, which may be seen below.

In the Reign of King Henry the Vth. by Reason of the War between the Kings of France and England, all these Monasteries were cut off from the Obedience of the Abbat of Cluny; nor were they permitted to have any Intercourse with other Monasteries of their Order out of England; whereupon some of them, taking out new Foundation Charters, united themselves to the Chapter and Congregation of the Black Monks, as Lenton at that Time, and Daventry had done very long before. Others however remain'd under the Title and Discipline of the Order of Cluny, but not under the Subjection, and all the Priors subscrib'd by the Title of the Cluniack Order to the Deeds of Surrender, which are still preserv'd in the Court or Office of Augmentations, by which they were compell'd to resign their Monasteries into the King's Hands.

The Coming of three Monks of the Monastery of Cluny into the Kingdom of England, to see the King, and to ask of him that which had been their Right of old.

Taken from the Manuscripts of John Weatbamsted, Abbat of St. Alban's.

This that follows happen'd in the Year 1457.

In the same Year, viz. in that Month when plowing begins, and Men use to go into the Fields on Account of the first sowing; there came into England three Monks of the Monastery of Cluny, Men of Probity and Worth; Men grave of Behaviour and very prevalent in Sense and Judgment; who landing at Dover, proceeded directly till they came to the City of London. Being come thither, and understanding that the King was at St. Alban's, they immediately set out, and mounting on Horse-back again, came to that Town of the Protomartyr. Going into the Church

and Meeting with several of the King's Servants, they desir'd, they might have Leave to come into the King's Presence, to lay before him the Cause of their Coming, and to forward their Business.

The King being inform'd of their Coming, and Request, he order'd the Bishop of Durham, then Keeper of the privy Seal, the Lord Gray of Ruthen and his Secretary, a solid, sober, and judicious Man, to take them aside, and to hear what they should say concerning the Cause of their Coming. These three great Men going to the Church, took them aside to a private Place, that is, to the Vestry, and there enquir'd of them, what was the Cause of their Coming, and what they had to say to the King.

Then the elder Brother of them, a Man in Years, and Doctor of Divinity, open'd his Mouth, and said, " Worthy Fathers and Lords, we are come into this " Kingdom, being sent by our Father the Abbat of " Cluny upon three Accounts. First, to show his " Royal Excellency, how his noble Progenitors were " most great and bountiful Benefactors to our Church, " above all the Kings in the Universe; as, among " them, King Henry the 2d. is said to have been so " generous and extraordinary Enricher and Endower " of the same, that he is now call'd by us our principal " Founder, and is principally and most singularly re- " commended by us in all, and every our Suffrages. " Secondly, to beg the Possession, and Confirmation " of all those Estates, which the said Progenitors had con- " ferr'd on our Place, and have been now no small " Time detain'd and torn away from us. Thirdly, " to obtain full and free Licence, to enter all Places " depending on our Monastery, and which were put " under our Rule and Government by the noble Pro- " genitors of the present King. For these three Rea- " sons we came into this Kingdom, and we earnestly " desire, if it shall please his Royal Condescension, " that we may come into his Presence to lay the same " before him.

The King, having heard the Cause of their Coming, commanded 'em to go back to the City of London, there to wait his Coming, and the Answer to be given them, by the Advice of his Council. Making ready to go back, they first went to the Presence of the Queen, who was Daughter of the King of Sicily, and of the French Nation; then by the Queen's Direction they went to the Abbat's House for entertaining of Strangers; by whom they were so courteously receiv'd both at the first and second Table, that upon their Departure out of England the eldest of them sent him, together with the Habit of his Order, and a small Treatise of the military Order in this Kingdom, a Letter of Thanks in Latin, the which in English was to the following Effect.

A Letter from the Monks of Cluny to the Abbat of St. Alban's.

" To the most Reverend Father in CHRIST, the " Lord Abbat of St. Alban, most Holy Doctor " of Divinity, your most Reverend Faternity's " humble and devoted Orator, Brother Edmund " de Beurvalet, the least of Divines.

" MUCH honour'd and most Reverend Father and " Lord in CHRIST, after my humble Com- " mendations; having heard, that you desir'd a Suit " of

“ of our *Cluniack* Habit, which we wore, when we
 “ went to the most serene Lord the King; under-
 “ standing that your Paternity is devout in CHRIST,
 “ and a Person full of Knowledge and Virtue; not for-
 “ getting the Charity bestow’d on me and my Com-
 “ panions, as well in your House, as at your Table,
 “ at which you excellently refresh’d and fed us, for
 “ which Reason we are oblig’d to pray that God re-
 “ quite you and that in the Retribution of the Just;
 “ therefore I send you my Habit, which we wear
 “ whilst living, in which we are shrouded after Death,
 “ by my Nephew, the Bearer of these Presents.
 “ Would to God it were new; but tho’ it be wretch-
 “ ed, yet it is fitter and better to cover human earth-
 “ ly Frailty, for all we Sons of our Holy Father Be-
 “ nedict, are cover’d with this Habit living and after
 “ Death. Be pleas’d therefore to accept the small
 “ Gift, which your devoted Friend and Servant offers
 “ you; if it were worth ten Times more, I would
 “ send it with a free Heart. I also send you a short
 “ little Treatise, which I have publish’d, not for Clergy-
 “ men, but for the use of the most serene Lord the King
 “ and his Nobility; therefore I have shown no Learning
 “ in it, because I have not so much as one Book.
 “ Do you, if you please, correct my Ignorance. For
 “ the Rest, be it known to you, my Lord, that af-
 “ ter we having spent four Months and a half on our
 “ Journey and following our Right with the most se-
 “ rene Lord the King and his privy Council, we have
 “ obtain’d nothing; nay we are sent back very dis-
 “ consolate, depriv’d of our Manors, our Pensions a-
 “ lienated, and what is still worse, we are deny’d the
 “ Obedience of all our Monasteries, which are 38 in
 “ Number; nor did our legal Deeds, nor the Testi-
 “ monies of your Chronicles avail us any Thing,
 “ and at Length after all our pleading and Expences, we
 “ return Home monyless, for in Truth, after paying
 “ for what we have eaten and drank, we have but
 “ five Crowns left, to go back about 260 Leagues.
 “ But what then? We will sell what we have, go
 “ on, and God will provide. Nothing else occurs to
 “ write to your Paternity; but that as we enter’d Eng-
 “ land with Joy, so we depart thence with much Sor-
 “ row; for having bury’d one of our Companions,
 “ viz. the Archdeacon the youngest of ours. May
 “ he rest in Peace, Amen. We humbly intreat you
 “ will vouchsafe to pray for ours and the Health of
 “ all, and recommend us to the holy Prayers of the
 “ Reverend Fathers of your holy Convent; and if you
 “ please to command any Thing in our Parts, we
 “ shall do it most willingly. May your Reverend Pa-
 “ ternity prosper, with all the Flock committed to you,
 “ as we wish, Amen. The 13th Day of Novem-
 “ ber.

The Abbat having read this Letter, and receiv’d the small Presents above mention’d, return’d a suitable Answer, with some Alms to help those Monks on their Journey, which Answer containing nothing appertaining to the Affairs of this Order is therefore omitted.

Thus we see that all the Monasteries there ever were of *Cluniacks* in England, amounted to 38 and no more; all of them originally subject to the Monastery of *Cluny* in France, but by Reason of the Wars between that Nation and England afterwards entirely cut off from that and all other Foreign Subjection.

The Monasticon gives an Account of only 27 Monasteries of this Order, which is 11 short of their true Number. The said Monasticon in speaking of the Monastery of *Bermondsey* takes no Notice of its being denizen’d, of which take the following Account from *Reynerus*.

BERMONDSEY.

Priory of CLUNIACKS denizen’d, by which it appears, that the Houses of Cluniacks in England, were both govern’d by Foreigners, and for the most Part fill’d with Foreigners.

*Reynerus in
Append. p.
145.*

THE Priory of *Bermondsey* was founded by *Aldwin Child*, Citizen of London, in *Southwark*, Anno 1081. *Peter*, *Richard*, *Osbert* and *Unibald*, Monks of *la Charite*, were the first that came to *Bermondsey*, Anno 1089; of whom the Prior of *la Charite* in France appointed *Peter* Prior of this House; for which Reason this House being a Cell subject to that House of *la Charite*, it was reckon’d among the Aliens. In the Year of our Lord 1371, when the Alien Priories throughout all England were seiz’d into the King’s Hands, *Richard Denton*, an English Man was made Prior of *Bermondsey*, and the keeping of that House was committed to him by Letters Patents of King *Edward* the IIIrd, Anno 1380; and in the 4th of King *Richard* the IIrd, this Priory was made *Denizen*, or had the Liberties of England conferr’d on it, paying to the King a Fine of 200 Marks; but in the Year 1399, *John Attleborough*, Prior of *Bermondsey*, was created the first Abbat of that House, by Pope *Boniface* the IXth. at the Instance of King *Richard* the IIrd.



A Copy of the Charter for making the Priory of Bermondsey Denizen, from Pat 4. Ric. 2. in the Tower of London.

THE King (*Henry* IV.) to all, &c. greeting. We have seen the Charter of *Richard*, late King of England, &c. We have also seen another Charter of the same *Richard*, late King in these Words, *Richard* (the IIrd.) by the Grace of God King of England and France, and Lord of Ireland, to all to whom these Presents shall come, greeting. Know ye, that of our special Grace, and in Consideration, that the Priory of *Bermondsey*, which is the Foundation of our Progenitors, and of our Patronage, has been very much burthen’d with Corrodies, through the undue Government and Negligence of the Alien Priors, who were there before these Times, and by many other Ways dilapidated, as well in the Decay of the Buildings, as the Decrease of the Revenues belonging to that Priory, till the Time when our beloved in CHRIST Brother *Richard Denton*, an English Man, who is Prior there at present, had the Government thereof, the which Brother *Richard*, in his Time very much retriev’d the State of the aforesaid Priory, as we are certainly inform’d; at the Request of the aforesaid *Richard*, with the Advice of our Council, and for the Fine of 200 Marks, which the said Brother *Richard* paid to us in the Hamper of our Chancery, have granted for us and our Heirs, as much as in us is, to the said Brother *Richard*, that he and his

his Successors for ever be Denizens, and in all Respects as Denizens, and not reputed and treated as Aliens, and that they freely have the said Priory, with all the Lands and Tenements, Revenues and Possessions, Knight's Fees, and Advowsons of Churches appertaining to the said Priory, without paying any Thing to us or our Heirs for the said Priory, or for any Possessions belonging to the same, on Account of any War commenc'd, or to be commenc'd between us and our Adversary of France and the Heirs of the said Adversary, at any Time whatsoever hereafter, as long as the Prior and Convent of the aforesaid Priory, or the Prior and the major Part of the Convent there shall be *English*, of *English* Extraction; always provided, that if from hence forward it shall happen, that the aforesaid Prior, or the greatest Part of the Convent aforesaid, during the said War, shall be Alien, then during that Time, the said Priory, with the Lands, Tenements, Revenues, Possessions, Fees, and Advowsons of Churches shall be again taken into the Hands of us, or our Successors, and the Prior there shall be burthen'd to pay to us and our Heirs during the said War such Rent as us'd to be paid to us by Way of Farm for the said Priory before the present Grant, and this notwithstanding, during all the Time that the said Prior, and the greater Part of the Convent shall be *English*, as aforesaid, they shall freely have the said Priory, with the Lands, Tenements, Revenues, Possessions, Fees and Advowsons, and shall be exempt and discharg'd from the said Farm in the manner aforesaid, in Testimony whereof we have caus'd these Letters Patents to be made, Witness myself at *Westminster*, the 29th Day of May, in the 4th Year of our Reign. But we ratifying and consenting to the Donations, Concessions, Confirmations, Remissions and Discharges, do for us and our Heirs, as far as in us is, accept and approve the same, and grant and confirm them to our Beloved in CHRIST, the present Abbat and Convent of *Bermondsey*, and their Successors, as the aforesaid Charters and Letters do reasonably testify; and as the said Abbat and Convent and their Predecessors were, by Virtue of the said Charters and Letters, from the Time of the making of the same till now, wont to use and enjoy the same. In Witness thereof, &c, Witness myself at *Westminster*, the 2d of April, in the first Year of King Henry IV.

By this Denizing it appears, that at the Time when the War broke out between the Kings of France and England, all the Possessions of the Cluniack and other Aliens, were wont to be taken into the King's Hands and confiscated to his Treasury; and that the King us'd to let out to Religious Men their own said Possessions, appointing a Yearly Rent they were to pay into the Treasury for the same Possessions.

2dly, It appears, that most of the Monks, and even the Priors in the Houses of the Cluniacks were French Men, or Aliens; and that to the End this Evil might be obviated, and that the Superiors of those Monasteries, and the greater Part of those inhabiting them, might be native English, the Denizing was granted to the Priors, under the aforesaid Rescripts.

3dly, It appears, that he who succeeded Richard Denton, in the Government of *Bermondsey*, had been already made Abbat; and this was done, not by the Authority of the Abbat of Cluni, because the Abby could not have been subject to the Priory of la Charite; but by the King's Authority and at the Instance of the King, But the Reason why the Kings thought fit to ask this of the Pope, was, that there might be at least one Abbat of the Cluniacks in England, who might receive the Professions of the Novices; because the Priors of the said

Order by their ancient Statutes could not do that, but were oblig'd to send the Novices that were to profess, beyond the Sea, to Cluni. By which any Man may perceive, that there had been no Abbat of the Order of Cluni in England, before the Parliament had order'd, that the Prior of St. Pancrace should be made an Abbat to that End. But there were then 25 Abbats of the Order of the Black Monks, who had Votes in Parliament, besides other Prelates of lesser Houses, to whom that was not allow'd.



The Petition of the Cluniacks of the Monastery of Thetford, from the Bundle of Petitions to the Parliament in the Reign of King Edward the IIIrd. among the Records in the Tower.

To our most Redoubted King.

YOUR poor loyal Petitioners the Prior and Convent of Monks at *Thetford*, of the Order of *Cluni*, humbly pray, that, whereas, the Collation of the said Priory, before this Time, belonging to the Abbats of *Clugni*, the Priors and many other Monks in the same were Aliens, and so the said House was reputed Alien; but it is now come to pass, that the Prior and all the Monks are true and legal *English* Men, born and bred within the Kingdom, and carrying nothing out of it, and by the Help of God and some devout Lay-persons, which have been at the Expence, the said poor religious Men have obtain'd and gain'd a free Election, to be had by them and their Successors for ever, and that the Prior be always confirm'd here, without being oblig'd to cross the Sea; so that for the future, the said Priory shall always remain, if it be the Will of God, totally under the Government and Administration of such Persons as shall be true and legal *English*; May it please you for the Sake of God, and in Charity, and for the Relief of the said poor House, which is almost annihilated and brought to Destruction by the Simplicity and the unwary Government of Priors and other Alien Monks, who have been in it, and by the great Burdens laid on it in their Time, to ordain and establish in this present Parliament, that for the future the said House be reputed denizen'd, and free in all Points, and that no Burden, or Imposition, be at any Time hereafter laid upon, or exacted as a Debt from the said House, except only in such a Manner as is done with other Religious Houses of this Kingdom, which are *English* or denizen'd, or enjoy the Liberty of *English* Rights.



Monasteries of Cluniacks.

St. MILBURGA OF WENLOCK Monastery of Cluniacks in Shropshire.

THAT this Monastery was first of Nuns and afterwards given to Monks of *Cluni*, with other Particulars

culars belonging to the same, may be seen in the *Monasticon*, Vol. 1. p. 613, and Vol. 2. p. 907, and in the *English Translation* of the same, p. 78. and 222. Here are added several Grants made to the same Monastery translated into *English* from the *Latin* Originals; for which we are beholding to the Courtesy of *Francis Canning* of *Foxcote* in the County of *Warwick*, Esq;



The Deed of Geoffry de Say for the Manor of Dudintun.

WHEREAS Time is apt to alter what is present, to the End that the Truth of the Matter may not be question'd by Posterity, be it known as well to all present as to come, that I *Geoffry de Say* with the Consent of *Adelisa de Chemey* my Wife, have deliver'd to the Prior of *St. Milburga of Wenlock*, and the Convent of the said House, all my Manor of *Dudintun*, which is the Dower of the aforesaid *Adelisa* my Wife, on the Part of *Hugh de Piris*, entirely with all its Appurtenances, so that I reserve to myself nothing in the aforesaid Manor for eight Years to come, for 160 Marks, which the same Prior of *Wenlock* and the Convent of the same House have given me for the same. But when these eight Years are expir'd, the same Prior and Convent shall pay to the aforesaid *Adelisa* my Wife Yearly 14*l.* Sterling, at these two Terms, at the Feast of *St. Mary* in *March* 7*l.* and at the Feast of *St. Michael* 7*l.* And to the End that this Contract between me and the Prior and Convent might be firm and stable, I have confirm'd it with the Impression of my Seal. These being Witnesses, *Martin de Hosa*; *Roger Porter* of *Wenlock*; *Peter* the Son of *Roger*; *Peter* of *Tigerville*; *Richard Fitz-Ralph*; *Ralph Stutevil*; *William* Chaplain of *Haouvil*; *Ralph* Chaplain of *Ba-jemvil*. This Contract was made in the Year of the Incarnation of our Lord 1180.

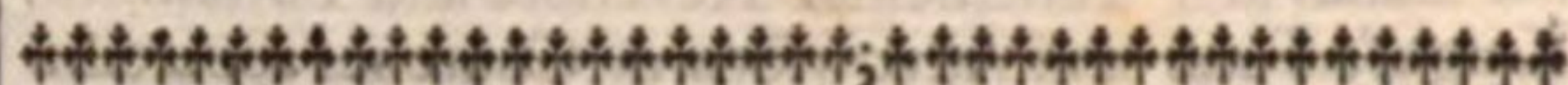
The Seal in White Wax.



King Henry the IId's Confirmation of the Deed above.

HENRY by the Grace of God King of *England*, Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to his Archbishops, Bishops, Abbats, Earls, Barons, Justices, Sheriffs, Officers and all his Leiges, *French* and *English*, of all *England*, greeting. Be it known to you that I have granted, and by this my present Charter confirm'd the reasonable Contract made between *Geoffry de Say*, and the Monks of *Wenlock*, with the Consent of *Adelisa de Cadinneto*, Wife of the same *Geoffry*, of the Manor of *Dudinton*, which is the Dower of the said *Adelisa*; as the Deed of the aforesaid *Geoffry*, and the Deed of the same Monks do testify. Wherefore it is my Will and I firmly enjoyn, that the same Contract made between them be firm and stable, and that it be firmly and solidly observ'd between them as it is made, and the aforesaid Deeds do testify. Witnesses, *Earl William Mandevil*; *Earl William* of *Salisbury*; *Richard* of *Dufay*; *Richard Lucy*; *Gilbert Pipard*; *Reginald Lucy*; *Robert Stuter*; *Hugh Creffy*; *Gervase Canvil*. At *Ivrey*.

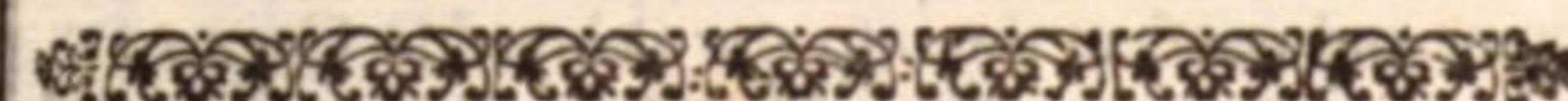
The Seal in green Wax, much broken and having an Impression on both Sides.



Another Charter of the same King Henry the IId. concerning the same Contract and Manor.

HENRY by the Grace of God King of *England*, Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to his Archbishops, Bishops, Abbats, Earls, Barons, Justices, Sheriffs, and all his Officers and Lieges, *French* and *English*, of all *England*, greeting. Know ye, that I have granted to the Church of *St. Milburga of Wenlock*, and to the Monks there serving God, in Alms, and by this present Charter confirm'd the Manor of *Dudinton*, with all its Appurtenances, as *Hugh de Piris*, devis'd it to them to have and to hold, after the Decease of *Aelicia de Caineto* who was his Wife, whose Dower this was; upon this Condition, that when it shall please me or my Heir, it shall be lawful for us to resume that Manor into our Property, assigning to the same Monks the Revenues of 11*l.* in Churches, or other Things. Witnesses, *Richard Lucy*; *William Fitz-Audel*, Sewer; *Reginald Curtenay*; *William Lanval*; *Robert Marmion*; *Secker Quincy*; *Thomas Basset*; *Widon Foreigner*; *William Fitz-Ralph*; *Randal Broc*. At *Bruges*.

The Seal on Green Wax, with an Impression on both Sides, much broken.



The Charter of King Henry the IId. concerning the same Manor.

HENRY by the Grace of God King of *England*, Lord of *Ireland*, and Duke of *Aquitain*, to the Archbishops, Bishops, Abbats, Priors, Earls, Barons, Judges, Sheriffs, Governours, Officers, and all his Bailiffs and Leiges, greeting. Whereas it appears to us by Inspection of the Roles in our Exchequer, as well in the Time of the Lord King *Henry* our Grandfather, as of the Lord King *Richard* our Uncle, and also of our Lord *John* our Father, that the Prior and Convent of *Wenlock* have, of the Gift of the aforesaid Lord King *Henry* our Grandfather, the Value of 11*l.* in Land, in the Manor of *Dutinton* in the County of *Salop*, in Lieu whereof, as well in the Times of our said Progenitors as in ours, 11*l.* have been allow'd to our Sheriff of *Salop* yearly at our Exchequer in the Body of the said County. We holding the said Donation as firm and acceptable do grant and confirm the same for us and our Heirs to *Aymon*, now Prior of *Wenlock*, and his Successors and the aforesaid Monks, to have and to hold, without Let of us and our Heirs, in Lordships, Homages, Villenages, Revenues, Woods, Meadows, and all other its Appurtenances for ever, as freely and entirely as the Predecessors of the aforesaid Prior were wont in past Times to possess them in the best and freest Manner. These being Witnesses, the venerable Father *Giles Sart*, Bishop; *William* of *Valentia*; *Peter* of *Savoy*; *Philip Basset*, our Justice of *England*; *John Maunsel* Treasurer of *York*; *Robert Walerand*; *Ebulo* of *Mous*; *Humbert Pugeis*; *Ingeram Percy*; *Peter*

Peter Nevil; Willam Trublevill, and others. Given with our Hand at Westminster the 5th Day of February, in the 46th Year of our Reign.

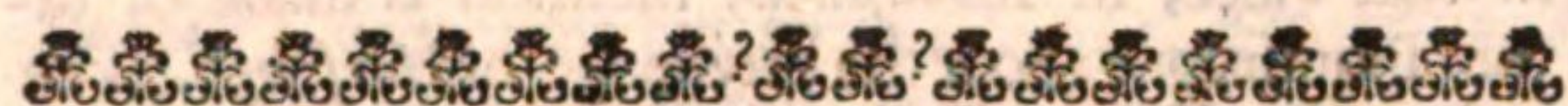
The Seal to this is quite Lost, the Labell of red and green Silk still remaining.



*The Deed of William Mitleton
disclaiming all Right to a Yard
Land.*

BE it known to all present and to come, that I William, the Son of William, of Mitleton, in the Court of the Lord Prior of Wenlock at Burton, on St. Gregory's Day, in the 11th Year of the Reign of King Henry, the Son of John, did acknowledge, that I neither have nor ever had any Right to a Yard Land, with the Appurtenances at Mitleton, which my Father William held there for his Life, which I had also after his Death, for some Time unjustly intruded myself into, and I have abjur'd the same for myself, and all my Heirs for ever, and wholly quitted Claim to God, and the blessed Virgin Milburga, and the Prior and Convent of Wenlock. And in Testimony hereof have affix'd my Seal to this Writing. These being Witnesses, William Chaplain of Drayton; Robert Chaplain of Stokes; Roger of Burwardesly; Thomas of Cestreton; Hugh of Braeton; Hugh of Ley; Ralph of Lantor; Nicholas of Optun; Philip Parson of Grete; Adam Parson of Acton; John of Beckeburton; Henry of Botten; Walter Fitz-Baldwin; John of Rochale; William of Mughale; William of Lauerdene; Thomas of Laverdene; William Kangelot; William Ward; Alan of Longevill; Alan Fitz-william; Richard Fitz-william; Walter More; Walter de la Lee; and many more.

The Seal in green Wax.



*The Deed of Adam Fitz-william
Clerk of Mitleton for one Yard
Land.*

TO all the faithful of CHRIST who shall see or hear this present Writing, Adam Fitz-william, Clerk of Mitleton, greeting in our Lord. Be it known to you all, that I have granted and given for myself, and my Heirs for ever, all the Right and Claim I had or could have to a Yard of Land with Appurtenances, which I once held at Mitleton, to the Prior and Convent and the Church of St. Milburga of Wenlock. I have also granted to the aforesaid Prior and Convent thirteen Marks and an half in Money, which Richard the Son of Alan, the Priest of Burewarton, ow'd me for the aforesaid Land, for an hundred Shillings Sterling, which the said Prior and Convent gave me. Of which said thirteen Marks and an half, I gave six Marks to the Works of the aforesaid Church, for the Health of my Soul; wherefore it is my Will, that the aforesaid Richard be wholly answerable to the said Prior and Convent of Wenlock, for the said Mony, and that he fully and solidly pay to them, and their Church aforesaid,

the abovemention'd Mony. In Testimony whereof I have affix'd my Seal to the present Writing. These being Witnesses, Roger of Pynelesdon; Roger Parson of Stirchly; Thomas le Mercer; Peter the Son of Peter of Caleweten; Richard Chamberlain; Walter Bon Valet; and others.

The Seal appending in green Wax imperfect.



*Composition between Simon Dean
of Brug and the Convent of Wen-
lock, about the Church of Du-
dinton.*

BE it known to all the Sons of our Holy Mother the Church, who shall see or hear these Letters, that there was a Cause depending between S. Dean of Brug, and the Prior and Convent of Wenlock, about the Church of Dudinton, the which our Lord Pope Celestin the Third, committed to the Lord H. Bishop of Lincoln, R. Deacon of Lincoln, and W. Archdeacon of Norfolk, to be canonically decided. But after much Altercation, and many Proposals on both Sides, at length the Contention was, by common Consent of the Parties, adjusted by an amicable Composition, in this Manner. That the Prior and Convent of Wenlock shall pay two Pieces of Gold yearly at the Feast of St. Michael by the Way of Trans-action to the Dean of Brug and his Successors; so that the Church aforesaid of Dudinton shall for ever remain to the Prior and Convent of Wenlock free and quit, without any reclaiming and exaction, except the Payment of the two Pieces of Gold aforesaid. And to the End that this Composition solemnly ordain'd as above said, by the common Advice of the Parties, between the Dean of Brug, and the Church of Wenlock, may for ever remain valid and unshaken, it is confirm'd by the Authority of this Writing, and of the Seals of both Parties. These being Witnesses, R. Archdeacon of Gloucester; Master Erard Canon of Gloucester; Matthew, Prior of Wellebec, Adam and John Masters; Philip of Beggesfour; Hugh de Brug; Warin of Burwardesley; Warin of Wililey; Philip of Lanley; and many more.

The Seal to this last, and no Date to it but only the Pontificate of Pope Celestin the Third, above mention'd, shews it to have been between the Years 1191 and 1198.



*The Catalogue of some of the Priors
of this Monastery of Wenlock,
out of Mr. Willis's Collections,
&c.*

Willis's Hist.
of Abbies,
Vol. II.
p. 192, and
335.

1. PETER DE LEIA was promoted from this Dignity, Anno 1176, to the See of St. David's.
2. JOSBERTUS occurs Prior, Anno 1198. He was also Prior of Daventry and Coventry.
3. Aymo, Prior, Anno 1268.

4. JOHN

4. JOHN TUBBE occurs Prior in the Beginning of Edward the First's Reign, viz. About the Year 1277. His Successor was

5. HENRY BONVILLE Anno 1291, and 1297. The next I find is

6 WILLIAM BRUGGE, on whose Resignation, Anno 1437, 16 Henry 6.

7. PETER BARRY was admitted Prior. The next I find is

8. JOHN STRATTON, to whom succeeded

9. JOHN SHREWSBURY, Anno 1470.

10. JOHN WENLOCK occurs Prior of Wenlock, Anno 1485, in the Time of Henry the Seventh.

11. RICHARD SINGAR, to whom succeeded

12. ROWLAND GACEWELL, elected in July 1527, Predecessor to the last Prior.

13. JOHN CRESSAGE, alias BAYLIS, who surrendering this Convent January 26, 1539, had a Pension of 80*l.* per Annum assign'd him. The Arms of this Monastery were, Azure, three Garbs, Or, in Pale a Crozier, Argent.

HATFIELD-PEVERELL

Priory in Essex, says Newcourt, in Hertfordshire the Monasticon.

IT is needless to repeat here what is said of this Monastery in the *Monasticon*, Vol. I. p. 330, and in the *English Abridgment* thereof, p. 42.

Under King Henry the Third, this Monastery was most Part consum'd by Fire; for thus I find it in *Matth. Paris Auctar Addit*, 244. "In the Year 1231, the Cell of St. Alban, at Hatfield, was burnt down, on the 17th of the Kalends of April, with the Tower and all the adjacent Offices, saving only the Presbytery, with the Vestments, Chalices, &c. also the Barns and Granary. All the other Utensils, &c. perish'd in the Fire".

In the Reign of King Henry the Eighth, there was a Suit at Law, between this Prior and Convent, and the Abbat and Convent of Bileigh, about the Tithes of certain Lands here and in the neighbouring Parish of Ulting. More of it may be seen in the *Monasticon* where it speaks of the Abby of St. Alban.

The Annual Revenues of this Priory were valu'd at the Dissolution, at 60*l.* 14*s.* 11*d.* $\frac{1}{2}$ per Annum, according to Dugdale; Speed said 83*l.* 19*s.* 7*d.* after which, King Henry the Eighth, in the 29th Year of his Reign, granted to Giles Leigh, the Manor, the Site of the Priory, and the Cemetery of Hatfield Peverell, as also the Rectories, not only of this Parish Church, but that of Assington; and in 1 and 2 of Philip and Mary, the Premises were in Allyn, and the Advowson so continu'd, till Anno 1638 inclusive; but after the Restoration, this Advowson was in the Thompsons for several Turns, till 1682, and then Henry Blaney was instituted, at the Presentation of Francis Townsend, Esq;

RICHARD SNOWDAL, was the last Prior here, says Mr. Willis, and has no more concerning this House.

HORKESLEY

Priory of Cluniacks, in Essex.

THE *Monasticon*, Vol. III. p. 30. has the Foundation Charter of this Monastery, and three Charters of Confirmation of Grants to the same; the Substance whereof is in the *English Abridgment*, p. 244.

This Priory was one of those design'd for erecting of Cardinal Wolsey's Colleges at Oxford and Ipswich; Vol. II. rated at the Suppression 27*l.* 7*s.* 11*d.* per Annum. P. 335. Speed.

After the Dissolution, the Site hereof was in Roger Parker, to whom the Manor of Horkesley-Parva was alienated by John Huddleston, in the first Year of Queen Mary, which Roger, by Licence, alienated the Messuage, call'd the Priory in Horkesley-Parva, to Robert Ball, in the first and second of Philip and Mary, who held the same in capite; and 19 Eliz. had Licence to alienate it, and the Tithes of Little and Great Horkesley to John Ball, Sen. and Jun. who had the Disposal of it, but it is now in Husbands.

Another Priory is plac'd by Sir William Dugdale, *Mon. Angl.* Vol. I. p. 604. in one of these Horkesleys; where the Church and Manor are given by Roger Earl of Shrewsbury, to the Abbat of St. Martin de Froarno in Normandy, founded by him there. Now I fancy, the said Church and Priory of Horkesleigh, plac'd by him in Essex, was not in Essex, but in Gloucestershire; for,

First, the same Author in his *Baronage of England*, Tom. I. p. 26. says, that the Possessions this Roger Earl of Shrewsbury, which was Roger de Montgomery, had in England, were of vast Extent, as appears by the Conqueror's Survey; and then names the several Counties wherein they lay, and their Number, viz. in Wiltshire three, &c. and in Gloucestershire one, probably the Manor, or Lordship of Horkesleigh, or Horkesley, in the Hundred of Longtre in that County; but names not Essex for one of them. Next, because in that Place, in *Monasticon*, mention is made of divers Inquisitions about the Privilege of Horkesleigh, taken before the King's Escheator in Gloucestershire, thus, "And for as much as it appear'd by several Inquisitions taken before William Aunsell our Escheator in the County of Gloucester, that the Priory of Horkesleigh, &c." So that I conceive, with Submission to such as are better vers'd in Antiquity, Sir William Dugdale, and Mr. Tanner, who follows him in his *Notitia Monastica*, p. 61: mistake in placing this Priory of Horkesleigh, or Horkesley, in the County of Essex.

PRITTLEWELL

Priory of Cluniacks, in Essex.

WAS founded by Robert de Essex, call'd Robert Fitz-Swain, Son of Swain of Essex, in the Reign of Henry the Second, to the Honour of St. Mary, for Cluniack Monks, and by him subjected as a Cell to the Abbat of Lewes in Sussex; which being a Priory alien, was with the several Cells belonging thereto, Prittlewel being one, by King Edward the Third, in

in the 47th Year of his Reign, denizen'd, or made native.

See the Foundation of this Priory in the *Monasticon*, Vol. I. p. 619, and in the *English Abridgment*, p. 79.

Soon after the Founding of this Priory, *Thomas Becket*, Archbishop of *Canterbury*, became a great Favourer thereof, as appears by his Charter.

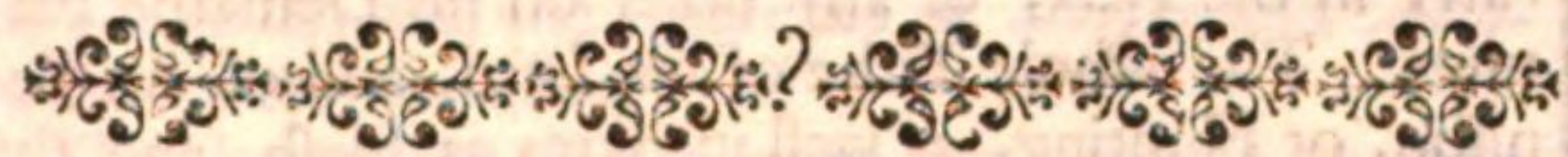
"*Thomas*, by the Grace of God, humble Minister of the Church of *Canterbury*, to all the Sons of the holy Church, to whom this present Writing shall come, greeting. The Charge of the Office we have undertaken admonishes us to provide for the Peace and Tranquility of the Servants of God, with very watchful Care. Therefore it is, that we place under God's, and our Protection, the Monastery of *St. Mary of Prittlewell*, with it's Chapels of *Sutton* and *Eastwood*, and with all the Tithes of the Town of *Middleton*, and all the parochial Rights of the same Town; likewise the Churches of *Rayleigh*, or *Ragele*, and *Thundersley*, and both *Shoberies*, and *Canweden*, *Wykeford*, *Stook*, *Clavering*, with all their Appurtenances, &c."

Which was afterwards seconded by *Hubert Walter*, one of his Successors, thus,

"And we, not undeservedly following the Footsteps of the afore nam'd glorious Martyr *Thomas*, our Predecessor, in this particular, do with like Favour take under God's and our Protection, the aforesaid Monastery of *Prittlewell*, and the Brethren there serving God, with all their Goods and Possessions. And we do by this present authentick Writing confirm to the said Brethren, all the Churches above mention'd, as they are rightly conferr'd on the said Monastery, with all Things to it justly appertaining.

This Priory of *Prittlewell*, was held to be a Cell to the Priory of *Lewes*, till in the Year 1518, says *Weaver*, when a great Contention arose between the two Houses, infomuch, that *John*, Prior of *Prittlewell*, would not pay one Mark to the Prior of *Lewes*, in Token of Subjection.

This Priory, whose Revenues did not amount to more than 155 *l.* 11 *s.* 2 *d.* per Annum, according to *Dugdale*; or at most but to 194 *l.* 14 *s.* 3 *d.* as *Speed* has it; was with all the rest, under the Value of 200 *l.* per Annum, suppress'd, by Act of Parliament, in 27 *Henry VIIIth*, who two Years after, in the 29th Year of his Reign, granted the Site of it to *Sir Thomas Audley*, to be held in Capite; after whose Death, *Thomas Audley*, his Brother, by Licence obtain'd it in 5 *Edward VIth*, and alienated it to *Richard Lord Rich*, Ancestor of the late Earls of *Warwick*, in whom it continu'd till for want of Issue Male, it came among Coheireses.



The Catalogue of such Priors of Prittlewell; as are to be met with.

1. **W**ILLIAM, occurs Prior of this Monastery between the Years 1213, and 1226.

2. **S**IMON DE WALTHAM, May 12, 1241. The King, at Presentation of the Prior of *Lewes*, accepted him to be Prior, notwithstanding the Patronage of the same was then in the King, the Honour of

Essex, being in his Hands. Pat. 25. *Henry III.* m. 6.

3. **W**ILLIAM, was the next Prior of *Prittlewell*, on whose Resignation,

4. **N**ICHOLAS DE COKEFELD, Prior of *Cliff*, was prefer'd to this Priory, and had the Temporalities, May 16, 1218. Pat. 9. *Edward I.*

5. **P**ETER DE MONTELLIER, upon the Death of *Cokefeld*, was made Prior, by *John*, Prior of *Lewes*, and had his Temporalities, October 24, 1290. Pat. 18. *Edward I.*

6. **H**ENRY DE FAUTRARIJS, had the Temporalities, May 4, 1308. Pat. 1. *Edward II.* and was succeeded by

7. **G**ILES DE SEDUNO, who had his Temporalities, July 1, 1309. Pat. 2. *Edward II.*

8. **T**HOMAS DE SHELMESTROD, had his Temporalities, July 1, 1310. Pat. 3. *Edward II.* These two are thus plac'd by *Newcourt*, and yet *Mr. Willis*, who tells us he takes his Catalogue from that Author, makes but one of the two, joyning the Christian Name of the one to the Surname of the other, and calling him *Giles de Shelmesford*; but as *Mr. Newcourt* quotes the Patents for both: I cannot but think the Mistake to lye in the Transcribing, or Printing of *Mr. Willis's* Catalogue from the other, *Mr. Willis*, who ever punctually quotes his Authors, naming none in this Place, for this Difference.

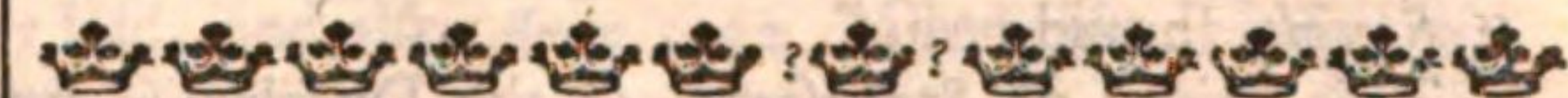
9. **W**ILLIAM DE ANMUMACO, or AUMUMACO, or AVERNUS, had his Temporalities, April 20, 1311. Pat. 4. *Edward II.* He had Letters of Protection, March 14, 314. Pat. 8. *Edward II.* p. 1.

10. **J**AMES DE CUSANCICA, had his Temporalities, December 1, 1316. Pat. 10. *Edward II.* p. 2.

11. **G**UICHARD DE CHENTRIACO, prefer'd by the Prior of *Lewes*, March 24, 1360. Pat. 35. *Edward III.* p. 2.

12. **F**RANCIS DE BANGIACO, Prior, October 2, 1361. Pat. 35. *Edward III.* p. 3.

13. **J**OHNSON, was Prior in 1513. and the last in this Catalogue, which thus appears very imperfect; but is the best we have hitherto.



STANESGATE

Priory of Cluniacks, in Essex.

WITHIN the Precincts of the Parish of *Stanesgate*, on the Brink of the River, that runs from *Maldon*, near *Ramsay*, stood this Priory of the same Name of *Stanesgate*, dedicated to *St. Mary Magdalen*, for *Cluniack* Monks, a Cell to the Abby of *Lewes* in *Seffex*; by whom founded I have no where read, more than what *Speed* tells us in general, and as to the Time, it appears to be in, or about the Year 1176, by the Grant of that Year, made of certain Tithes, to the Nuns of *Clerkenwell*, by the Prior and Convent hereof, which is all the *Monasticon* has concerning this Monastery, and is to be seen, Vol. I. p. 623. and in the *English Abridgment* p. 80.

In 28 *Henry VIIIth*, upon an Exchange between the said King, and *Sir William Weston*, Prior of *St. John of Jerusalem* in *England*, &c. the Site hereof and all Oblations, &c. and also to the Parish Church of *Steeple* belonging, the Vicar's Portion only excepted

ted, with the Advowson of the said Church, were by Indenture, by Sentence definitive, and by Act of Parliament the same Year, united to the Hospital of St. John; by which Sentence promulgated by Thomas Barret, Doctor of Laws, Commissary to Bishop John Stokesley, Bishop of London, July 14, 1537, it was decreed, "That the said Prior and his Brethren, should pay to the said Bishop and his Successors, and upon the Vacancy of the said See, to the Dean and Chapter of St. Paul's, and their Successors, for their Indemnity, a Pension of 4 s. 8 d. per Annum, and 3 s. 4 d. to be distributed among the Poor of the Parishes of Steeple and Rainham, then also appropriated to the said Hospital, and by the said Sentence, it was farther also decreed, That because several of the Inhabitants of Stanefgate, near the said Priory, to the Number of five Tenements, did use to go to the Conventual Church there, as to their Parish Church, to hear divine Offices, and to participate of the Sacraments and Sacramentals, before the Dissolution thereof, they should for the future, come to the Parish Church of Steeple, and be accounted there, as Parishioners of the said Church; and the Vicar of Steeple and his Successors, were for ever to administer unto them, as to their Parishioners; in Compensation whereof, and in Lieu of all Tithes and Oblations, due from the said Inhabitants of Stanefgate, and their Tenements, the said Prior and Convent and his Brethren, and their Successors for ever, were to pay to the said Vicar and his Successors, an annual Pension of ten Shillings, by equal Pensions, at the Feasts of St. Michael, and the Annunciation of the blessed Virgin, in the Parish Church of Steeple, with this Proviso, that if the Vicar of Steeple, or his Successors, should at any Time neglect, or refuse to Administer the Sacraments to the said Inhabitants, then it should be lawful for the Bishops of London to assign such other Parish Church, for the said Inhabitants, as he should think fit, as also provided, that if the said Prior and his Brethren, or their Successors, should think fit, to Minister the holy Things, by a Chaplain of their own, in the Parish Church of Stanefgate, if there shall be any, or in a Chapel hereafter erected in the Site of the said Priory, that then this annual Pension of ten Shillings, as to the Vicar of Steeple, should cease".

This Priory of Stanefgate, at the Dissolution was valu'd at 400 l. 8 s. 6 d. per Annum, by Speed, and was one of those granted by Henry VIIIth, in the 20th Year of his Reign, to Cardinal Wolsey, for erecting his Colleges in Oxford and Ipswich; but falling again into the King's Hands, upon his Conviction, he granted the same to the Prior, &c. but before they had an Opportunity to perfect it, their Hospital likewise was suppress'd.

After this, Rich and Mildmay appear Patrons, and so presented, alternatively, as the Priors and Convent did before them.

The Manor of Stanefgate, and the Rectory of Steeple, were granted to Edward Mordant, by Henry VIIIth, in the 35th Year of his Reign, in capite, who next Year after, by the King's Licence, alienated to Sir Richard Rich, by which the Family came to be entitl'd to that Moiety of the Advowson, which did belong to the Priory of Stanefgate; and I presume, the other Moiety of the same, which did belong to Bickenacre, came to the Mildmays, by Grant or Purchase from the Crown.

L E N T O N.

Priory of Cluniacks, in Nottinghamshire.

THE *Monasticon*, Vol. I. p. 645. has the Charter of King Edward the 1st, reciting the Foundation Charter, and the Donations of many, and confirming the same to this Monastery; as also the Charter of King Henry the 1st, confirming the Foundation and Grants of William Peverel, and that it ever continue to the Order of Cluni. I will here add what I find in Thoroton's Nottinghamshire concerning the same.

At Lenton, so nam'd probably from the River Len, Page 218. or Line, upon which it stands, William Peverel founded a Monastery in Honour of the Holy Trinity, for love of the Worship of God, and the common Remedy of the Souls of King William (the Conqueror) and Queen Maud, and of their Children, and of their and his own Parents; and for the Health of King Henry, and Queen Maud his Wife, of William their Son, and Maud their Daughter, for the State of his Kingdom, and for the Health of his own Soul, and of Adeline his Wife, and of his Son William, and all his own Children, and gave it to God and the Church of Cluni, and to Pontius the Abbat and his Successors; yet so that it should be free, paying a Mark of Silver yearly as an Acknowledgement.

To this Monastery he gave the Town of Lenton, with Appurtenances, except four Mills, whereof he held two in his own Demesne, and his Wife Adeline the third, and Herbert his Knight the fourth; the rest of the Mills were the Monks, and properly seven; likewise Radford, Morthon, Kichton, with their Appurtenances and whatsoever he had in Newtorpe and Papelwich, in Wood and Plain, and in other Things; likewise Blacowell in the Peak, with the Appurtenances; likewise Corthaball, in North Hantefyre, with the Wood and all Appurtenances, except the Fee of one Knight, and the Land of Thurstin Mantell; likewise two Parts of the Tithes of his Demesnes, of all Things which could be Tithed, viz. in Blideesword Northantefeir, with a Country Fellow holding a Virgat, or Yard-land, to gather up the Tithes. In Doston likewise (Northant) in Newbot, likewise in Tideswell (Derb.) likewise in Braderwell, Badecowell, Houalaw, Effesford, Wrinmill and Hulme. Two Parts of the Tithes of his Demesne Pastures in the Peake, namely, Sachaleros, Ferneley, Darnehal, Quatford, Buchestanes, Sirebroch, Stafdon, Cudal, Erchill, Chaldelaw, Dunningestede, Chelmardon, Stanredal. The whole Tithe of Colts and Fillyes, where he should have Harace, in the Peak, or any other on his Demesne Pastures. The whole Tithe of his Lead, and of his Venison, or Hunting, as well in Skins as Flesh, and the whole Tithe of the Fish, of his Fishing at Nottingham. He likewise gave, by the Concession of his Lord King Henry the 1st, the Church of St. Mary, of the English Borough of Nottingham, with the Land and Tithes and Appurtenances; the Church of St. Peter, and the Church of St. Nicholas, likewise in Nottingham; the Churches of Radeford, Lindebey and Langar, in this County, with Land and Tithes and other Appurtenances, and a Villain holding a Virgat of Land. The Church of Foteson, in Leicestershire, with a Virgat of Land. The Churches of Herleston, Corthobal, Irencester and Rissenden, in Northantefeir, with a Villain holding it. He likewise granted to this Mo-

Monastery whatsoever his Men should bestow on it, for the Remedy of their Souls, viz. Two Parts of all the Tithes of their Demesnes of whatsoever could be tithed. The first of these was *Avenellus*, Ancestor of the present Earl of *Rutland*, who granted it out of his Demesnes in *Haddon*, and is *Metbedweplotk* and *Maniax*; *Safred* in *Empingham*, and in *Basford*, and *Robert* the Son of *Pagan* in the same Town likewise; *Robert de Heriz*, in *Hesburne*, and in *Ostecroph*; *Godefrid* and *William*, in *Ernesby*; *Norman de Montfaltet*, in *Asebeck* and in *Chillwelle*, and in *Horpall*; *Rogerus Brito*, in *Walenthon* and in *Kalabal*; *Gocelinus* in *Wathenoch*; and *Ralph Malaherbe* in *Aspeley*; and *Serlo Blund* in *Torp*; and *Erbert* in *Gonolveston*; likewise *Helgot* in *Baresword*; and in *Cotis Robert de Paviliaco* in *Hocton*; *Walter Flemmength* in *Haurefham*; *Hugh* the Son of *Richard* in *Claindon*; *Norman de St. Patric* in *Deresburch*, and in *Blacobwesley*, and in *Roalund*; *Geffry de Heriz* in *Stapelford*; *Adelelmus* in *Langueley*; and *Robert* the Son of *Warner* in *Touethon*; likewise *Robert de Moretmeni*, and his Heirs ten Shillings, or ten Shillings yearly Rent, for ever. Of his Gift and Writing were Witnesses, *Gerard* Archbishop of *York*, *Robert* Bishop of *Lincoln*, *Robert* Earl of *Medlent*, *Simon* Earl of *Northampton*, *Hugh* Sheriff of *Leicestershire* (*Grentmesnill*) *Robert de Chauz*, *Hugh de Burun*, *Oddo de Boneia*, *Avenellus de Haddona*, and all the rest of his forenam'd Men.

King *Henry* the 1st confirm'd all, and granted to the Monastery a Fair of eight Days, at the Feast of *St. Martin*; and commanded that no Man should Buy or Sell in *Nottingham*, during that Time; and that all coming to the Fair, and returning, should be free from (Law Procefs) or Plaints. He likewise granted them Daily two Cart Loads of dead Wood and Heath in *Bescowod*, and also royal Liberties and Customs, viz. *Sac*, *Soc*, *Tol*, *Them* and *Infangenthef*, and Quittance from *Scyre* and *Hundreth*, from *Wapentack* and *Treding*, (or *Frankpledge*) from *Army*, and every Custom, and secular Exaction, except *Murder* and *Danegeld*.

King *Stephen* being at *Nottingham*, at the very earnest Intreaty of *William Peverell*, the Younger, together with *Oddona* his Wife, and *Henry* his Son, confirm'd what *William Peverell* his Father, or *William* himself, or any other Benefactors had done to this Priory, of which besides those already nam'd, *Robert* Earl of *Medlent*, who gave the Churches of *Wiggeston*, and *Withington* in *Leicestershire*, *Hugh de Burun*, who by the Consent of his Sons *Hugh* and *Roger*, gave the Church of *Horsey* in *Darbyshire*, and *Cotegrave* in this County, with a Virgat, or more Land there, with some in *Alinton*, given in Exchange for the Church of *Offington*, formerly given to this Priory by the said *Hugh de Burun*, and after to the Knights *Templars*, and *Odo de Boney*, who gave two Parts of the Tithe of his Demesne, and the Churches of *Barton* and *Adinbarow*, were the Chief.

The succeeding Kings were not wanting in their respective Confirmations, but added more, augmenting the Privileges of this Place, so that at the Dissolution it was valu'd at 329 l. 15 s. 10 d. Ob.

King *Henry* the VIIIth, *March* 23, in the 36 Year of his Reign granted to his Servant *Francis Leek*, Knight, many Lands and Tithes in *Darbyshire*, belonging to several Monasteries, and among the rest some Lands and Tithes in *Home*, *Duston*, *Whitwell* and *Ledwore* in the *Peak*, late belonging to the Monastery of *Lenton*, and then in the King's Hands, by Reason of the Attainder of *Nicholas Heathe*, last Prior of that Monastery, lately attain'd and convict of High-Treason.

Note, That this pretended High-Treason was, no other than his, opposing the Supremacy.

Only the square Steeple was left standing of this Monastery, which fell down before the Year 1677, and the Stones of it were employ'd to make a Causeway thro' the Town, so that there is now no Memorial of it standing.

~~~~~

## BERMONDSEY

### Monastery of Cluniacks in Surrey.

HAVING before shewn from *Reynernus*, in the general Account of this Order in *England*, how this House being Alien was made Denizen, I shall here only subjoin the Priors of the same, from *Mr. Willis*.

### Priors of BERMONDSEY.

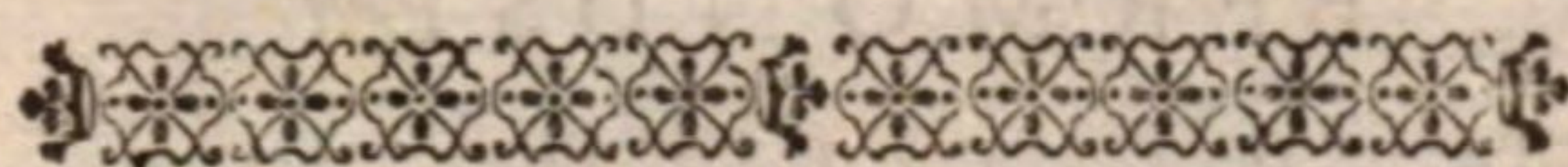
1. PETER was constituted first Prior, Anno 1089. He dy'd Anno 1119, the 4th of the Ides of June, and was succeeded by
2. HEREBRAN who dy'd Anno 1120, and was succeeded by
3. PETER the Second.
4. WALTER. He dy'd Anno 1154, and was succeeded by
5. CLAREMBALD, who was afterwards, Anno 1148, made the first Abbat of *Faversham*.
6. HENRY. In whose Election, about Michaelmas 1189, to the Abbacy of *Glastonbury*
7. RICHARD, a Norman, was substituted in his stead, on *St. Nicholas's Day* 1189. He founded *St. Thomas's Hospital* in the Borough of *Southwark*, Anno 1213. His Successor, as I conceive, was
8. JOSBERT, who occurs Prior, Anno 1227, 12 Henry III, as does
9. HUGH, Anno 1235 and 1245, whose Successor.
10. IMBERT occurs Prior, Anno 1247, 32 Henry III, and also Anno 1252. He held, as I suppose, this Dignity till the Election of
11. HENRY DE MONTE MAURI, the 12th of November, 1272, 57 Henry III. He govern'd about six Years, and was succeeded by.
12. PETER DE MONTE STI. VINCENTII, September 21, 1278, 7 Edward I, and he by
13. HENRY DE BONA VILLA, or BONNE VILLE, Prior of *Wenlock*, elected the 5th of May, 1286, 17 Edward I. He had the Temporalities restor'd him the 20th of July, 1287, 18 Edward I, as had
14. WILLIAM DE CHARITATE, October 5, 1290, 21 Edward I, and
15. PETER DE STO. SIMPHORIANO, the 13th of December, 1294. He occurs Prior Anno 1317, 11 Edward II. The next I met with is
16. RICHARD DENTON, or DUNTON. He occurs Prior, Anno 1371, and again 16 February, 1390, 14 Richard II, as does
17. ATTELBURGUS, Anno 1399, and
18. THOMAS THETFORD, Anno 1417. He dy'd Anno 1428, but who succeeded I find not, for the next in my Catalogue is
19. ROBERT. He occurs Anno 1520, and again, Anno 1524, and might possibly be the same as

Hist. Abbies,  
Vol. II.  
p. 229.



20. ROBERT DE WHARTON, the last Prior, who held the Bishoprick of *St. Asaph in Commendam* with this Convent, which surrendring into the King's Hands, *January 1, 1538, 29 Henry 8,* he obtain'd a Pension of *333 l. 6 s. 8 d. per Annum,* which I find him possess'd of, *Anno 1553,* together with his Bishoprick.

Other Particulars relating to this Monastery see in the *Monasticon*, Vol. I. p. 640, and in the *English Abridgment*, p. 81.



### THE TFORD

#### Monastery of Cluniacks, in Norfolk,

SPOKEN of in the *Monasticon*, Vol. I. p. 664, and in the *English Abridgment*, p. 83. Being like all others of this Order at first Alien, the Monks, in the Reign of King *Edward the IIIrd*, petition'd that they might be exempted from foreign Subjection and be made Denizens, as may be seen in their Petition here before in the general Account of this Order in *England*, and therefore needs not be repeated.

Mr. *Willis* has no more of it than that *William* was the last Prior, and surrender'd this Convent to the King, *16 February 1540, 31 Henry VIIIth.*



### PONTEFRAC T

#### Monastery of Cluniacks, in Yorkshire.

THERE is much concerning this Priory in the *Monasticon*, Vol. I. p. 648, and in the *English Abridgment*, p. 82; but having among other Favours receiv'd from Sir *Walter Calverley*, Bart. an Original of a Composition made between this Convent, and *John Scot* of *Calverley*, one of the Ancestors of that worthy Gentleman; as also from *Ralph Thoresby* of *Leedes* in *Yorkshire*, Esq; another Composition and a Grant of Land to the same, I am here oblig'd to take Notice of the same, and to refer the Reader for those Charters to the *Appendix*, NUM. CLXXXI, CLXXXII and CLXXXIII.

There occurs nothing else to add, but what we have in Mr. *Willis*, which is only this.

JAMES THWAYTS Prior, with seven Brethren, and one Novice surrender'd this Priory, *23 November, 1540, 31 Henry VIIIth,* and had a Pension of *50 l. per Annum* assign'd him.



### CASTLE - ACRE

#### Monastery of Cluniacks, in Norfolk.

THIS Abby has much said of it in the *Monasticon*, Vol. I. p. 624, and in the *English Abridgment*,

p. 80 Mr. *Willis* says no more of it than, that THOMAS last Prior, surrender'd this Convent to the King *22 November, 1538.* But Sir *Henry Spelman* gives us an Account of the Possessors of the same after the Dissolution thus.

Sir *Thomas Cecil*, Earl of *Exeter*, was owner of it, and of the impropriate Parsonage here; he had Issue Sir *William Cecil*, Earl of *Exeter*, who marry'd *Elizabeth*, the Daughter and Heir of *Edward* Earl of *Rutland*, and had Issue by her (dying, as I take it, in Child-bed) his only Son, *William Lord Rosse*.

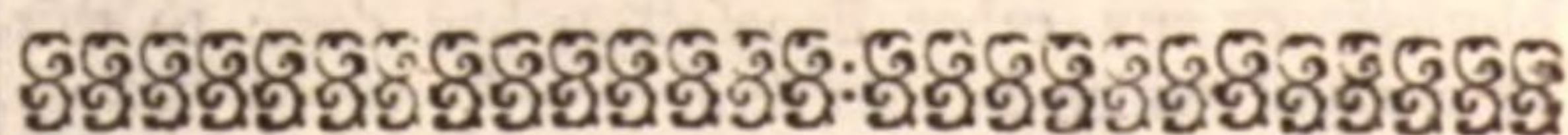
This *William Lord Rosse* marry'd *Anne*, the Daughter of Sir *Thomas Lake*, and they living together in extreme Discord, many infamous Actions issued thereupon, and finally a great Suit in the Star-Chamber, to the high Dishonour of themselves and their Parents. In this Affliction the Lord *Ross* died without Issue, and the eldest Male Line of his Grandfather's House is extinguish'd.

Sir *Richard Cecil* was second Son of Sir *Thomas Cecil*, Earl of *Exeter*, and had Issue *David*, who marry'd *Elizabeth*, the Daughter of *John* Earl of *Bridge-water*, and is now in Expectation to be Earl of *Exeter*.

His third Son was *Edward Cecil*, Knight, his fourth, and fifth, *Thomas Cecil*, and *Christopher* drowned in *Germany*.

Sir *Thomas* the Grandfather, Earl of *Exeter*, made a Lease of this Monastery and Impropriation to one *Paine* (as I take it) by whose Widow the same came in Marriage to Mr. *Humphrey Guibon*, Sheriff of *Norfolk*, *Anno 38 Elizabeth*, whose Grandchild and Heir *Thomas Guibon* consum'd his whole Inheritance, and lying long in the Fleet, either dy'd there a Prisoner, or shortly after.

Sir *Edward Coke*, Lord Chief Justice, marry'd for his second Wife *Elizabeth Hatton*, one of the Daughters of the said Earl *Thomas*, and afterwards bought the Castle of *Acre*, with this Monastery and Impropriation of his Brother-in-Law Earl *William*, Son of Earl *Thomas*, since which Time he hath felt abundantly the Change of Fortune, as we have partly touch'd in *Fritcham Abby*.



### WEST - ACRE

#### Monastery of Cluniacks, in Norfolk.

THERE is only one very short Charter relating to this House in the *Monasticon*, Vol. I. p. 619, and in the *English Abridgment*, p. 79; nor does Mr. *Willis* give us any further Information concerning it than that WILLIAM WINGFIELD, Prior, *William Startway*, and 15 others, subscrib'd to the King's Supremacy, *31 August, 1534, 26 Henry VIIIth.* He was last Prior, and with eight Monks surrender'd this Convent, *14 January, 29 Henry VIIIth,* for which this Prior had a Pension of *40 l. per Annum* assign'd him. To this we here subjoin what Sir *Henry Spelman* tells us concerning the Possessors of this Monastery after the Suppression.

This also belong'd to Sir *Thomas Cecil*, of whom we have spoken above in *Castle Acre*; he sold both it and the Impropriation of *West-Acre* to Sir *Horatio Palavicini*, an Italian, that before his coming into *England*

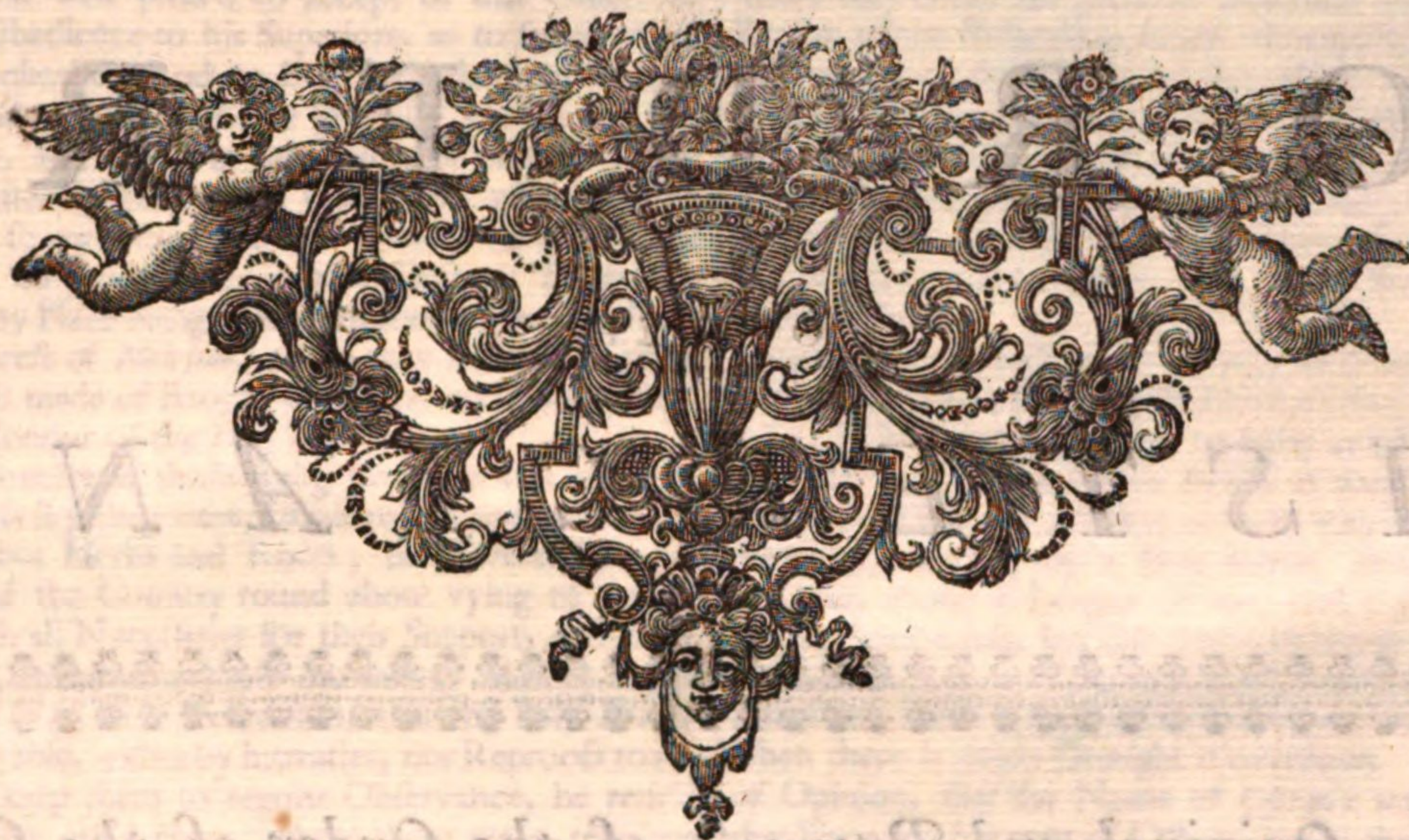
*Hist. Sacril.*  
P. 255.



*gland* had dipt his Fingers very deep in the Treasure of the Church.

Being, in his Youth, in the Low-Countries (as his Son *Edward* affirm'd to me) he there secretly marry'd a very mean Woman, and by her had Issue him this *Edward*, but durst never discover it to His Father as long as they liv'd together. His Father being dead, he came into *England*, and here marry'd a second Wife, by whom he had Issue his Son *Toby*, and for his Wife's sake disinherited him his eldest Son *Edward*, and conferr'd all his Lands, with the Abby, and Impropriation of *West-Acre* on *Toby* and his Heirs.

Edward, after the Death of his Father, grows into Contention with his Brother *Toby*, and in a Petition to King *James* accuses both his Father and his Brother for deceiving, the one of Queen *Elizabeth*, the other, of King *James*, of a Multitude of thousand Pounds, the Examination whereof was by his Majesty refer'd unto me among others, and the two Brethren then agreeing among themselves, the Reference was no farther prosecuted. But Mr. *Toby Palavicini* consuming his whole Estate, sold the Abby and Impropriation to Alderman *Barcham*, and yet lyeth in the Fleet for Debt, if not lately at Liberty.







OF THE

# ORDER

OF THE

# CISTERCIANS.

*Of the Original and Progress of the Order of the CISTERCIANS, with the Lives of St. Robert, St. Alberic, and St. Stephen, the Founders thereof.*



THE Original and Progress of this Order being very imperfectly treated of in the *Monasticon*, Vol. 1. p. 696. and in the *English* Abridgment of the same, p. 86. a more ample and regular Account is here given of it, from the *French* History of Monastical and Religious Orders lately publish'd at *Paris* in 8 Volumes in Quarto, Vol. 5. p. 341. And whereas the *Monasticon* has but one Cut of the Habit worn by these Monks, which represents them in their Couls as they went abroad, here are added some other Cuts to represent their Habit at home, that of the Nuns of the Order, &c.

This Order, which has been one of the most flourishing and most illustrious Congregations of the Order of St. *Benedict* has justly deserv'd the Praises bestow'd on it

by Popes, Emperours, Kings, and celebrated Writers; and tho' the Order has declin'd very much from its ancient Splendor, it is still one of the greatest Ornaments of the Monastick State. St. *Robert* was the first Founder of it. He was originally of the Province of *Champagne*, and his Parents were no less noble than virtuous. Scarce was he 15 Years of Age, when he became a Religious Man in the Abby of *Montier-la-Celle*, of the Order of St. *Benedict*, where he made so great a Progress in the Way of Perfection, that some Years after his Profession, he was made Prior of that Monastery, and afterwards Abbat of St. *Michael de Tonnerre*, where he labour'd to reestablish regular Discipline, but without Success, those Monks thwarting his good Intentions.

Certain Anchorites of a neighbouring Forest, who had assembled in a Desert Place call'd *Coston*, having heard of the Abbat *Robert*, pray'd him to take upon him to direct them; but the Intreaties of the Prior of his Monastery and of some ancient Monks, who



who were afraid of losing him, obstructed his complying with those Anchorites, so that he only comforted them by Letters. Those Monks of *Tonnere*, who ought to have improv'd by the wholesome Advice and good Example of their Abbat, liv'd on under so great a Relaxation, that the holy Man lost all Hopes of being able to work upon them to the Glory of God, and therefore left them to return to his former Monastery of *Montier-la-Celle*, that he might there serve God with less Trouble and Uneasiness, choosing rather to obey than to command. But his Merit did not permit him to continue long in that Condition; for he was soon after chosen Prior of St. *Augulphus*, a Monastery depending on that Abby. Some Time after, the Anchorites of *Coulans*, who notwithstanding the Repulse they had met with in their first Request to have this *Robert* for their Superior, were fully resolv'd to submit themselves to his Conduct; to secure the Success, and prevent another Refusal, apply'd themselves to the Pope, of whom they obtain'd a Brief, which directed the Abbat of *Montier-la-Celle* to deliver that holy Man to them, since they had made Choice of him to govern them. The Abbat could not refuse to comply, and *Robert* was well pleas'd to accept of that Order, as well in Obedience to his Superiors, as to satisfy those good Anchorites, and to live with them in Retirement, and remote from the World. He set out accordingly, and arriv'd at the Desert of *Coulans*, where the Eremites inhabiting the Place, and who had su'd for him so earnestly, receiv'd him as an Angel sent by God, to guide them in that Desert. However, that solitary Place being unwholesome, *Robert* led them to the Forest of *Molefme*, where they built themselves little Cells made of Boughs of Trees, and a little Oratory in Honour of the *Holy Trinity*.

The Poverty of those Religious Men was extraordinary at first; they were almost naked and liv'd upon nothing but Herbs and Roots; but several Men of Quality of the Country round about vying to supply them with all Necessaries for their Support, and their temporal Revenue notably increasing, Wealth made them fall into such Relaxation, that the holy *Robert* not being able, either by Intreaties, nor Reproofs to reclaim or keep them to regular Observance, he retir'd to a Desert call'd *Haur*, where there were religious Men, who liv'd in much Unity and Simplicity of Heart. They receiv'd him with extraordinary Affection, thinking themselves very happy in having of him. He work'd among them for his Subsistence, and spent the Time he had to spare from Labour in Prayer and Meditation; which Sort of austere, holy and edifying Life, prevail'd with those Religious Men to choose him for their Abbat; but he did not govern them long, for those of *Molefme* repenting for that they had been the Occasion of his going away, made use of the Authority of the Pope, and of the Bishop of *Langres* to oblige him to return to them, to govern them as Abbat, as he had done before. This fell out as they desir'd; but as their Repentance was only grounded on temporal Views, for they had not prosper'd so well since his Absence, their false Penitence was unfruitful, and Regularity was no better observ'd.

However some of the Religious Men observing, that their Customs and Manners were not suitable to the Rule of St. *Benedict*, which they daily heard read in the Chapter, and which they had promis'd to observe, began first to discourse about the same in private, complaining of their own Unfaithfulness, and seriously endeavour'd to apply some proper Remedy. This being bruited abroad in the Community, the other Monks who had no such Zeal, ridicul'd these, and us'd all Sorts of Means to divert them from their

Design; but the more zealous, never regarding them, earnestly begg'd of God in their Prayers to conduct them to some Place, where they might faithfully perform their Vows, being sensible, that it would be a Difficult Task for them to succeed therein, as long as they continu'd in the Company of those who would not be reform'd.

They would not undertake any Thing without the Advice of their Abbat, pursuant to the Rule, which prohibits doing any Thing without his Leave. Accordingly, they repair'd to *Robert*, and told him, that they had resolv'd, with his Leave to withdraw to some solitary Place, where they might without any Let perform what they had vow'd to God. The holy Abbat did not only commend their Design, but promis'd to assist and bear them Company; and to the End that nothing might be done without the Authority of Superiors, he went with six of the most zealous Monks to *Lyons*, to the Archbishop *Hugh*, Legat of the holy See, and told him, that they were resolv'd exactly to practise the Rule of St. *Benedict*, begging to that End his Assistance, and the Protection of the Holy See, and particularly Leave to depart from *Molefme*, where they could not perform what they design'd, by Reason of the Relaxation which was among the greater Number of the Monks of that Abby. The Legat granted their Request, and gave them Letters Patents to that Effect, wherein he advis'd, and by the Pope's Authority enjoin'd them to persist in their holy Resolution. The Six that bore the Abbat Company in that Journey, were *Alberic*, *Odo*, *John*, *Stephen*, *Le-tald* and *Peter*.

Returning to *Molefme*, and having pick'd out those that were most zealous for regular Observance, they set out being 21 in Number, and went to settle in a Place call'd *Cisteaux*, five Leagues from *Dijon*, in the Diocese of *Chalons*. That was a Desert cover'd with Woods and Brambles, water'd by a little River, rising from a Fountain about a League distant, call'd *sans fonde*, that is, bottomless, because they have never been able to find the Bottom of it, and which has this Quality, that when there is Rain it decreases very visibly, and when there is much Drought it overflows. Some are of Opinion, that the Name of *Cisteaux* was given to that Place, on Account of Cisterns found there. Those Religious Men began to grub up that Solitude, and took up their Lodging in little Cells they made of Wood, with the Consent of *Walter*, Bishop of *Chalons*, and of *Raimond* Viscount of *Beaume*, who were Lords of the Soil. They settled there on the 21st of *March* 1098, being St. *Benedict's* Day, which that Year fell on *Palm-Sunday*. That Place was so barren, that the Archbishop of *Lyons*, believing they could not be able to subsist there, without the Assistance of some powerful Persons, writ to *Eudo* Duke of *Burgundy*, exhorting him to favour them. That Prince being mov'd by the Account the Archbishop gave of their Poverty, and edify'd by their Zeal, at his own Cost finish'd the Building of their Monastery which they had begun, and for a long Time supply'd them with all Necessaries for the Support of Life. He also gave them much Land and Abundance of Cattle, and the Bishop of *Chalons* gave *Robert* the pastoral Staff as Abbat, erecting that new Monastery into an Abby.

The following Year 1099, some Religious Men of *Molefme*, with the Consent of their new Abbat *Godfrey* went to *Rome*, and complain'd to Pope *Urban* the 11d. then presiding in the Council held there at that Time, saying, that Religious Observance was quite lost in their Monastery, and that on Account of *Robert's* withdrawing himself they were become odious to the great Men and to their Neighbours, for which

Rea-



Reason they intreated his Holiness to compell him to accept again of the Government of their Monastery, for the redressing of all those Evils. The Pope yielding to their Importunity, and adhering to the Advice of the Bishops that compos'd the aforesaid Council, writ to the Archbishop of Lyons, to draw Robert, if it were possible, from his Solitude and send him back to his Monastery of Moleme; if not, so to order it, that those who lov'd Solitude, who it was likely were his Neighbours to whom they were become odious, might remain undisturb'd, and that those who were in the Monastery should live regularly. The Archbishop of Lyons having receiv'd this Letter from the Pope, (which may be seen in the Monasticon, Vol. 1. p. 696.) and being solicited by the Abbat Godfrey, and by the Monks of Moleme, assembled four Bishops, Norgauld of Autun, Walter of Chalons, Bertrand of Macon, Pons of Bellay, and all their Suffrages. There were also present three Abbats, Peter of Tournus, Forenton of Dijon and Gofferan of Aisnai, with Peter the Pope's Chamberlain, to whom having imparted his Holiness's Letter, he by their Advice writ to Robert, Bishop of Langres, acquainting him, that he had resolv'd to restore the Abbat Robert to the Church of Moleme, upon Condition, that before his Return thither, he should go to Chalons, to restore to the Bishop the pastoral Staff he had receiv'd, when he had promis'd him Obedience, of which Obedience he should release him, as in like Manner Robert should release the Monks of the New Monastery, so that of Cîteaux was then call'd, of that Obedience they had promis'd him as their Abbat, and that he should also permit all those of the New Monastery, that were willing to follow him, to return with him to Moleme, upon Condition, that for the future they should neither draw away nor receive one another, any otherwise than as St. Benedict allows of the Receiving of the Monks of a known Monastery. He then signify'd to that Prelat, that when Robert had perform'd what has been said, he should be sent back to him to be again made Abbat of Moleme upon Condition, that if he should again quit that Church without sufficient Reasons for so doing, he should have no Successor appointed him whilst Godfrey liv'd. As for the Abbat Robert's Chapel, and all the rest he had brought from Moleme, he order'd that all should be left to the Brothers of the New Monastery, excepting a Breviary, which they should keep till Midsummer, to transcribe it, with the Consent of the Monks of Moleme.

Robert submitted to all that was requir'd of him, he discharg'd the Monks of Cîteaux from the Obedience they had promis'd him, either in that Place or at Moleme, and the Bishop of Chalons discharg'd him of the Cure of that Church, which he had committed to him. Thus he return'd to Moleme, with some Religious Men that were willing to follow him, finding themselves rather inclin'd to the Monastical and solitary Life. The Bishop of Chalons gave Robert a Certificate to the Bishop of Langres, of his having absolv'd him, as well of the Government of the new Monastery, as of the Obedience he had promis'd him. That Saint govern'd the Monastery of Moleme almost nine Years longer, and dy'd in 1108.

When Robert had left Cîteaux to return to Moleme, St. Alberic succeeded him in the Government of that new Monastery, and was chosen Abbat in the Year 1099. He had taken the Habit in the Monastery of Moleme; and when St. Robert went thence to retire into the Desert of Haur, Alberic, whom he had made Prior, undertook the Government of that Monastery in his Absence. He labour'd in vain, as St. Robert had done, to bring the Religious Men again to observe

the Rule; but they instead of regarding, insulted him, and proceeded so far as to cast him into a dark Prison; whence being deliver'd some Time after, he also left the Place to retire to a Desert, like St. Robert; and he return'd not to that Monastery, till he heard that the Religious of that Monastery had again claim'd their own Abbat. When the same Abbat left them again to retire into the Desert of Cîteaux, he was one of those that bore him Company thither, and by his Zeal and Fervour merited to be made Prior of that new Monastery.

No sooner was he chosen Abbat than he sent two of his Religious, John and Ilbo to Pope Paschal the II. to put his Church under the Protection of the Holy See. He promis'd them Letters of Recommendation to the Pope from the Archbishop of Lyons, the Bishop of Chalons, and two Legats of his Holiness that were then in France, who signify'd to the Pope, that the Religious Men of Cîteaux, had not quitted Moleme or remov'd to that new Monastery on any other Account than to lead there a more mortify'd Life, and more retir'd according to the Rule of St. Benedict, and to remove themselves from the Customs some had introduc'd, contrary to the Intention of the Rule, the Weight whereof seem'd to them too great to be born. They intreated him by his Authority to establish that new Monastery, and to confirm what had been done by his Predecessor Urban the II. These Recommendations had their desir'd Effect, and Pope Paschal by a Bull of the Year 1100, took that Monastery under his Protection.

Alberic and his Religious Men, being thus authoriz'd and confirm'd by the Pope, drew up the first Statutes of the Cistercians, which were properly only Rules for that Abby (that holy Man being unacquainted with the Design God had, to make that Monastery the Head of a most renowned Order.) Accordingly, those Rules, in the first Histories of that Order have no other Title, than, *The Institutions of the Monks of Cîteaux come from Moleme*. Among other Things, it is there express'd, that they shall exactly observe the Rule of St. Benedict, that they shall cut off all Customs contrary to that Rule, which had been by Abuse brought into some Monasteries, as Furs and rich Skins, superfluous Habits, Ornaments of Beds, Variety and Plenty of Meat, the Use of Fat Bacon, and other the like Extravagancies contrary to the Rule. They also resolv'd to have Lay-brothers wearing their Beards, with the Bishop's Permission, who should be treated like themselves, only excepting that they should not be religious Men, and to accept of such Lands, Vineyards, and Meadows, as should be freely offer'd them, as also of Lakes as well for Mills for their own Use, as to furnish Fish, and having settled Farms in some Places, they order'd that Lay-brothers should be sent thither, to take Care of them, and not Religious Men, because, according to the Rule, Religious Men were oblig'd to reside in the Monastery, there to addict themselves to Prayer and the Service of God. The Habit of these Religious Men was of a Tawny Colour, like that of the Religious at Moleme; but they pretend, that the holy Virgin appearing to St. Alberic, she gave him a white Habit, and that from that Time they chang'd their Tawny Habit into White, only retaining the Tawny Scapular, and that in Memory of that Miracle they kept in that Order a Festival of the Descent of the Blessed Virgin, which *Christophe Henriques* has set down in his *Kalendar* on the 5th of August, under this Title, *The Descent of the Blessed Virgin Mary at Cîteaux, and the miraculous changing of the Habit from Black to White, under the most Holy Abbat Alberic*. But in saying, that they had Black Habits before, he does not agree with the other Historians of this Order, who



who pretend that their Habits were of Colour Tawny or Brown, as *Angelus Henriquez* observes, who adds, that when the Religious Men of this Order went abroad into the Country, they wore Mantles and Coules of a Grey Colour, for which Reason they were call'd in *Germany*, *Grey Monks*. St. *Alberic*, either on Account of this Apparition, or out of his Devotion to the Holy Virgin, put his Monastery under the Protection of the Queen of Angels, for which Reason this Order was afterwards particularly dedicated to her.

That Holy Abbat having govern'd *Cisteaux* for the Space of nine Years and an half, dy'd in the Year 1109. and had for his Successor St. *Stephen*, the 3d Abbat and principal Founder of this Order. His Surname was *Harding*, and he was an *English* Man. His Zeal for Religious Observance had mov'd him to follow St. *Alberic* into the Solitude, when he quitted *Molefme*, and he return'd not with him to that Monastery, till they had recall'd St. *Robert* to it. When St. *Alberic* was chosen Abbat of *Cisteaux* he was made Prior. Tho' the Austerity of Life practis'd there had obstructed the Number of the Monks increasing under his Predecessor, he nevertheless slackn'd nothing of those Austerities, the Love he had for Poverty, caus'd him to compose Rules, which testify'd how much he valu'd that Virtue. He would have it appear even upon the Altars, in the Ornaments of the Church, and the sacred Vestments, which are us'd at the most August of our Mysteries; for he prohibited Gold or Silver Crosses, and allow'd of none but painted Wood. He retrench'd the great Number of Candlesticks, and retain'd but one and that of Iron. He condemn'd rich Censers and allow'd only of one of Copper or Iron. The Chasubles were to be only of Fustian or Linnen. He retrench'd the Use of Copes, of Dalmatics and of Tunicks. The Stoles and Maniples were to be only of Cloth, without any Gold or Silver; and he allow'd the Chalices to be of Silver gilt, as also the Quills or Pipes, but never of Gold.

There are two Things to be observ'd in these Rules; the first is, that they seem to condemn the Customs that were crept into *Cluni*, where all that was for the Use of the Church was not only costly, as to the Materials, but also Majestick in Regard to the beautiful Workmanship, and the Grandeur of many Things which seem'd to be of no Use but only to adorn the Church, such as a certain Crown or Circle of Gold, of Silver, or of Copper, which bore a great Number of Candlesticks, which Crown hung in the Middle of their Choir, and Branches of Candlesticks, of so extraordinary a Magnitude, that St. *Bernard*, in his Apology to Abbat *William*, calls them Trees set up in the Midst of the Churches, remarkable for nothing but the great Quantity of Metal there was in them, the Beauty of their Workmanship, and the many Stones, set in them, which made them glitter no less than the Candles standing in them; the which Candlesticks that Saint condemns, as well as those Crowns, and the other rich Moveables, calling them all useless and superfluous Things, which only serve to take off the Devotion and Respect due to Churches, by Reason of the Attention being rather apply'd to admire their Beauty and Magnificence, than to offer to God the Sacrifice of Praise, and fitter to suggest Vanity than the Contempt of the World, and Repentance of Sins. That which gives us Cause to believe that the ancient Religious of *Cisteaux* intended by those Rules to condemn the Magnificence of *Cluni*, is, that besides the great Plainness or Poverty of their sacred Ornaments, one of their principal Rules was, that they should have only an Iron Candlestick in their Church, as it were by that to declare, that the afore said great Crown, and those

Branch Candlesticks were useless and contrary to Poverty.

The second Remark is, that the Rule, which directed, that the Quill or Pipe, through which those who were to communicate under both Kinds, receiv'd the precious Blood, should be only of Silver gilt; whence may be easily concluded, that though the Communion under both Kinds was then abolish'd, the Order of *Cisteaux* still kept up that Custom, for those that serv'd at the Altar; which it is likely continu'd till the Year 1437; for *Martin de Vargas*, Author of the Reform in *Spain*, having consulted Pope *Eugenius* as to that Affair, as well as in Relation to some other Difficulties, *Lewis Barbo* Bishop of *Trevisa*, Founder of the Congregation of St. *Justina* of *Padua*, whom the Pope had commission'd to decide the same, ordain'd that the Religious *Cisterians* of that Observance in *Spain*, should no longer communicate under both Kinds, not even those who serv'd at the Altar, and that the Priests, in Regard to the Elevation of the Chalice, should conform to the *Roman* Custom, in not showing the Chalice to the People, till after the Elevation of the Host; which farther shows that the Order of *Cisteaux*, was not therein conformable to the *Roman* Church.

The Number of the Religious Men at *Cisteaux* decreasing by the Death of those whom God call'd to himself, and none offering themselves to fill their Places, St. *Stephen* despair'd of leaving a Succession; for not only the Austerity of Life was so rigid in that Monastery, that none car'd to undergo so heavy a Yoke; but the Poverty also was so extreme during the first Part of that Abbat's Government, that the Religious were sometimes forc'd to live upon Alms. But God extended the Bowels of his Mercy, and heard the Prayers of his Servants, inspiring St. *Bernard* in the Year 1113, and 33 of his Companions to embrace that Penitent Life. They repair'd to *Cisteaux* to desire the Habit, were receiv'd with much Joy, and gave to the World such Testimonies of their Virtue, that several Persons repenting of their Sins, renounc'd the World, and resolv'd after their Example to follow the same Course of Life, to the End they might by that penitent Life expiate their past Disorders. The Number of these new Disciples was so great that St. *Stephen* perceiving his Monastery was not large enough to receive them all, began to think of erecting new ones. The first he founded in the Year 1113, was that of *la Ferte*, in the Diocese of *Chalons*, where he appointed *Bertrand* Abbat. The next Year he founded *Pontigni*, in the Diocese of *Auxerre*, and sent St. *Hugh* to govern it. *Clairvaux*, in the Diocese of *Langres*, being built in 1115. St. *Bernard* was the first Abbat thereof; and that same Year *Arnaud*, Brother to *Frederick*, Archbishop of *Cologne*, was sent to *Morimond*, in the same Diocese of *Langres*, to found a new Settlement. The Order increas'd farther in 1118, by the founding of four other Monasteries, which were *Prully*, *la Cour-Dieu*, *Trois-Fontaines* and *Bonnevaux*; and the following Year 1119, *Bouras*, *Fontenay*, *Cadorvin*, and *Masan* were also founded. Then St. *Stephen* form'd those Monasteries into one Body, and designing to unite them in the Bonds of Charity, and Uniformity of Observance, to the End they might support one another, he, with the Abbats and some religious Men of those Monasteries drew up the first Statutes of the Order, which he call'd, *The Charter of Charity*, which in five Chapters contains all the necessary Rules for the Establishment and Government of that Order, and for maintaining of Regularity, Unity, Dependence and Charity.

The first Chapter of that Charter ordains the literal Observance of the Rule of St. *Benedict*, without any



Comment, or Dispensation, as it was observ'd at *Cisteaux*. The second regulates the Power of the Abbats; the Power of the Abbat of *Cisteaux* over the Monasteries of *la Ferte*, *Pontigny*, *Clairvaux*, and *Morimond*, which are it's first four Daughters; and that of the Abbats of those four first Monasteries, over the Abbat and Monastery of *Cisteaux*. The third regulates the Manner of holding general Chapters, the Power of those Chapters, the Obligation of the Abbats to be present at them, the Manner of deciding Differences therein, and the Causes, for which they may be absent. The fourth regulates the Elections of Abbats, the Authority of the next immediate Father at the Time of the Vacancy and of the Election, the Qualifications of the Electors, and of those that are to be Elected. The fifth and last treats of the Resignation and Deposition of Abbats, and even of the Abbat of *Cisteaux*, of the Causes and Reasons for which he may be depos'd, of the Persons that may depose him, and the Method of proceeding to such Deposition.

When this Statute was drawn up, *St. Stephen* presented it to the Bishops, who had Monasteries of the Order in their Dioceses, for them to approve of the same; they freely did it, and renounc'd the Right they had of Visitation and Correction, and that of presiding at the Elections of Superiours, and of confirming them; and on their Parts, *St. Stephen* and his Brethren promis'd, that they would not found any Abby in the Diocese of any Bishop, till such Bishop had ratify'd and confirm'd that Decree pass'd between the Monasteries of *Cisteaux*, and the others of the same Order, to avoid all Discord and Scandal between the Bishops and the Religious. After this Confirmation of the Bishops, *St. Stephen* had also recourse to Pope *Calixtus* the 1<sup>st</sup>, to obtain the like of him, which he granted him the same Year 1119, as did *Eugenius* the 3<sup>rd</sup>, by his Bull of the Year 1152, wherein all the Articles of the aforelaid Statute are inserted; and after his Example, several of his Successors, as *Anastasius* the 4<sup>th</sup>, *Adrian* the 4<sup>th</sup>, and *Alexander* the 3<sup>rd</sup>, granted their Bulls, wherein they again approve of those Rules.

It is surprizing to see the mighty Progress this Order made. Fifty Years after it's Institution, there were 500 Abbies of it, and at the general Chapter held in the Year 1151, a Decree was pass'd to prohibit the admitting of any more, to avoid increasing their Number, which those religious Men already thought too excessive. However that Decree was made in vain; for an hundred Years after there were above 1800 Abbies of that Order, most of which had been founded before the Year 1200. *St. Bernard* alone having founded about sixty, all of them fill'd with religious Men drawn out of *Clairvaux*.

This great Progress is to be ascrib'd to the Sanctity of the religious Men of this Order, who on Account of their exemplary Lives were admir'd by all the World; so that all Persons thinking it an Honour to enjoy such holy Souls, and looking on it as an Happiness to have Friends so powerful in the Sight of God, they had Places to settle in, offer'd them in all Parts. That strict Observance which they practis'd, was still in it's full Vigour in the Monasteries of that Order, about the Middle of the 13<sup>th</sup> Century, when the Cardinal *de Vitry* writ his Western History; for speaking of those religious Men, he says, that all the Church of JESUS CHRIST was full of the high Reputation and Opinion of their Sanctity, as it were with the Odour of some divine Balm, and that there was no Country or Province, wherein this Vine loaded with Blessings, had not spread forth it's Branches. And describing their Observances, he says, that they neither

wore Skins, nor Shirts, nor ever did eat Flesh, unless in grievous Sicknes, and that they did neither eat Fish, nor Eggs, nor Milk, nor Cheese, but only upon extraordinary Occasions, and when given them in Charity. That their Lay-brothers who liv'd in their Farms about the Country, from the Abby, drank no Wine. That the Choir religious Men and the Brothers lay only upon Straw Beds, in their Tunicks and Couls. That they rose at Midnight, and spent the rest of the Night, till break of Day, in singing God's Praises; and that after having sung Prime and Mass, and confess'd their Faults to the Chapter, they spent all the Day in Labour, Reading, or Prayer, without ever giving Way to Sloth, or Idleness; and that in all those Exercises, they observ'd strict and continual Silence, excepting the Hour they allow'd for spiritual Conference. Their Fasts were continual, from the Feast of the *Exaltation* of the Holy Cross till *Easter*; and they exercis'd Hospitality towards the Poor with extraordinary Charity.

Under the Pontificate of Pope *Urban* the 4<sup>th</sup>, there began to be some Divisions in this Order, in Relation to *The Charter of Charity*, which some interpreted in Favour of themselves, to the Prejudice of others, who gave it another Meaning. That Pope appointed *Nicholas*, Bishop of *Troyes*, *Stephen*, Abbat of *Marmoutier*, and *Godfrey de Baujeu*, of the Order of *St. Dominick*, Confessor to the holy King, *St. Lewis*, to decide that Difference. But that Pope dying before the Decision, *Clement* the 4<sup>th</sup>, who succeeded him, thought fit to hear the Matter himself; and to prevent in Time the ill Consequences that might ensue of those Divisions, he order'd the Abbat of *Cisteaux*, the four first Abbats, and several other Abbats and religious Men of this Order, to attend him at *Perouse*, to be inform'd from their own Mouths of the Occasion of the Difference; and having heard them, he in the Year 1265, regulated all Difficulties, interpreting and altering something in the Charter of *Charity*, in what related to the Management and Government of the Order, and the Jurisdiction of Superiours, adding also some new Rules; but he alter'd nothing in the Observances.

This Constitution of the Pope, call'd in the Order *Clementin*, was accepted of by the Abbats at *Perouse*, and afterward by all the Order unanimously. In the Year 1289, it was ordain'd in a general Chapter, that a Compilation should be made of all the Ordinances of the famous general Chapters from the Institution of the Order to that Year, by which it appears that the Spirit of the first Institutions had been preserv'd till that Time. They therein threaten with Excommunication all such as had obtain'd any Privileges or would make use of them. They forbid ever speaking there of Food, or to make the least Mention of eating Flesh, and they condemn any one that should presume to name it, to fast that Day on Bread and Water, and to be disciplin'd in the Chapter. The Abbats and the religious Men of the Order, whether they travell'd or were at their Farms, or other Dependances of the Order, were to keep the Fasts prescrib'd by the Rule, as much as those that remain'd in the Monastery. In regard to eating of Flesh, they were oblig'd to keep to the Rule of *St. Benedict*, and none was to eat any except in the Infirmary, except such as were going some long Voyage by Sea. It was also to be banish'd the Infirmary from *Septuagesima* till *Easter*, and it was not to be eaten on any *Saturday* throughout the Year, nor any other thing dress'd with Hog's-Lard; and this was to be observ'd even by those who were oblig'd to eat in the Monasteries of another Order, or in any Place whatsoever out of the Infirmary, and particularly in the Monasteries of Nuns.



Nuns, and those who had transgress'd this Law were to be depriv'd of Wine for the Space of one Day. They were not to give Flesh to the Bishops, or other Persons that came to visit them, tho' they were not of the Order, either within the Enclosure of the Monastery, or in the Houses adjoining to it; and they were not to permit either secular or religious Persons to come to live near their Church Yards, and there to eat Flesh. All Abbats that should give or cause any Flesh to be given to any Person whatsoever, within the Enclosure of the Monastery, or the Houses adjoining, excepting the Poor and the Sick, should beg Pardon at the general Chapter and be severely punish'd; and as for the Officers, and other religious Men, and Lay-brothers, who should commit that Fault, they should fast on Bread and Water all *Fridays*, till next general Chapter.

It was in the 14th Century, that some Monasteries and Colleges began to slacken in the Spirit of Fervour of the first Fathers of the Order; for relaxing by Degrees from the primitive Observance, under Colour of some Dispensations and Privileges, contrary to the Rules of the Order of St. *Benedict*, they did eat Flesh on certain Days, left off some Fasts, and insensibly fell into greater Liberty. But Pope *Benedict* the XII, who had been a religious Man of this Order, and Abbat of *Fond Froide*, being plac'd in St. Peter's Chair, in the Year 1334, resolv'd to redress that Abuse, and others that had crept into this Order; and for this Reason he summon'd the Abbat of *Cisteaux* and the four prime Abbats of the Order to appear before him at *Pont de Forge*, in the Diocese of *Avignon*, where he then was. They all went except the Abbat of *Pontigni*, and after several Conferences upon that Subject, he made a Constitution, that same Year 1334, containing many Regulations for this Order. Among other Things he forbids all the Abbats, and other religious Persons, eating of Flesh, or other Food dress'd with Flesh, either out of the Monasteries, or other Conventual Places of the Order, or in the Monastery in particular Rooms, or in any other Place, excepting the common Infirmary; repealing the Licenses of eating Flesh, which some Abbats and religious Men said they had obtain'd of the Holy See, which could not but give Scandal; and that if any religious Man, or Lay-brother transgress'd that Prohibition, for every Time he had eaten Flesh, he should fast three Days upon Bread and Water, and should each of those Days receive Discipline in the Chapter. If any Abbat committed the same Fault, he should not undergo the Discipline, but should observe the same Fasts: That it should not be in the Power of any Person to dispense with any of those Penalties or Part thereof; and that if any one hapned to relapse often into the same Fault, after having been canonically warn'd, and not amending, he should be render'd incapable of all Offices and Employments in the Order.

This Constitution of the Pope, commonly call'd *Benedictin* in the Order, was receiv'd and accepted in the same, as may be seen in the second Compilation of the Ordinances of general Chapters, made by Authority of the Chapter held in the Year 1350, which was call'd, *The new Constitutions*. All the Abbats of the Order are therein Ordain'd, to keep in their Monasteries the Statutes and Ordinances of Pope *Benedict* for the Reformation of the Order, and to cause them to be exactly observ'd, and to be bound up with the Rule, and the Book of Definitions. These Regulations remov'd the Abuses that were crept into the Order; but it was only for a Time; for they afterwards increas'd, and the Disorders were so great in the Year 1390, that the general Chapter, held that same Year,

thought themselves oblig'd to redress the same. That also was but for a short Time; for the general Chapters which follow'd after that, were so far from authorising those Regulations, that they allow'd the religious Men a Property. For that in the Year 1396, gave positive Commission to the Abbat of *Fontenay*, to repair to the Abby of *Chefery*, to ratify a Contract made between the Abbat of that Monastery and the Community thereof, by which he assign'd each of those religious Men, a Sum of Money for their Cloathing. That in the Year 1399, directly allow'd a religious Man of the Abby of *Miroir*, to enjoy, during his Life, ten Acres of Land, which he had procur'd, as he said, of his Relations. That in the Year 1400, ratify'd and confirm'd the Lease of a Farm, made by the Abbat and the Community of the Abby of *Bonneval* to a religious Man of the same Abby; whereby the Farm of *Laudrins*, belonging to that Monastery, was yielded up to him, and the Abbat and Community forbid to take it from him.

Till then the Order had always continu'd united, and tho' spread abroad through all Parts of the World, it had been always subject to the Superiors that were in *France*; but some religious Men in *Spain*, who had retain'd the Spirit of the Order, designing to secure themselves against the impending Storm, made a Sort of separate Body, forming a Congregation, of which *Martin de Vargas* was the Founder, in the Year 1426; and the like was done by others several Years after.

The Disorders still continuing, Pope *Eugenius* the IVth, having receiv'd Complaints from *France* and *Spain*, by his Constitution of the Year 1444, order'd the Abbat of *Cisteaux*, and the other Abbats and religious Men of the Order, to clear themselves of what was laid to their Charge, and to give better Example; which they could no otherwise do than by amending their corrupt Manners; and if need were to draw up new Constitutions; and Pope *Nicholas* the Vth, in the Year 1448, commanded them to apply themselves with more Care and Diligence than they had done before to reforming of their Monasteries, and for the future to cause the apostolical Constitutions, and the Observances of general Chapters to be better observ'd therein.

Those Remonstrances of Popes were of no Effect, at a Time, when the Wars which afflicted several Provinces, hindred the Abbat of the *Cistercian* Order, from correcting the Abuses that had been brought in to their Monasteries. The Fury of War, and the Insolence of the Soldiers, who spar'd not the Churches of the Lord, committing a thousand Enormities, towards Priests and Virgins employ'd in singing God's Praises, oblig'd most of the religious Men and Women of this Order, to quit their Monasteries to take Shelter in the Towns; and those Wars which lasted many Years, afterwards occasion'd so great a Dearth, and such scarcity of all Things necessary for the Support of Life, that it oblig'd many religious Persons to eat Flesh, which they could better get than other Things. Others more consciencious, abstain'd; but they refus'd the Employments of Cellerer, Procurator, and other Offices, that oblig'd them to go out of the Monastery, because, wheresoever they went, either in the Country, or in Towns, they could meet with nothing common but Flesh, which was forbid them. Thus the Estates and Revenues of the Monasteries were ruin'd for want of the necessary looking after them; and still the Want increas'd, and many religious Persons fell Sick, for want of Sustenance, and those that continu'd in Health were so weak, that neither of them were able to observe their Rules, or Statutes.

The



The general Chapter meeting, and being sensible of the Impossibility of observing Regularity during such miserable Times, intreated *Imbert* of *Cisteaux*, and *Dom John de Cirei*, Abbat of *Maizieres*, to undertake a Journey to *Rome*, to beg the Pope, that he would be pleas'd to apply some Remedy to all those Evils, by granting some Dispensation from that great Abstinence to which they were oblig'd by their Rule and Constitutions. Those two Abbats went to *Rome*, in the Year 1475, Pope *Sixtus* the IVth then governing the Church. They had Audience of the Pope, when *Imbert* represented to him the miserable and desolate State of the Monasteries, the Difficulty of Meat suitable to their perpetual Abstinence, and the Disorders the same occasion'd, since, notwithstanding the good Example of the most Zealous, and notwithstanding the Opposition and Remonstrances of the Superiours, many religious Men took the Liberty of eating Flesh, without troubling themselves about the Penances impos'd by the Bull of Pope *Benedict* the XIIth, on those that should presume to eat it. Pope *Sixtus*, upon that Abbat's Information, reiterated the Prohibitions and Penalties mention'd in the Bull of Pope *Benedict*, against those that should presume to eat Flesh without Leave and Dispensation; but considering those Difficulties, and that the Law of Nature takes Place of all other Laws, by apostolical Authority, he by his Bull gave full Authority to the general Chapter, and to the *Cistercian* Abbats, to dispense with the Religious of that Order, who should ask Leave according to Conscience, with the Abstinence from Flesh, in Case of Necessity, as often as it should be needful. Absolute Necessity had oblig'd that Abbat to beg this Dispensation, and he ask'd it only for so long as the Necessity should require, hoping that the former Observance might be restor'd as soon as the Time would permit. As soon as he return'd from *Rome* with that Bull, he was importun'd by several particular religious Men, and even by whole Communities, desiring a Dispensation from Abstinence, on Pretence of Necessity. Soon after, he took another Journey to *Rome*, where he dy'd. *Dom John de Cirey*, who succeeded him, to rid himself of the Importunities he found on all Hands, in Relation to the Dispensation, caus'd the general Chapter to be assembled in the Year 1481, where the Bull of Pope *Sixtus* the IVth being examin'd, it was left to the Consciences, Judgment, and Discretion of the particular Abbats, Visitors, and other Superiours to exercise the Power granted by that Bull, to dispense without any Scruple with the Abstinence from Flesh enjoynd the Religious, when there should be Occasion.

But the general Chapter, which had left it to the particular Abbats to grant that Dispensation, was soon sensible, that it was no other than a Source of Confusions, which would occasion much Scandal, and might increase to the Ruin of the Order; for some over indulgent Abbats granted the Licence too easily; others too rigid absolutely refus'd it, and yet treated their Communities very ill; which occasion'd much Muttering. In one and the same Convent, some did eat Flesh, others Fish, Eggs, and Pulse; and this Variety occasion'd among them Hatred, Divisions, Parties, and Combinations. For this Reason, and to take away the Occasion of so great an Evil, so opposite to Charity, and to brotherly Unity, after Report thereof made with all due Formalities to the President, and Definitors of that same Chapter, and after mature Deliberation, they ordain'd, by a Decree of the Year 1483, That Uniformity as well in Diet and Habit, as in other Methods of Living should be observ'd in all Monasteries of the Order, of both Sexes; that they should,

to that End, have Flesh allow'd three Times a Week at Dinner, viz. on *Sundays*, *Tuesdays*, and *Thursdays*; and that to this Purpose there should be a Place apart from the Refectory built in every Monastery.

If there had been no other Irregularities in the Order, it might have been hop'd, that after this Ordinance the Scandal would have ceas'd, Peace and Unity would have been restor'd, and that thus, after the Example of their Predecessors, they would have become the sweet Odour of *JESUS CHRIST*, but there were some Monasteries, in which the religious Men liv'd after such a licentious Manner, that the Words of the *Psalmist* might be apply'd to them, that they had intermix'd with the World, all the Customs whereof they had learnt; that they idoliz'd their own Passions, and that they were become a Scandal; so that the Sovereigns, in whose Dominions they were settled, not able to bear such Irregularities, solicited Pope *Innocent* the VIIIth to suppress them. Others thought it enough to desire that Pope to cause them to be reform'd. This oblig'd that Pope, in the Year 1487, to order the Superiours, that after holding the general Chapter, they should make an exact Visitation of all the Monasteries of the Order, and reform them; but that Pope was not obey'd. The Evil daily increasing, *Charles* the VIIIth, King of *France*, made fresh Instances to the Pope, to prevail with him to use Means more effectual than the ordinary, to reform that Order, and not to rely on the general Chapters, and the ordinary Visitations of the prime Abbats. The Method then made use of was to call an extraordinary Assembly of the Abbats of the Order, at *Paris*. It was accordingly held at the College of the *Bernardins*, in the Year 1493, and there Articles of Reformation were drawn up; which, among other Things, ordain, That Abbats shall quit the secular Pomp and Vanity they us'd in appearing abroad, the Superfluities and Excess of their Train, and Habits, and that they should not be permitted to hold two Abbies of the Order without the Leave of the general Chapter; that for the Future every private Monk should not receive his Bread, his Wine, and his Pittance apart; but that they should all eat in their Refectory together; that every Abbat, within 15 Days after his Return to his Monastery, under the Penalties impos'd on such as held any in Property, should take from all the religious Persons, whatsoever they possess'd as their own, either in Cattle, Vineyards, Lands, Gardens, or Granges, whether they held them in Farm, or for Life, and that all Revenues should be return'd to the publick Purse. That the Gates of the Monasteries should be shut exactly at the appointed Hours, to prevent going in and out at such Hours, as were not agreeable to Regularity and good Example. That no Women should any more go into regular Places, unless they were very great Ladies, or ancient Women to take Care of the Bass Court, and of the Dairy. That the religious Men should not go about the Country any more without their regular Habit, or at least not without a Cloak, and an Hood over it; that they should no more go to publick Entertainments, to Shows, or Taverns; and should not carry offensive Weapons, and if there were any Occasion to defend themselves against Dogs, they should be such Weapons as became the religious Gravity. That no religious Man should be Godfather, or have he or the Gossips, or be tolerated to utter any Oaths, or indecent Words. That, pursuant to the Ordinances of Pope *Benedict* the XIIth, the Chimney of the Chambers in the Dortors, or Dormitories should be pull'd down, and that for the future they should have no Feather-



Feather-Beds, Quilts, Sheets, nor Linnen Shirts, but only Woollen. As for the Abstinence from Flesh, that they should conform to the Custom introduc'd into most Monasteries, where they did eat no Flesh on *Mondays, Wednesdays, Fridays, and Saturdays*, throughout the Year. The Confirmation and Execution of these Articles, were referr'd to the next general Chapter to be held at *Cisteaux*; but they were so far from being receiv'd, that some religious Men, under hand, procur'd a Decree to be pass'd by the Parliament of *Dijon*, upon a Remonstrance presented by the Solicitor General of that Parliament, by which those Articles were made Void, as having been made at *Paris*, contrary to the Statutes of the Order, and the Decrees of the Court, which enjoyn, that the general Assemblies of the Order be held at *Cisteaux*. Thus these Articles had no Effect, and the general Reform of the Order was not accomplish'd till the Pontificate of Pope *Alexander the VIIth*.

However several Monasteries, which were desirous of nothing but Regularity and good Order, had Recourse to the Power of Princes, for exempting themselves from the Jurisdiction of the first Abbies of the Order; of this Number were the Monasteries of *Tuscany*, and *Lombardy*, who with the Assistance of *Lewis Mary Sforza*, Duke of *Milan*, compos'd a separate Congregation, in the Year 1497, after the Example of that of *Castile*, and others did the like afterwards. *Dom John de la Barriere*, Abbat of *Nostre-Dame de Feuillans*, began that Reform in *France*, which has been since call'd by the Name of that Abby. *Dom Denis l'Argentier*, Abbat of *Clairvaux*, erected another Reform in *France*, by the Name of the *Strict Observance*, and so others.

Thus much may suffice of all the Order in General, which for above a Century was so powerful, that it govern'd almost all *Europe*, both in Spirituals and Temporals. It also did great Service to the Church, by means of the eminent Men it produc'd. Those religious Men were employ'd by the Pope to convert the Hereticks call'd *Albigenses*.

Some Authors say, there have been six Popes of this Order, but it will be an hard Matter to find any more than *Eugenius the IIIrd*, and *Benedict the XIIth*. There have been of it about 40 Cardinals, a great Number of Archbishops, Bishops, and famous Writers. Several Kings and Queens have preferr'd the Habit of this Order before their royal Robes and Crowns. Several Princes and Princesses have follow'd their Example; and in only the Monastery of *Trebnitz*, in *Silesia*, they reckon above 40 Princesses of *Poland* that have taken the Habit there. That which still adds to the Honour of this Order is, that the Military Orders of *Calatrava*, *Alcantara*, and *Montesa* in *Spain*, and those of *Christ*, and *Avis* in *Portugal*, are subject to it.

The Abbat of *Cisteaux* is the only Head, and Superiour General, and Father of the *Cistercian* Order, which Dignity has been disputed with him, and he was maintain'd therein by a contradictory Decree, of the King's Council of State of the 19th of *September* 1681; but his Power is more limited than that of the other Generals of Orders; for he cannot very often do any thing without the Consent of the general Chapter. He is first Councillor, as soon as Abbat, in the Parliament of *Dijon*, and sits among the States of *Burgundy*. There have been 58 of them to this Time, 24 of which Number are reputed as Saints and holy Men. *John de Cirey* the 42d Abbat, obtain'd of Pope *Innocent the VIIIth*, that the Abbat of *Cisteaux*, and his Successours, might make all the Religious of the Order, Sub-Deacons and Deacons, and that the first

four Abbats, might confer the same Orders, on those only that had proceeded from them. This Abby has 26 immediate Daughters, which are call'd *Of it's Generation*, which have produc'd others, and it's immediate Generation extends to *France, Spain, Savoy, Flanders, England, and Denmark*.

The general Chapter is always held at *Cisteaux*, and us'd to meet about *September* yearly; but that being too often for the Abbats that were remote, the Abbats of *Ireland, Scotland, and Sicily*, were oblig'd to come to it but once in four Years, those of *Syria* and *Palestin*, once in seven Years; those of *Norway, Greece, Livonia, and Hungary*, once in three Years; and so there were certain Times appointed for those of *Galiccia, Portugal, Leon, Castile, Navarre, Aragon, Catalonia, Frizeland*, and other Provinces. The *French* Abbats were not permitted to go thither with any more than two Servants, and two Horses, and the other Abbats of foreign Countries, two Servants and three Horses; only the four first Abbats are excepted, with those of *Savigni*, and *Prulli*, who may go to *Cisteaux* with four Horses, and take their Secretary along with them. Only the *Latin* Tongue is spoken in the general Chapters, and in that of the Year 1242, it was decreed, that if any one should happen to be chosen, who could not speak the *Latin* Tongue, his Election should be void, and the Electors and Persons presiding at the Election, should be kept with Bread and Water for a long Time. That Chapter leaves nothing unpunish'd, so that if any one has committed a Fault, he is to accuse himself of the same, and if he does it not, another proclaims, that is, impeaches him, and the Abbat imposes the Penance.

The Abbat of *Cisteaux* in Conjunction with the Definitors, judges of, and regulates all Affairs propos'd in the Assembly; they compose the Court of the general Assembly, and in those Definitors is plac'd the whole Authority of the general Chapter. The Abbat of *Cisteaux* first names four of those Definitors, out of his peculiar Generation; the first four Abbats, present each of them five Abbats of their Generations, and he chooses four of each, which, with the four by him chosen of his own Generation, make up the Number of 20, and each of those four first Abbats, and the Abbat of *Cisteaux*, being also Definitors, the whole Number of them is twenty five.

Formerly there were frequently Cardinals, Archbishops, and Bishops, in that Chapter. Pope *Eugenius the IIIrd*, thought fit to honour it with his Presence in the Year 1148. Princes had so great an Esteem for it, that they took it for an Honour to contribute towards the Expences of those that attended it. *Richard the Ist*, King of *England*, to that End gave to the Abbey of *Cisteaux*, the Church of *Scardeburch*, and all it's great Revenues, to defray the Expences of the general Chapter, during the first three Days of the five it sate. *Alexander the IId*, King of *Scotland*, following the Example of the King of *England*, soon after gave 20 *l*. Sterling, for the Expence of the fourth Day, and *Bela the IVth*, King of *Hungary*, gave four Churches, and all their Revenues, towards the rest of the Charge. In short several Princes and Noblemen, made Application to this general Chapter, to recommend to it the Success of their most important Affairs, and desire to partake of the Prayers of the Religious of the Order.

Their Habit is a white Robe, in the Nature of a Cassock, with a black Scapular and Hood; their Garment is girt with a slack Girdle of Wool; in the Choir they have over it a white Coul, and over it a Hood, with a Rochet hanging down round before to the



the Waste, and in a Point behind to the Calf of the Leg; and when they go abroad, they wear a Coult, and a great Hood all Black, which is also the Choir Habit, in the Houses where they have Colleges. The Lay-brothers are clad in dark Colour, their Scapular hangs down about a Foot in length before, and is rounded at the Bottom; their Hood is like that which the Priests wear over their Coult, excepting the Difference of the Colour. In the Choir they wear a Cloak or Mantle reaching to the Ground, of the same Colour as the Habit. The Novices that are Clerks, wear the same Habit in the Choir; but it is all white; their Scapular is not of the same Length in all Places; for in some Places it reaches down only half way the Thigh, and in others half way the Leg, and in others as low as the Habit.

*The Cut of a Cistercian Monk, which is in the Monasticon, Vol. I. p. 695, being very defective, we have here given two Cuts to show the different Habits of this Order.*



### Of the Original of the Cistercian Nuns.

*Hist. des Ordr.  
Monast. &c.  
Vol. V. 373.*

THE Historians of the Cistercian Order do not agree about the Original of the Nuns of this Order. Some of them, as Brito, Barnabe de Montalvo, Chrisostom Henriques, and some others, give St. Humbelina, Sister to St. Bernard, the Honour of the Institution thereof. On the other Hand Angelus Mauriquez designing to carry up their Original, some Years beyond that Saint's retiring, pretends that they were founded by St. Bernard, and that they have more Right than the religious Men to call that holy Doctor their Father, and to bear his Name. Dom le Nain, a Monk of la Trappe, in his History of the Cistercian Order is of that Opinion, as is Monsieur Baillet, and Father Philip Bonani of the Society of Jesus, in his Catalogue of religious Orders. This last, to back his Opinion, refers the Reader to what is said by Mauriquez in his Calendar of the Cistercian Order on the 21st of August; which is a plain Mistake, for Mauriquez is not the Author of that Calendar, or Martyrology, but Henriques, who therein positively says, that St. Humbelina was the Founder of the Cistercian Nuns. In France, the Deposition of our most blessed Mother Humbelina, Sister to St. Bernard, who being wonderfully converted by him, instituted a most rigid Life, and began the Reformation of the Cistercian Nuns, by the Inspiration of the divine Spirit. And in the History he has published particularly concerning the Original of those Nuns, under the Title of *Lilia Cestertij*, &c. Speaking of St. Humbelina, he says, that after she had resolv'd to devote herself to God, and to renounce the World, she retir'd into the Monastery of Juilly, which was then of the Order of St. Benedict; She repair'd to Juilly, a Monastery, at that Time belonging to the Order of St. Benedict; but that afterwards she perswaded the Nuns of that Monastery to embrace the Cistercian Reform; that she gave Notice thereof to the Abbat of Cisteaux, by means of the Nuncio, who was in France; that the Abbat consented to it, and by that means the Monastery of Juilly became of the Cistercian Order.

\*\*\*

Mauriquez, who, as has been said, is not of that Opinion, endeavours to discredit it, and to that Purpose makes Use of the Authority of William, Abbat of St. Thierry at Rheims, St. Bernard's intimate Friend, whose Life he writ, whilst that Saint was yet living, unknown to him, which he could not finish, because he dy'd before that Holy Doctor. But that first Writer of St. Bernard's Life does not remove the Difficulty there lies between those Doctors, nor does he make good the Opinion of Mauriquez; for he only says, that in the Year 1113, being the 15th after the Foundation of the Abby of Cisteaux, St. Bernard, with 30 Companions, enter'd into it, to undergo the light Yoke of JESUS CHRIST, under the Direction of St. Stephen, and that several of that Saint's Companions being marry'd, and their Wives having also resolv'd to leave the World to devote themselves to God, a Monastery of Nuns was at the Request of St. Bernard founded at Juilly, in the Diocese of Langres. This is all that Writer says; so that Mauriquez cannot thence deduce any Thing to prove his Assertion. All the Certainty there is, according to that Author, is that the first Monastery was founded at Juilly, and that it bore that Name; tho' some learned Authors, among whom are Monsieur le Maitre, F. le Nain, and Monsieur Baillet, in the Life of St. Benedict, which they have writ, tell us, that that Monastery was call'd Billette, upon the Authority of some Manuscripts, wherein we read *Villetum*. But besides, that in other Manuscripts we read *Fulleium*, and besides the Authority of William Abbat of St. Thierry, of whom we have already spoken, F. Mabillon, who has made so learned an Enquiry into the Monastical State, and particularly the Order of St. Benedict, positively says, that Monastery was call'd Juilly; we ought therefore to acquiesce in the Testimony of the Abbat William, who, as has been said, was contemporary with, and a Friend to St. Bernard, and in the Opinion of F. Mabillon, to be preferr'd before the others. But the greatest Difficulty is to know whether those Nuns were subject to the Laws of Cisteaux; which the same Author makes out to us, giving us the Original and Foundation of that Monastery; which ought to solve all the Difficulties that can occur in Relation to its Institution; he says thus, Milo, Earl of Bar, granted that Monastery, that is Juilly, to the Abby of Molefme, that it might be a Place of Retreat for Religious Women, that should live there under Subjection to the Abbat of Molefme, which Abbat should appoint them four of his Monks to direct them; whence it is easy to conclude, that the Monastery of Juilly was not of the Cistercian Order, since it was subject to that of Molefme, which always was of the Order of St. Benedict, and that it would have been more natural to send Monks of Cisteaux to Juilly, if those Nuns had been of their Order, than to send Benedictine Monks to it, under whose Direction they were; since according to F. le Nain, the venerable Peter, who was one of the first that went from Molefme, was Prior of those same Monks, when St. Humbelina dy'd, not at the Monastery of Billette, as he says, but at that of Juilly. In fine, to decide this Difficulty it is enough to say, that the first Monastery of Nuns of that Order, was not founded at Tart, in the Diocese of Langres, till the Year 1120, by St. Stephen, and not by St. Bernard, as appears by the General Chapters of the Nuns of that Order in France, which were formerly held at Tart, as the most ancient Abby of the Order.

Cardinal James de Vitry, in his History of the West, tells us, that the Austerity practis'd by the Religious Men of this Order, at the first Institution thereof, would not allow the Women, who are tenderer than Men,



Men, at first to undergo so heavy a Yoke; but that in Process of Time there were some so generous as to undertake that austere Course of Life. It is true, that during the first 25 Years after its Institution, there was no Monastery of Nuns of this Order; but after that of *Tart* had been founded by St. *Stephen*, in the Year 1120, as has been said, there were several others founded in *France*, as those of *Fervagues* in the Diocese of *Noion*, founded in the Year 1140; that of *Blandech* in the Diocese of St. *Omer*, in 1153; and *Montreuil les Dames* near *Laon*, in 1164, &c. The Number of these Monasteries increas'd so very much afterwards, that, if we may believe the Historians of this Order, there were 6000 of them.

*Henriquez*, who, as has been said, affirms that St. *Humbelina* was the Foundress of these Nuns, not having been able, as he says, to learn what Rules that Saint prescrib'd to them, sets down the Constitutions of the *Bernardin Recolet* or *Bare-foot* Nuns of *Spain*, which he supposes to have been form'd from the ancient Observances practis'd by the first Nuns of the *Cistercian* Order. Those Observances are very austere, yet they do not come near those that were practis'd by the first *Cistercian* Nuns of which *Herman de Laon* gives an Account, speaking of the Nuns of the Monastery of *Montreuil les Dames*, for he says, they wore neither Linnen nor Linings, that they were not only employ'd in sewing and spinning, but that they went into the Woods to grub up the Briers and Thorns; that they work'd continually; that they observ'd much Silence, and that they in all Things imitated the Monks of *Clairvaux*.

Among all the Monasteries of Nuns of this Order, that of St. *Mary* the Royal, near the City of *Burgos*, commonly call'd, *las Huelgas de Burgos*, is the most famous, as well on Account of the Magnificence of its Structure, and the great Revenues it enjoys, no Nobleman in *Spain* having more or so many Vassals as this Monastery, as for the Extent of that Abbess's Spiritual Jurisdiction, not only over twelve other Monasteries that are subject to it, but also over the *Brothers Hospitallers of Burgos*, and over a great Number of Canons, Curates, Chaplains, and other Persons. This famous Monastery having been built by *Alphonso* the 8th, King of *Castile*, in the Year 1187, was by him given to the *Cistercian* Nuns, having caus'd some to be brought from the Monastery of *Tulebras*, one of which whose Name was *Michol*, or *Misol*, was appointed Abbess of that new Monastery. *Sancha*, Daughter to the King of *Aragon*, who was the third Abbess, had been one of the first Nuns. *Constance*, Daughter to the Founder, having taken the Habit there, succeeded immediately next to *Misol*, and afterwards several Daughters of Kings and Princes became Nuns there.

King *Alphonso*, not satisfy'd with having given great Possessions to this Monastery, would also have it distinguish'd from others by some particular Prerogatives. He, in the Year 1188, sent the Bishop of *Siguenza* to the general Chapter at *Cisteaux*, to obtain Leave, that the Abbesses of the Kingdoms of *Castile* and *Leon* might also hold a General Chapter among themselves, which was granted him; and pursuant to that Licence such General Chapters were held at *Burgos*, till the Council of *Trent* having expressly forbid Nuns ever going out of their Enclosure, the same was on that Account discontinu'd.

The Example set by the King of *Castile* was soon follow'd by other Princes, who obtain'd of the Abbat of *Cisteaux*, the like Licence of holding General Chapters of their own Monasteries. The Habit of the *Cistercian* Nuns is a white *Tunick* or Robe, a black *Scapular*,

and Girdle. In the Choir most of them wear Coules, others only Mantles, and the Lay-Sisters have their Habits of a dark Colour. The Novices are clad in white.

There has been a great Number of Saints and holy Women of this Order; which Number would be still much greater, if we would allow of all those to whom their Historians assign it; but they must retrench some of them.

*We have here given one Cut to show the Habit of these Nuns.*

Several Popes having granted special Privileges and Immunities to this Religious Order, their several Bulls may be seen in the *Appendix*, Vol. 2. under the following Numbers. The Bull of Pope *Innocent* the IVth. to exempt these Monks from answering before the Ordinary when accus'd of any Crime, NUM. CLXXXIV. The same Pope's Bull forbidding any Person to excommunicate the Friends, Servants, or Benefactors of the *Cistercians*, NUM. CLXXXV. The Bull of Pope *Alexander* exempting these Monks from being visited by any but their own Abbats, NUM. CLXXXVI. The same Pope's Bull exempting these Monks from entertaining of Prelates, NUM. CLXXXVII. The same Pope's Bull exempting them from paying Tithes of their Cattle, NUM. CLXXXVIII. The same Pope's Bull forbidding the *Cistercians* to confess to any but their own Order, NUM. CLXXXIX. The same Pope's Bull exempting them from any Contributions to Prelates, NUM. CXC. The Bull of Pope *Innocent* the IVth. exempting them from being summon'd to Chapters, or before Courts, on Account of Contracts or Offences, NUM. CXCI. The Bull of Pope *Alexander* the IVth. confirming the last above, NUM. CXCH. The Bull of Pope *Honorius* exempting them from Payment of Tithes, NUM. CXCH. Another Bull of Pope *Alexander* the IVth. exempting them from the Payment of Tithes, NUM. CXCH. The Bull of Pope *Boniface* still about Tithes, NUM. CXCV. Another of Pope *Innocent* the IVth. to exempt them from being summon'd to Chapters, &c, NUM. CXCVI. Another of Pope *Honorius* the IIIrd. forbidding Legates Apostolic to excommunicate, suspend or interdict them, NUM. CXCVII. Another of the same Pope authorizing them to receive Persons that are free, NUM. CXCVIII. Another of Pope *Innocent* the IVth. to the *Cistercians* in *England* about Tithes, NUM. CXCH. Another of Pope *Honorius* the IIIrd. that the *Cistercians* in *England* be not oblig'd to travel above two Days Journey from their Monasteries on Account of any Tryals, NUM. CC.



### A Catalogue of the Learned Men of the Order of the CISTERCIANS in England.

I. **T**RUSTAN OR TRUSTIN, for his singular Virtue, from a private Priest prefer'd to the Archbishoprick of *York*, in his old Age resign'd his Archbishoprick, and became a *Cistercian* Monk, having himself before founded the first Monastery of that Order in *England* at *Rippon* in *Yorkshire*, which was call'd *Fountains*. He writ, *Of the Original of the Monastery of Fountains*; *Of his own Primacy to Pope Calixtus the IIrd.* *Against Anselm the younger*, &c. He dy'd at *York* in 1139. or 1140.



2. HENRY, *Cistercian* Monk of *Saltre*, in *Huntingdonshire*, where he was born and excellently educated, partly in his Monastery, and partly by *Florentian* an *Irish* Bishop, and *Gilbert* Abbat of the *Cistercians*, improv'd in Literature and the Rules of a good Life; and being himself instructed, was wont to teach others, that the Fear of God is the Beginning of Wisdom; and perceiving that Men were generally sooner deter'd from Vice by the Fear of Punishment, than the Love of Virtue, he therefore mostly inculcated the Pains which follow'd an ill Course of Life, and the Loss of Heaven for the same. For this Reason he writ, *St. Patrick's Purgatory*; and *Of the Pains of Purgatory*. I know of no other Works of his; but he flourish'd in 1140.

3. GERVASE of the PARK, see him among the learned *Benedictin* Monks, NUM. xc.

4. RICHARD FASTOLPH, of *Yorkshire*, *Cistercian* Monk and at Length Abbat of *Fountains*, wonderfully belov'd by *St. Bernard* of *Clairvaux*, and *Henry Murdock*, Abbat of *Fountains*, on Account of his Sanctity of Life and eminent Learning; wherefore when *Murdock* was prefer'd to the Archbishoprick of *York*, he took Care to have him chosen Abbat in his Stead, as *Leland* has collected from *Hugh* of *Kirkstall's* Work of the Original of the Monastery of *Fountains*. The Writings he left behind him were, a Book of *Homilies*, and one of *Musick*, or *Harmony*. He flourish'd in 1150.

5. WILLIAM of RIEVAL, *Cistercian* Monk in the Abby of *Rufford*, highly commended by our Historians for his great Knowledge in History and other Sciences; but he either writ little, or else what he did write is lost, and yet he is by *Richard* and *John* of *Hexam*, *Randal Higden*, *William Horman* and others mention'd among our principal Writers. We have no other Title of any of his Works but one which is, *The History of the English*. He is said to have liv'd till the Year 1160.

6. JOHN SERLO, from his Profession surnam'd the Grammarian, was Brother to the pious and learned *Ralph* Abbat of *Parshore*; but being too much addicted to the Study of Grammar, advanc'd less in others. Of a Canon of *York* he became a *Cistercian* Monk at *Fountains*, and afterwards Abbat there. He was great in Body, Mind and Wit. *Boston* and *Leland* inform us that he left these following Works, *Of the War between the King of Scotland and the Barons of England*, in Latin Rhimes; *Of the Difference of Words*; *Of the Death of Sumerlede King of Man*; *On the Lord's Prayer*; *Of Dissyllables*; *Of equivocal Words*; *Of Words that have but one Meaning*. He liv'd in 1160.

7. EALRED or ELRED, born of noble Parents, and from his tender Years educated in the Fear of God, and good Studies, from his Youth learn'd to bear the Yoke of our Lord, always leading an innocent Life, and void of Guilt. His Piety and Learning increasing with his Years, he became a *Cistercian* Monk, in which solitary Course of Life he so much addicted himself to divine Contemplation, that he shin'd among his Companions, like the Moon among the Stars. Nor did he nevertheless neglect the Study of the Scriptures or the Knowledge of other Sciences. Being singularly adorn'd with Virtue, he was chosen Abbat of *Rieval*. Not long after, his Fame spreading abroad, *David*, King of *Scots* admitted him to his Familiarity; but he avoided all worldly Honours, and some time refus'd being made a Bishop, that he might have the more Leisure for Contemplation and preaching the Word of God. He diligently imitated *St. Bernard* in his Writings, Words, Actions, and all the Method of his Life; meek, mild, humble, modest, pious, temperate, chaste,

and a wonderful Lover of Peace. Many Authors are Witnesses of his Writings, under these following Titles. *The Life of St. Edward, King and Confessor*; *the same in Verse*; *Of his Miracles*; *Of the Life and Behaviour of some Kings of England*; *the Life of David King of Scots*; *A Lamentation on his Death*; *the Life of St. Ninian, Bishop*; *the Life of St. Margaret Queen of Scots*; *the Miracles of the Church of Hagulfstad*; *the State of the same*; *Chronicles from Adam*; *A Chronicle of the War of the Standard*; *Of a certain Miracle*; *Of the Foundation of the Monasteries of St. Mary at York, and Fountains*; many *Homilies and Sermons*, and very many other Pieces of Piety and Divinity. Note, that some of his Writings are confounded with those of *Edilred*, Abbat of *Wardon*, by Reason of the Likeness of the Names and their Religious Profession; but he of *Wardon* flourish'd long after this, that is in 1220; whereas this of *Rieval* chang'd this Life for a better in 1166.

8. WALTER DANIEL, a *Cistercian* Monk of *Rieval*, and excellent Disciple of *Ealred* the good Abbat of that Monastery, always endeavouring to imitate his Master in the Practice of Virtue, and advancing in Literature; so that he at least equall'd him in both Respects, and in his Writings treated of the same Subjects as he had done, seeming therein rather to exceed than fall short of him. All his Works are said to have been formerly most carefully preserv'd in the Library of *Rieval*, as *Leland* testifies, the Titles of them were these, *Of the Conception of the Blessed Mary*; *Of her Virginity*; *Of true Friendship*; *Of the Burden of the Beasts of the South*; *Of the decent Form of a Virgin*; *an Hundred Homilies*; *Epistles*; *an Hundred Sentences*; *upon the Words, He was sent*; *On some Places in Holy Writ*. He dy'd and was bury'd in the Monastery of *Rieval* in 1170.

9. ODO SKIRTON, *Cistercian* Monk and Doctor of Divinity, having finish'd his Studies at home, went over to *Paris* to improve himself. He was an eloquent Orator, a deep Philosopher, a subtle Disputant, and an excellent Preacher, being well vers'd in all Sciences. He translated *Aesop* into *Latin*, and made Comments upon it; his other Works were, *Sixty Parables*; *another Piece of Parables*; *Homilies of three Sorts*; *A Penitential*; *A Sum*; *A Work of Parts*; *Relations*. He flourish'd in 1181.

10. ROGER, *Cistercian* Monk at *Ford* in *Devonshire*, a worthy Admirer of Piety and Learning, says *Leland*. After having successfully apply'd himself to good Literature at home, he went over into the *Netherlands*, where he continually improv'd. At that Time all *Europe* was fill'd with the Fame of *St. Elizabeth*, Abbess of Nuns in the Monastery of *Schonange*, in the Diocese of *Treves*. This *Roger* therefore thought he could not better employ himself than in writing of her, and accordingly by the Information of *William* Abbat of *Savignac*, he writ, *The Revelations of St. Elizabeth*; also *Of the 11000 Virgins slain at Cologne*; *The Praise of the Blessed Virgin Mary*, and some other Works; flourishing in 1181.

11. BALDWIN of *Devonshire*, born at *Exeter* of mean Parents, was so great a Proficient in Literature, that he kept a publick School with great Applause; but he was much more respected for his courteous Behaviour and virtuous Life. Afterwards being admitted among the Clergy he still daily improv'd, so as to be made Archdeacon of that City. But he having more Esteem for Divine Contemplation than worldly Honours, resign'd that Dignity and became a *Cistercian* Monk. There he entirely devoted himself to reading of the Scriptures, and Divine Speculations, at the same Time being most observant of regular Discipline.

His



His Piety and Virtue growing up to an immense Degree, at Length became known to all abroad as well as at home, he was therefore first chosen Abbat of *Ford*, then Bishop of *Worcester* and lastly Archbishop of *Canterbury*. The Titles of his Works are these, *Of the Body and Blood of our Lord*; *Of the Sacrament of the Altar*; *Of the Sacraments of the Church*; *Of the Commendation of the Faith*; *Of Orthodox Dogmas*; *Of the Sects of Hereticks*; *Of the Unity of Charity*; *Of Love*; *Of the Priesthood of John Hircanus*; *Of the Erudition of Giraldus*; 33 *Sermons*; *On the Histories of Kings*; *Against Henry of Winchester*; *The Praise of Virginity*; *Of the Angel's Message*; *Of the Cross*; *Of Mythology*; *The Poem of Devotion*; *Epistles*, and several other Things. He dy'd at *Tyre* in *Syria*, and was there bury'd in the Year 1193.

12. MAURICE SOMERSET, Cistercian Monk of the Monastery of *Ford*, had his Learning at *Oxford*, says *Leland*, and returning to his Brethren, did not hide his Talent from them, but taught what he had learn'd, for the common Benefit of them all. For his Virtue and Erudition he was chosen Abbat of *Fountains*; but at length, being more desirous of Quiet and improving himself, than ambitious of Honour, he resign'd that Dignity. His Writings are, *Of the Pontifical Scheme*; *Epigrams and other Verses*. He flourish'd in 1193.

13. NICHOLAS WALKINGTON, Cistercian Monk, in *Kirkham* Monastery, which being a retir'd Place in the North of *England*, he there wholly addicted himself to God and heavenly Things; for he had learn'd polite Literature, the liberal Sciences, and all profane Philosophy before he came into the Monastery. His Compositions were, *Of Virtues and Vices*; *The History of Walter Espec, &c.* He flourish'd in the Year 1193.

14. ADAM, Cistercian Monk of *Dore* Monastery near *Hereford*, spent his youthful Years successfully in profitable Studies, and was skilful in Poetry, Philosophy and Musick, all which being enhanc'd in Value by much Piety, he was chosen Abbat of his Monastery. About that Time there were many Contentions between the secular Clergy and the Monks; upon which Occasion, *Sylvester Giraldus*, a learned and considerable Man among the Clergy, writ a Book, which he call'd, *The Mirror of the Church*, in which he re-proves some Abuses of the Monks, and among the rest charg'd the Order of the Cistercians; whereupon this *Adam*, to defend the Honour of his Brethren, publish'd a Book in Verse, which he entitul'd, *An Answer to Giraldus's Mirror*. He also writ Rudiments of Musick, and other Things of that Nature, and flourish'd in the Year 1200.

15. GILBERT HOILAND, bred up in Virtue and Literature from his tender Years, afterwards became a Cistercian Monk under *St. Bernard*, whom he endeavour'd to imitate in all Things, and was at last chosen Abbat of *Swineshead* in *Lincolnshire*, where he instructed his Monks by his Example. He was a great Divine, and much addicted to Divine Contemplation. *Sixtus Senensis* says, he writ 48 most elegant Sermons, on three Chapters of the *Canticles*, beginning where *St. Bernard* had left off, because he then dy'd; and having gone so far he also dy'd. This Work is usually join'd to that of *St. Bernard*, but under the Author's Name, as it is in the *Paris* Edition of 1602. In which Work, he so exactly follows the Style and Spirit of *St. Bernard*, that had he left the same without his Name, all Men would have judg'd it to have been *St. Bernard's*. The Titles of his other Works are, *On the Psalms*; *On St. Matthew*; *On the Epistles of St. Paul*; *On the Revelation*; *Theological Sentences*; *Of the State of the Soul*; *The Life of St. Bernard*; *Several Homilies*; *Epistles*;

*Of the Fall of the Devil, &c.* He flourish'd in 1200.

16. JOHN FORDON, or FORDEHAM, Monk of the Cistercian Order, and Abbat of the Monastery of *Ford*, a Man most learned in all sacred and profane Literature, from his very Youth discover'd an excellent Disposition towards Learning, and bearing the Yoke of CHRIST, and when of riper Years made it his Business to give a good Example to all Men. For his extraordinary Virtue and singular Knowledge he was chosen Confessor to King *John*. *Leland* much commends his Application to Study, and at the same Time bemoans the Loss of many of his learned Writings. He follow'd *Gilbert of Hoiland* as he had done *St. Bernard*, and beginning where he left off writ, *An Hundred and twenty Homilies on the Canticles*; *An Introduction to the Lamentations*; *On the Lamentations*; *Expositions on Jeremy*; *Ordinary Lessons*; *Of the treble Cross*; 12 *Sermons*; *The Life of St. Wolfric, Priest*; *Of the Contemners of the World*; *the Actions of King John*; *Scottish Chronicle*; *Tracts, &c.* and flourish'd in 1210.

17. WALTER MORGAN, born in *South Wales*, study'd long in *England*, and afterwards became a Cistercian Monk, lastly, for his Virtue and Erudition, chosen Abbat of the Monastery of *Morgan* in his own Country, highly commended by *Leland*, his Works were, *Of terrestrial Animals*; *Of Birds*; *Poems on several Subjects*. He flourish'd in 1219.

18. HUGH KIRKSTED, whom *Leland* calls *Kircostal*, a Cistercian Monk, pious and learned, who wonderfully delighted in his Profession and Rule, and was most zealous for the Honour of his Brethren. At the same Time with him liv'd one *Serlo* of *York*, of a very great Age, and familiar with those Monks, with whose Assistance and Information, *Hugh* committed to writing, and reduc'd into excellent Order, in one Volume, a large Account of the Actions of the Cistercians in *England*, most of which *Leland* affirms, he saw at *Rippon* in *Yorkshire*. The Titles of his Works are these, *The Original of the Monastery of Fountains*; *The History of the Acts of the Cistercian Monks*. He flourish'd in 1220.

19. CADUCAN, a Briton, renown'd for his singular Piety, and great Knowledge in all Sciences, and more particularly in Divinity, for which he was made Bishop of *Bangor*; but he was so entirely addicted to divine Contemplation, that he resign'd his Bishoprick, and became a Cistercian Monk, in *Dore* Monastery in *Herefordshire*, where he spent the rest of his Life, in holy Meditation, and singing of Psalms by Day and Night. Yet did he not forget his Studies, as appears in *Leland*, for he writ, *The Mirror of Christians*; *Homilies*, and some other Books, and at length dy'd, and was bury'd in his said Monastery, in the Year 1225.

20. RALPH COGGESHAL, bred from his Youth to Literature, and sometime Canon of *Barnwell*, as *Stow* says, afterwards became a Cistercian Monk, adorn'd with singular Endowments of Nature, of incredible Frugality and Parcimony, temperate, chaste, humble, modest, of an unblam'd Life, and much Learning, which gain'd him the Affections of all Men, and accordingly he was chosen Abbat of the Monastery of *Cogshal* in *Essex*. Being plac'd in which Dignity, he omitted not reading and meditating on the Scripture, and perusing and writing History. He made accurate Additions to *Radulphus Niger's* Chronicle, and treated of the Emperours, and of the Kings of *France* and *England*, beginning at the Year of our Lord 1113, and continuing the same to 1228, where he ended, perhaps with his Life; for about that Time, having govern'd the Monastery 12 Years, he resign'd



all publick Business, and led a private Life, struggling with Diseases till his Death. Titles of his Works are, *Additions to Radulphus Niger*; *A Chronicle of the Holy Land*; *Upon some Visions*; *Sermons*, &c. He liv'd very sickly till 1228.

21. JOHN GODARD, a Cistercian Monk, where he apply'd himself to the Study of the Mathematicks, and writ, *Of Mathematical Subjects*; *Of the triple Method of Computation*; and flourish'd in 1250.

22. JOHN ENGLISH, Cistercian Monk, Doctor of Divinity of Paris. At that Time Learning was much neglected among the Cistercians, which being observ'd by Stephen Lexington, an Englishman, Abbat of Clairvaux, he erected a School at Paris, which he call'd *Cadmeian*, and sent Monks thither, and this John was among them Professor of Philosophy first, and afterwards of Divinity, and he performing his Duty very notably, improv'd himself, and instructed his Brethren. Peter Vincentinus, of the Order of St. Dominick, informs us, that this Man always held, and by solid Arguments corroborated, the Opinion of St. Thomas of Aquin, concerning the Virgin Mary's being conceiv'd in Original Sin. He writ, *On the Canticles*; *Sermons on the Gospels*; *Scholastick Lectures*; and other Things, and flourish'd in 1270.

23. GILBERT MAGNUS, or the Great, by some surnam'd the Divine, a Cistercian Monk, and at length General of that Order, a Man of a sharp Wit, solid Judgment, and good Memory, by which Helps he arriv'd at an high Degree of Learning; being an excellent Poet, an able Rhetorician, a sublime Philosopher, a renowned Historian; famous for his Sermons, wherein he endeavour'd to imitate St. Gregory the Great, and St. Bernard, and lastly a profound and solid Divine. After he had visited the English Universities, he repair'd to those of France, and particularly Paris and Toulouse, where he study'd, disputed, read and writ; search'd the Libraries, turn'd over the best Books of all Sorts, collected what was most remarkable in them, digested the same, and publish'd many Things for the Benefit of Posterity, the Titles whereof are these, *Commentaries on several Texts of Scripture*; *On the Psalter*; *Theological Distinctions*; *Collections of Doctors*; *Sermons*; *For the Christians against the Gentils, in Elegiack Verse*; *What a Monk is*; *Sermons on the Oracle of Cyril the Greek Carmelite*; *Of the Nature of Things*; *Epistles*; *History*. At length he dy'd, and was bury'd at Toulouse, about the Year 1280.

24. NICHOLAS STANFORD, Cistercian Monk, if we may rely on Leland, who concludes him to have been so, because there is no Memory to be found of him, out of the Libraries of that Order. The same Leland, who read some of his Works, comments on them all, admiring his sound Doctrine, and elegant Style, and thinks him worthy of the Title of a most celebrated Author. All we find of him is, *Morality on Genesis*; and *Sermons*. Leland thinks he flourish'd about the Year 1310.

25. RICHARD STRADLEY, became a Cistercian Monk at Hereford, where he advanc'd so much in Virtue and Learning, that he was an Example to them all, and was therefore chosen their Prior, being always averse to earthly Things, and intent on those of Heaven, spending Nights and Days in Contemplation, rather attending to nourish his Soul, than to feed his Body, as Leland testifies. He writ, *Commentaries on the Gospels*; *On the Lord's Prayer*; *On certain Texts of Scripture*; and *Homilies*, and flourish'd in 1336.

26. ROGER SWINSHED, commonly surnam'd Calculator, Cistercian Monk, in the Monastery of Swinshed, from which he took his Name, in Lincolnshire. A Man of so sharp and piercing a Wit, that scarce any one of his Time equal'd him in the Sciences he profess'd; and so great a Searcher into Nature, that he was therefore envy'd by Persons of a meaner Capacity, for he enter'd into many Things, which they could scarce perceive the Superficies of, and invented many Things, which after they were discover'd those could not comprehend. He found out many Things in the Mathematicks, which no Man had discover'd before him, and few after him could understand. He writ, *Commentaries on the Master of the Sentences*; *On Aristotle's Ethics*; *Of Heaven and the World*; *Descriptions of Motions*; *Of the Motion of Heaven and the like*; *On the Cabalistical Art*; *Of Intention and Remission*; *Of Divisions*; *Of Insolubles*; *Logical Sophisms*; *Ephemerides*; *Mathematical Commentations*; *Astronomical Calculations*; *Introduction to Calculation*; *Calculations with Questions concerning Reaction*. He flourish'd in 1350.

27. ADAM OF CHESTER, Cistercian Monk, Doctor of Divinity at Oxford, and at length made Abbat of Rewley, in the Suburbs of that City, a continual Reader, indefatigable, insatiable as to Literature, spending the Nights as well as Days in Study, whereby he attain'd to much Knowledge in several Sorts, and had therefore much Correspondence with learned Men throughout England and Scotland. His Works were, *Caution to be us'd against Heresy*; *A Dialogue of Reason and the Soul, to the Scots*; *For the Monastical Order*; *Defiance of those who are exempt*; *Epistles*. He flourish'd in 1368.

28. WILLIAM SLADE, Cistercian Monk, in Buckfast Monastery in Devonshire, most ingenious, says Leland, at sophistical Cavils; collected Grapes from Thorns; for tho' he knew little besides Philosophical Subtilties, yet was he for his Learning made Abbat of this Monastery, and in that Dignity he render'd his Name, which before had been unknown, famous by the Buildings he erected, and the Books he publish'd, which were, *On the Master of the Sentences*; *Flowers of Morality*; *Question in Aristotle of Morals*; *On Aristotle's Physicks*; *Questions concerning the Soul*; *On the Universals*; and flourish'd in the Year of our Lord 1380.

29. WILLIAM REMINGTON, or RIMSTON, Cistercian Monk of the Monastery of Sallay, Doctor of Divinity of Oxford, employ'd his great Learning in detecting and confuting the Errors, and Cavils of the Wickliffists, and writ, *A Dialogue between a Catholick and an Heretick*, which is said to have been long preserv'd in the English Libraries; *Against the Wickliffists*; *Catholick Conclusions*; *To a certain Anchorite*; and flourish'd in 1390.

30. JOHN GRIFFIN, a Welshman, Cistercian Monk, of the Monastery of Hall in Worcestershire, being a notable Preacher publish'd in Latin, *Summer and Winter Sermons*, and flourish'd in 1550.

*Other Cistercians learned Men and Writers, less known, as is the Time when they liv'd.*

31. GEOFFRY ROMEWAL, Cistercian Monk, famous in his Time for Piety and Erudition, when he had gone through all his Courses in the Schools, yet never ceas'd to learn and instruct others, either teaching in the



the Schools, or preaching. However we have nothing of his but *Learned Sermons*, said to have been once printed in *London* by *Rainer Wolf*. When he flourish'd appears not.

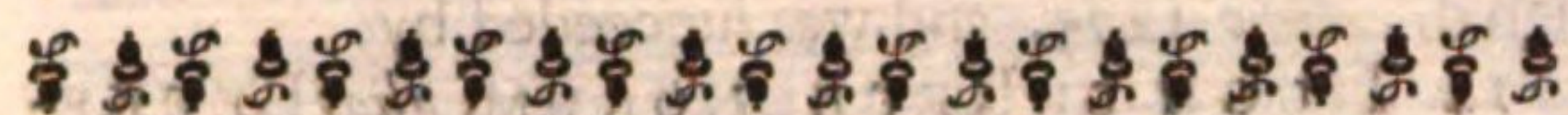
32. JOHN BROMPTON, *Cistercian Monk*, and for his Worth chosen Abbat of *Jorval*, is said to have writ much, but nothing that I find remains, besides a *Chronicle*.

33. MICHAEL SMALFELD, *Cistercian Monk*, left behind him as a Testimony of his Learning, *The Sum of Christian Doctrine*, which is all we know of him.

34. RICHARD MELCHESHAM, *Cistercian Monk*, after he had pass'd through the Schools, dedicated his whole Time to Writing and Preaching; but nothing is come down to us of his, besides *Sermons*.

35. ROBERT BRIDLINGNON, *Cistercian Monk*, writ *Upon the Apocalypse*.

36. THORALD, *Cistercian Monk of Rieval*, and Abbat there. I find not any Titles of his Writings, tho' *Leland* says they were many. He flourish'd in the Year 1216.



### Of the CISTERCIAN Monks, in England.

Reynerus,  
p. 160.

THE first Monastery of this Order in England, was that of *Waverley*, built, in the Year 1129, by *William Gifford*, Bishop of *Winchester*. (see it in the *Monasticon*) Tho' these Monks follow'd the Rule of *St. Benedict*, yet were not they call'd by the *English*, *Benedictines*, but *White Monks*; whose Order or Congregation wonderfully increas'd, as well in Sanctity as in Number of Houses, concerning the which, let us hear *Peter of Blois*, Archdeacon of *Bath*, a learned and magnanimous Man, but very often somewhat more unjust than he should be, in his Writings, towards the Regulars, especially the *Benedictines*. He, in his Manuscript History, not yet publish'd, speaks thus, "*Walter Espec*, a noble Person, and once Dilectus to *Stephen Harding*, who persuaded and push'd on *Robert* to bring about the *Cistercian* Reformation, built the Monastery of *Kirkham*, of the *Cistercian* Order, the which, scarce yet known by Fame in England, by the Favour of the glorious King *Henry*, he brought into these Parts, receiving the Brothers from the most noble Monastery of *Clavallis*, by the Hands of the Holy and Beloved of God *Bernard*. They coming into England, in the Year from the Incarnation of our Lord 1122, obtain'd a Place in a deep Valley, on the Bank of the River *Rye*, whence the Monastery had the Name of *Rieval*, &c.



A Catalogue of all the Monasteries of Cistercians there were in England, in the Reign of King Edward the First, when

be granted his Protections to them, and all other Monasteries.

THE Abbat of *Miraval*.

The Abbat of *Rewley*, near *Oxford*.

The Abbat of *Stratford*.

The Abbat of *Sibeton*.

The Abbat of *Boxley*.

The Abbat of *St. Edward* at *Lettely*.

The Abbat of *Holm Coltram*, and *Caldre* in *Coupland*.

The Abbat of *Beaulieu*.

The Abbat of *Buldras*.

The Abbat of *Vaudey*, or *God's Vale*.

The Abbat of *Basingstoke*. *Basingwerk*

The Abbat of *Belleland*.

The Abbat of *Dore*.

The Abbat of *Revesby*.

The Abbat of *Stanlow*.

The Abbat of *Rughford*.

The Abbat of *Fountains*.

The Abbat of *Comb*.

The Abbat of *Gerudon*.

The Abbat of *Flexle*.

The Abbat of *Cogeshal*.

The Abbat of *Hicestall*. *Kirkstall*

The Abbat of *Louth-Park*.

The Abbat of *Salley*.

The Abbat of *Rieval*.

The Abbat of *Woburn*.

The Abbat of *Joreval*.

The Abbat of *Waverley*.

The Abbat of *Stonley*.

The Abbat of *Ford*.

The Abbat of *Donkeswel*.

The Abbat of *Hayles*.

The Abbat of *Vale Royal*.

The Abbat of *Melfa*, or *Meaux*.

The Abbat of *Cumbermere*.

The Abbat of *Tame*.

The Abbat of *Tiletey*.

The Abbat of *King's Wood*.

The Abbat of *Stanley*.

The Abbat of *Saltry*.

The Abbat of *Rupe*.

The Priores of *Apleton*.

The Abbat of *Billesden*.

The Abbat of *Bivedon*.

The Abbat of *Newenham*.

The Priores of *Cotum*.

The Abbat of *Wardon*.

The Abbat of *Bordesley*.

The Priores of *Swyne*.

The Abbat of *Pont-Robert*.

The Abbat of *Quarriere*.

The Abbat of *Swinesheved*.

The Abbat of *Rickwal*.

The Abbat of *Rockland*.

The Abbat of *Buckfast*.

The Priores of *Lekeburn*.

The Abbat of *Newenham*.

The Abbat of *Metham*.

The Abbat of *Saltry*.

The Abbat of *Crokefden*.

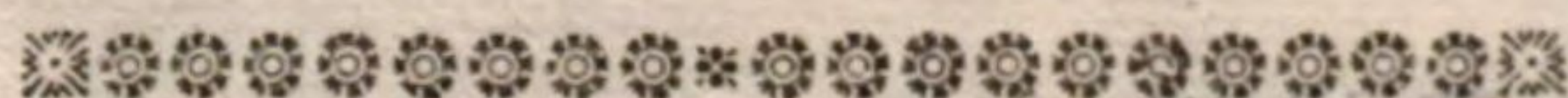
The Abbat of *Gerwedon*.

In all 62 Monasteries of both Sexes; yet the *Monasticon* makes mention of 92, perhaps many might be erected after the Reign of King Edward the 1st, when

Ib. in Appen-  
dix, p. 62.



when this Catalogue was made, as has been said above.



## W A V E R L E Y

### Monastery of Cistercians, in Surrey.

THIS Abby having been just above mention'd, as the first of the Order in England, after referring to the *Monasticon*, Vols. p. 703, and Vol. II. p. 912, and to the *English Abridgment*, p. 87 and 223, for a farther Account of it, we will only here give the Names of such Abbats as are to be found, as Mr. Willis has publish'd them, collected from the *Annales Waverlenses*, in Gale's *Hist. Ang. Scrip.* Vol. II.

#### Abbats of W A V E R L E Y.

*Hist. Abb.*  
Vol. II.  
P. 235.

1. JOHN was the first Abb. He dy'd the Year of the Foundation of this Convent, viz. 1128, and was succeeded by

2. GILBERT. He was present at the Translation of St. Erkenwald, in St. Paul's Church. 18 Cal. December, 1148. His Successor was

3. HENRY, who dying, Anno 1182

4. HENRY the II<sup>d</sup>. DE CICESTRIA, a Monk of of this House, was elected Abbat. He resign'd Anno 1187, and was succeeded by

5. CHRISTOPHER Abbat of Bruerne, the same Year, when there were in this Convent 120 Converts, and 70 Monks. In his Time, viz. 6 Non. October, 1194, William Maldut was bury'd before the Door of the Chapter-house of this Abby. His Successor was

6. JOHN the II<sup>d</sup>. He dy'd at Merton 16 Cal. October, 1201. His Successor was

7. JOHN the III<sup>d</sup>, Cellerar of this Abby. In his Time, viz. Anno 1203, the Monks of this Convent were forc'd to repair to other Convents, for want of their due Sustainance, occasion'd by a Famine in the Land. In which Year also William de Bradewatere begun the new Foundation of St. Mary's Church at Waverley, 14 Cal. April. Anno 1210, those of the Cistercian Order were much persecuted, and this our Abbat oblig'd to fly by Night, and the Religious were dispers'd throughout all England, and this Convent plunder'd and left Desolate. He dy'd the Non. of August, 1216, and was succeeded by

8. ADAM, the Subprior, in the Year 1218. He caus'd the great Bell of this Convent to be brought hither, before which Time here was only one Bell. He resign'd, Anno 1219, and was succeeded by

9. ADAM the II<sup>d</sup>, Abbat of Geradon. In his Time, viz. Anno 1222, dy'd William Rector of Bradewatere, Founder of the new Church of this Convent, and was bury'd under the South Wall on the Outside of the said Church. During his Government great Inundations hapned, which much annoy'd, and damag'd this House. He resign'd, Anno 1236, and was succeeded by

10. WALTER GIFFORD, Abbat of Bitlefden, in the County of Bucks. He appointed on the Nati-

vity of our Lord, and All Saints Days, Candles to burn at each Altar, from Morning to Night. In his Time, viz. Anno 1238, the Body of Peter de Rupibus, Bishop of Winchester, was bury'd at Winchester, and his Heart in this Church. And the Year following, the great Bell of this Convent was purchas'd, and was knell'd first on Easter Day. Round it were these Lines,

*Dicor nomine quo tu Virgo domestica Christi;  
Sum Domine præco cujus tutela fuisti.*

He dy'd, Anno 1251, and was succeeded by

11. RALPH, Abbat of Dunckwell, heretofore of Tinterne. In his Time, viz. Anno 1262, William, Abbat of Ford, was bury'd in the Chapter-house of this Convent: And the following Year one Maud was bury'd in the Infirmary Chapel of this Convent, the second of the Ides of February. She was a great Benefactor to this House, in bequeathing all she had to the same. Growing infirm, he resign'd, Anno 1267, and was succeeded by

12. WILLIAM DE LONDON, a Monk of this Convent; and he, as I conceive, by

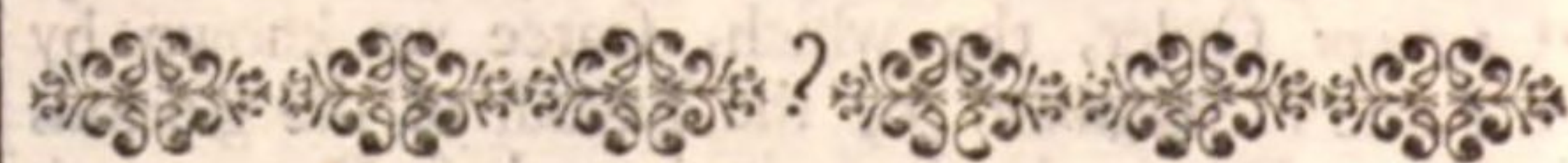
13. WILLIAM DE HUNGERFORD. He resign'd, Anno 1275, and was succeeded by

14. HUGH DE REUBENORUM, alias LEUKENOR, Monk of this House, on St. Edmund's Day. In his Time, viz. Anno 1278, this Conventual Church was dedicated to the Virgin Mary, by Nicholas de Ely, Bishop of Winchester, on St. Matthew's Day; near two Years after which this Bishop was interr'd in this Church, on the 14 Cal. March, 1280, and within three Days after, his Heart was deposited at Winchester. This Abbat dy'd 15 Cal. April, 1285, and had for his Successor

15. PHILIP DE BEDWINDE, who receiv'd the Benediction in the Cathedral Church of Winchester, Easter Day following. In his Time, viz. 19 Cal. April, 1290, the Lady Johanna Ferre dy'd; and on the 17th of the said Month, being Palm-Sunday, was bury'd in this Conventual Church, before the Altar of the Virgin Mary. When he dy'd I find not, neither who were his Successors, only I meet with

16. ROBERT Abbat here, Anno 1335, and then

17. JOHN the IV<sup>th</sup>, occurs Abbat, Anno 1533, a little before the Dissolution.



## K I R K S T A L L

### CISTERCIAN Abby in Yorkshire.

THERE is so much said concerning this Abby in the *Monasticon*, Vol. I. from p. 854 to 862, and in the *English Abridgment* of the same p. 99, that it may seem superfluous to add any more concerning it, but what we have here to say, being partly of a different Nature, and all very considerable, will be a valuable Improvement. This stately Monastery being dedicated to the blessed Virgin, her Image with our Saviour in her Arms was upon the Seal of the Convent, with this Inscription T. QUID PATE---UNA VALET. By the Ruins it appears to have been a stately Fabrick. There were at the East End of the Church



Church seven Altars, as appears by the distinct Chapels, three on each Side of the High Altar; but to what Saints dedicated I cannot learn, nor is there any Assistance from the Chronicle of *Kirkstall*, as it is call'd, in Sir *John Cotton's* famous Library, which was only so denominat'd, because it once belong'd to *Kirkstall* Library, but has nothing in it relating to the same. The Roof has been off the Church ever since the Dissolution of the House; but the *Dorter*, or *Dormitory*, and some other Places that have been converted to private Uses, are cover'd. The Tower also which was built in *Henry the VIIth's* Time, is perfect, the Stone smooth and good. Whatever was the primitive State of the Place for the *Cistercian* Monks always founded their Monasteries in Places that had never before been cultivated or inhabited) it was afterwards a most pleasant Seat, adorn'd with Gardens, Dovecotes, &c. and whatever was either for Use or Ornament, and all conveniently seated on the Banks of a delicate River, calm and clear, which perhaps has contributed to the general Misnomer of the Place, which is frequently call'd *Christall*, instead of *Kirkstall*, not only by the Vulgar, but some Persons of more liberal Education, and by that Name printed in the best Maps that were ever made for the County. Some Historians also, and particularly *Baker*, *Bale*, and *Selden*, confound this Place, with *Kirkstede* in *Lincolnshire*, as may be seen in the *Monasticon*; and the Animadverter on *Baker* has not taken Notice of this Error. The true Name being *Kirkstall*, from *Kirk* a Church, and *Stall* the Seat. The Draught of the Ruins of this famous Monastery is here annex'd for the Satisfaction of the Curious.

Having giving this short Description of the Monastery, we next proceed to the Catalogue of its Abbats, with what Account is to be had of their Lives, and shall then make a considerable Addition of Popes Bulls, Charters of Kings, Donations, the Surrender of the Abby, and other Particulars not mention'd by Sir *William Dugdale*, or Mr. *Dodsworth*.



### ABBATS of KIRKSTALL.

THE *Monasticon*, Vol. I. p. 854. in the History of the Foundation of this Monastery, mentions only *Alexander*, *Ralph*, *Lambert*, and *Helias*, whom he makes the fourth, but in the Manuscript, communicated by that learned Antiquary *Ralph Thoresby*, of *Leedes* in *Yorkshire*, Esq; I find *Turgisus* the fourth Abbat, and *Helias* the fifth. I shall therefore give them in the same Order I find them in the said Manuscript, saying the lets of the first of them, in regard that so much is said of him in the *Monasticon*.

1. ALEXANDER, Prior of *Fountains*, was the first Abbat of *Kirkstall*, and underwent all the Toils and Difficulties of a new Foundation, coming from his settled Monastery to establish this with 12 Monks, and 10 Lay-brothers on the 14th of the Calends of June, in the Year 1147, *Henry Murdac*, who had before been Abbat of *Fountains*, being then Archbishop of *York*, and a great Favourer of this new Monastery. *Alexander* govern'd the Monastery 35 Years, a true Abbat not only in Name but in Reality, and being in a good old Age, dying was succeeded by the Venerable

2. RALPHY HAGETH, before Monk of *Fountains*, Prior of the same Place, a religious Man, and

renown'd for all Sanctity, a Lover of Justice, and most zealous for his Order. Being made Abbat, he began to act vigorously according to his Power, having indeed a good Will, but not so much regarding the Poverty of the House, much extending himself beyond what a small Competence would allow. He found the House neither very wealthy, nor involv'd in Debt, and likely to do well and prosper in it's Way, if Providence were not wanting. He wanted not Temptations in his Government, God, as is believ'd, so ordering, that he might learn by a little how to act in greater Matters. Many Tribulations came upon him, Contentions abroad, Apprehensions at home, Mortality among the Cattle, Tearing away of his Possessions, Want of Necessaries, Scarcity of Victuals. About this Time was taken away the Grange of *Micklethwayte*, the greatest and best Support of the Monastery, for King *Henry* being ill advis'd by his Councillors, in Hatred to *Roger Mowbray*, caus'd them to be dispossest, that Grange having been before of his Fee, and he gave the Grange, with it's Appurtenances, and all the Fee of *Collingham* and of *Bardsey*, to *Adam Bruis*, in Exchange for the Castle of *Danby*, which the said King had before taken from him. There was therefore no small Trouble among the Brethren; some interpreting the unlucky Events of Things according to their Fancies, charg'd all cross Accidents, and the whole Misfortune of the House on the Abbat, blaming him for the Loss of the Grange, and their being robb'd of some sacred Vessels, viz. a Gold Chalice, and the Text of the Gospels, which he with a good Intention had given to gain the King's Favour, and recover the Grange; but his Conscience being clear he patiently bore whatsoever was cast upon him, and by his greater Faith overcame the Assaults of adverse Fortune. At length, the Monks were dispers'd about into the neighbouring Houses of the Order, as well by reason of the Difficulties they were reduc'd to by Poverty, as chiefly because they hop'd by these Means to incline the Prince to Compassion; but this was in vain, for the King's Heart was hardned, and he always protracted that Affair with empty Promises, till being snatch'd away, the Abbat lost all Hopes, and he the Power of shewing Mercy. The Abbat therefore coming to himself, rely'd on the Advice of his Brethren, and moderated the Expences as was requisite, he more diligently manag'd the Affairs of the House; nine Years he liv'd at *Kirkstall*, continually struggling with the Difficulties of Poverty, and being thence translated, took upon him the Government of the Church of *Fountains*. His Successor was

3. LAMBERT, a Man of extraordinary Innocency and Simplicity, and one of them that were sent out of the House of *Fountains*, under the Abbat *Alexander*; having been 42 Years in the Order, he never had any Hand in their temporal Affairs, but always leading the Life of the Cloister, sat with *Mary* at the Feet of our Lord, to hear the Word of him. When made Abbat, he order'd no temporal Affairs of himself, but committing all to God, rely'd on the Advice of the Brethren, and the Lord was with him. There was in those Days Peace among the Brethren, with virtuous Concord, a Sufficiency in Temporals, in Spirituals a pious and religious Emulation. But that he might not want some Temptation for his Advantage, it happen'd that a certain Knight, by Name *Richard of Eland*, claim'd to himself the Grange of *Clivacher*, and the Abbat understanding that the Knight justly claim'd it, he resign'd the said Grange to his Patron *Robert Lacy*, having the Village of *Akerington* given him in Exchange. This Village, removing the Inhabitants, he converted into a Farm or Grange, to serve

L for

MS. R. Ralph Thoresby of Leedes, in Yorkshire, Esq;



to the Use of the Monastery, if he had possess'd it in Peace, but some wicked neighbouring Inhabitants, whose Predecessors had formerly been possess'd of *Akerington*, by the Instigation of the Devil, burnt the Grange with all it's Furniture, and cruelly murder'd three Lay-brothers, viz. *Norman*, *Umfridus*, and *Robert*, who manag'd the Grange. The Abbat griev'd at this unlucky Accident, recommended the Souls of the Deceas'd to God, and committed their Bodies to the Grave. Then repairing to *Robert Lacy*, the Patron of his House, he recommended his Cause to him with Tears. That noble Man being provok'd by such great Presumption, took in Hand the Malefactors, and banish'd not only them but all their Relations, till falling down at the Abbat's Feet, by Permission of the Lord *Robert Lacy*, they made Satisfaction to God and the Brethren, for so enormous a Sin; they also swore to abjure the said Grange, for themselves and their Successors, resigning to God, and the Monks, all the Right they had therein, and giving Mony over and above for the Damage they had there done. Peace being made with their Adversaries, the Abbat rebuilt the Grange that had been destroy'd, and having fitly finish'd all Things, he also finish'd his Course in a good old Age, the 30th Year of his Stewardship. Upon his Death succeeded

4. **TURGIUS**, Abbat of holy Memory, a Man of singular Abstinence, and most severe Chastiser of his Body, being always cloath'd in Sackcloth, to suppress the unlawful Motions of the Flesh by harsh cloathing, carrying in his Mind those Words of the Gospel, *They that wear soft cloathing are in Kings Houses*. His Garment at all Times was but one Coult, and one Tunick, without any Addition, he had no more in Winter and no less in Summer. Thus he yielded to neither Season, so that you would neither think him to be chill'd with the Cold, nor inflam'd with the Heat. In the Dead of Winter, when the Sharpness of the Cold was most vehement, he never took care for any Defence against the Hardness of the Weather, he would not wear Socks upon his Feet, nor permit Straw to be laid for him to lye on. He stood at the Night Watches, when we having double Garments on were almost frozen stiff, as if he felt no uneasiness, and we say that he repell'd the Cold of the Season with the Ardor of the inward Man. No Man pleasanter than he, none more temperate; he never tasted Wine, unless in those Parts where no other Drink can be found. There is no need to talk of Flesh, Fish he permitted to be set before him, for the Sake of those that fate by him, only to look at, not to eat. He was frequently weeping, and in Compunction, when discoursing he seldom refrain'd from Tears; never at the Office of the Altar without Devotion, never said Mass without Tears, whereof he shed so great a Flood, that he did not seem to weep but to rain down Tears, in so much that the sacerdotal Vestments he wore, could scarce be us'd by any other. Having spent nine Years at *Kirkstall*, and returning to *Fountains*, he made an happy End, and rested in Peace. The *Monasticon* wants this Abbat, and makes his Successor the Fourth, whom the learned Mr. *Brown Willis* has also follow'd; but this is as we have found it in the ancient Manuscript above mention'd, and so we proceed to his Successor.

5. **HELIAS**, of worthy Memory, formerly Monk of *Rupe*, an industrious Man and well vers'd in Temporal Affairs, having taken upon him the Charge of the Government, had enough to do according to Time and Place, to gather what had been scatter'd, and to preserve what had been gather'd, and the Lord was with him. Nor did he want Tribulation

at his first Promotion; for the noble *Roger Lacy*, Patron of the Monastery, being ill advis'd by some Persons, conceiv'd so much Anger against the said Abbat, that he would not vouchsafe to see nor admit him into his Presence; but the Lord, in whose Hand are the Hearts of Princes, and their Counsels, asswag'd his Passion and Rancour, and converted it into perfect Favour and Affection, for he afterwards was very familiar and intimate with the Abbat, and not a little promoted the Affairs of the House. The Abbat therefore relying on the Grace of God and his Patronage, had Recourse to King *John* about the Grange of *Micklethwaite*, which his Father King *Henry* had formerly taken from the Monks. He was assisted by *Roger Lacy*, Constable of *Chester*, and all the great Men of the Court, who were his Friends; but the King would not by any Means consent to grant the Grange, unless he would take the Manor, an Appurtenance whereof it was, to farm as a Fee. Being reduc'd to this Necessity, he took the aforesaid Grange, with the Manors of *Collingham* and *Bardsley*, to farm as a Fee at the King's Hand, paying yearly fourscore and ten Pounds, as the King's Charter testifies. In his Days the Sock of *Adle* was added to the Monastery of *Kirkstall*, and the Town of *Allerton*, viz. Half a Knight's Fee, with some other Places. In his Time also was taken away the Grange of *Hoton*, by the Violence of King *John*, and the Land of *Thorpe*, granted to one *Laurence*, Clark of *Witon*.

6. **RALPH** of **NEWCASTLE** succeeded him, and dy'd in the Reign of King *Henry* the III, on the 9th of the *Ides* of *April*.

7. **WALTER** was the next, in the Reign of King *Henry* the III, and dy'd on the 2d of the *Ides* of *October*.

8. **MAURICE** succeeded, in the Year 1222, and dy'd in the Year of our Lord 1249, on the 7th of the *Calends* of *April*, in the Reign of King *Henry* the III.

9. **ADAM** succeeded him on Friday sevennight after *Easter*, the same Year.

10. **HUGH MIKELAY** was created the 17th of the *Calends* of *April*, 1259, and dy'd on the *Calends* of *June*, 1262, in the Reign of King *Henry* the III. His Successor was

11. **SIMON**, created the 15th of the *Calends* of *June* the same Year, dy'd the 13th of the *Calends* of *March* 1269, and the 53d of King *Henry* the III. He was succeeded by

12. **WILLIAM LEEDES** on the 2d of the *Nones* of *March*, being then a *Thursday*, the same Year, and was Abbat till the *Assumption* of the blessed *Virgin Mary*, in the Year of our Lord 1275. After whom

13. **GILBERT DE COTLES** was created on the Morrow after the Octave of the *Assumption* of the blessed *Mary*, the same Year, was Abbat three Years, one Month and four Days. He was also created a second Time, on the second of the *Ides* of *December*, and was Abbat till the Feast of *St. Peter ad Vincula* 1280. Then

14. **HENRY KARR** was chosen, on the Eve of *St. Andrew* the Apostle, the same Year. And next

15. **HUGH GRIMSTON** was created on the Day of *St. Lambert* Bishop, in the Year of our Lord 1284, and dy'd in the Year 1304, on the *Calends* of *May*, the 32d Year of the Reign of King *Edward* the First. The State of the House of *Kirkstall* at the Time of the Creation of the Lord *Hugh Grimston*, Abbat, on the Day of *St. Lambert* Bishop and Martyr, *Anno Domini* 1284, Imprimis, Draught Oxen 16,

Cows



Cows 84, Yearling and young Bullocks 16, Asses 21, Sheep none. The Debts which are certainly due, by Recognisance made before the Barons of the Exchequer, 4402 l. 21 s. 7 d. (Note, That the 21 s. are so in the Manuscript, that is thus XXI s. perhaps there may be one x too much, and then it would be but 11 s.) Besides the Writings, lying in the Custody of the Society, of *James de Fistolis* of 500 Marks; besides one Writing, in the Hands of the Abbat of *Fountains*, of the Abbat *Henry* of 50 Marks; besides 59 Sacks of Wool, and 9 Marks due to *Bernard Talde*; and besides the Acquittances, in the Hands of *John Saclden*, for 340 Marks. In Testimony whereof we the Brothers, and *Henry* call'd Abbat of *Fountains*, have affix'd our Seal to these Presents.

The Sum of all the Debts 5248 l. 15 s. 7 d. besides 59 Sacks of Wooll.

16. JOSEPH BRIDESAL, succeeded *Hugh Grimston*, in the Year of our Lord 1304.

Thus far we have follow'd the Manuscript of Mr. Thoresby; we must now borrow the following Abbats from the second Volume of that great Antiquary *Browne Willis*, Esq's History of Abbies, p. 276, they are as follows.

Mr. *Willis* makes *Joseph Bridesal*, last above mention'd, the 15 Abbat, the Reason of the Disagreement has been above shown to be his omitting, as the *Monasticon* does, *Turgius* the fourth Abbat. And now again, Mr. *Willis* says that this *Joseph Bridesal* was substituted Abbat in the Room of *Hugh Grimston*, who he also tells us was created Abbat in the Year 1304, and either dy'd or surrender'd the same Year, whereas it appears by the aforesaid Manuscript of Mr. Thoresby, that *Grimston* was elected Abbat in the Year 1284, and dy'd in 1304. Thus Mistakes seem to be rectify'd, and we go on with Mr. *Willis*'s Catalogue, wherein the next Abbat is,

17. ROGER DE LEEDES, confirm'd Abbat the 15th of December, 1349. He was succeeded by

18. WILLIAM GRAYSON, and he by

19. THOMAS WYMBERSLEY, confirm'd in this Abbacy the 6th of April, 1468, vacant by the Death of his Predecessor *Grayson*. Here must of necessity be another Error, for *Roger Leedes* is set down confirm'd in the Year 1349, then succeeds *William Grayson*, and next to him this *Thomas Wymberley* in 1468; by which the two Abbats *Leedes* and *Grayson* must be made to hold that Dignity from 1349 to 1468, that is for the Space of 119 Years, which is not only improbable but almost impossible; so that in all likelihood the Catalogue must be there imperfect. But we will proceed to the next, who was

20. ROBERT KELYNBECK, elected 21 August 1499. He presided not above two Years, and was then succeeded by

21. WILLIAM STOCKDALL, on the 10th of December, 1501, and he by

22. WILLIAM MARSHALL, on the 5th of December, 1509, and he by

23. JOHN RIPLEY the 21st of July, 1528, the last Abbat; whose Name, I also conceive, was *Browne*, for one *John Browne* is said to have surrender'd this Convent, 22 November, 1540, 31 Henry VIIIth, and to have had a Pension of 66 l. 13 s. 4 d. per Annum, assign'd him at the Dissolution, which he enjoy'd, Anno 1553.

Thus Mr. *Willis* of this last Abbat; where he found his Surrender to have been made by the Name of *Brown*, I know not; but will now here give the Copy of the same as I have it from Mr. Thoresby, with the following Title, the Surrender itself translated from the Latin.

*A Copy of the Surrender of Kirkstall Abby with all the Rights and Members to King Henry the VIIIth, November 22d in the 31st Year of his Reign, Annoq. Dom. 1540. lent me by my honoured Friend Richard Thornton, Esq.*

TO all the faithful of CHRIST to whom this present Writing shall come, We *John Rypeley*, Abbat of the Monastery of *Kirkstall* in the County of *York*, and the Convent of the same Place, everlasting Greeting in our Lord. Know ye, that we the aforesaid Abbat and Convent, by our unanimous Assent and Consent, with steady Minds, of our certain Knowledge, and proper Motion, and certain just and reasonable Causes spiritually moving us, our Souls and Consciences, have freely and of our own Accord given and granted, and by these Presents do give and grant, surrender, deliver and confirm to the most illustrious and invincible Prince our Lord *Henry* the Eighth, by the Grace of God, King of *England* and *France*, Defender of the Faith, Lord of *Ireland*, and supreme Head of the Church of *England* upon Earth, all our House and Monastery, as also all the Site, Ground, Circuit and Enclosure, and the Church of the same Monastery, with all our Debts, Chattels, and Moveables, belonging or appertaining to us or the said Monastery; as well those we at present possess, or those which are due to us or our said Monastery either by Bond, or by any other Cause any way whatsoever. Likewise all and singular Manors, Lordships, Messuages, Gardins, Curtilages, Tofts, Lands and Tenements, Meadows, Grazings, Pastures, Woods, Underwoods, Revenues, Reversions and Services, Mills, Passages, Knights Fees, Wards, Marriages, native Villains with all their Followers, Liberties, Franchises, Privileges, Jurisdctions, Offices, Courts Leets and of Hundred, View of Frank Pledge, Fairs, Markets, Parks, Warrens, Wine Cellars, Mores, Fisheries, Roads, Paths, Wharfs, Wafts, Advowsons, Nominations, Presentations and Donations of Churches, Vicarages, Chapels, Chuntries, Hospitals, and other Benefices whatsoever, Rectories, Vicarages, Chuntries, Pensions, Procurations, Annuities, Tithes, Oblations, and all other and singular Emoluments, Profits, Possessions, Hereditaments whatsoever, as well within the said County of *York*, as elsewhere in the Kingdom of *England*, *Wales*, and the Marches of the same, to our said Monastery any way belonging, appertaining, annex'd, or incumbent. And all and all Sorts of our Charters, Evidences, Bonds, Writings and Muniments whatsoever that belong or appertain to us, or our said Monastery, our Lands or Tenements, or the other Premisses with their Appurtenances, or to any Parcel thereof in any Manner, to have, hold and enjoy our said Monastery, and the aforesaid Site, Ground, Circuit and Precinct, and our Church aforesaid, with all our Debts, Goods and Chattels, as also all and singular our Manors, Lordships, Messuages, Lands and Tenements, Rectories, Pensions, and other Premisses whatsoever with all and singular their Appurtenances, to the said most invincible Prince our King aforesaid, his Heirs, Successors and Assigns, to the Use of the said Lord our King, his Heirs and Successors for ever. To this



this Behalf, and to all Effect of Law that can or may thence follow; we, as becomes us, do submit ourselves and our said Monastery, with all and singular Premises, and all that is ours, whatsoever Way acquir'd; giving and granting, and by these Presents we do give and grant, to his said Royal Majesty, his Heirs, Successors and Assigns, all and all Sort of full and free Faculty, Authority and Power to dispose of us and our said Monastery, together with all and singular the Manors, Lands and Tenements, Revenues, Reversions and Services, and singular the Premises, with all their Customs and Appurtenances whatsoever, and to dispose of, alienate, give, pass, or transfer them at his own free Will and Pleasure to whatsoever Uses it shall seem good to his Majesty, and we do ratify such Dispositions, Alienations, Donations, Conversions, and Translations, whatsoever Way they shall be made by his aforesaid Royal Majesty. Moreover we permit, (*here is an unintelligible Expression in the Manuscript*) to the End that all and singular the Premises may be for ever firm, and that all and singular the Premises may have their due Effect. And we do renounce and disclaim, as we have renounc'd and disclaim'd, all Elections, Suits and Instances, and all other Remedies and Redresses whatsoever for ourselves and our Successors, on Pretence of the aforesaid Disposition, Alienation, Translation and Conversion, and of the other Premises, that is or may be competent, on Account of Deceit, Dread, Fear, Ignorance, or other Matter, wholly laying aside and quitting all Dispositions, Exceptions, Objections and Allegations, openly, publicly and expressly, of our certain Knowledge, and that of our own Accord, and we do recede from them in this Writing. And we the Abbat and Convent aforesaid, and our Successors will by these Presents warrant and for ever defend against all People to our aforesaid Lord the King, his Heirs, Successors and Assigns to the aforesaid Use our said Monastery, and all the Site, Ground, Circuit, Precinct, Mansion and Church aforesaid, and all and singular the Lordships, Manors, Messuages, Gardens, Curtilages, Tofts, Meadows, Grazings, Pastures, Woods, Underwoods, Lands and Tenements, Revenues, Reversions, Services, and all and singular the Premises, with all their Members and Appurtenances. In Testimony whereof we the aforesaid Abbat and Convent have with our own Hands in our Name subscrib'd to this present Writing, and affix'd our common Seal to these Presents. Given in our Chapter-House the 22d Day of the Month of November, in the 31st Year of the Reign of our most invincible Prince and Lord King Henry the VIIIth. and in the Year of our Lord 1540.

*See the Original Latin of this Surrender in the Appendix, NUM. cci.*

*Having gone thro' the Catalogue of the Abbats, with the Surrender made by the last of them, we now proceed to the farther Particulars relating to the same Monastery, as we find them in the aforesaid Manuscript of Mr. Thoresby. We have above seen, that in the Time of the Abbat Hugh Grimston, that Monastery was indebted 524l. 15s. 7d. an immense Sum in those Days. In the aforesaid Manuscript is a Letter of the said Abbat Hugh to his Monks, giving an Account of the Journey he took to the King to procure his Licence, that there might be an Extent upon all their Lands to satisfy their Creditors, reserving as much as might just suffice for the Maintenance of the Monks. To insert this Letter at Length would be tedious and of little Use, it will therefore suffice to observe, that after some Difficulties, the King sent his Letter to John, Bishop of Ely, his Treas-*

*urer, directing him to countenance the Abbat and Convent, in adjusting of Matters for the Payment of their said Debts, and in case the Creditors would not accept of such Terms as were reasonable, then to grant the said Abbat and Convent his Royal Protection, to preserve their Lands from being enter'd upon, as was usual in those Days. Besides that Favour obtain'd from the King, the Abbat made a Contract with Henry Lacy, Earl of Lincoln, and Constable of Chester, the Purport whereof will appear by the King's Confirmation of the same, which here follows.*

~~~~~

The Confirmation of King Edward the First, of the Contract between Henry Lacy, Earl of Lincoln, and Hugh Abbat of Kirkstall, and the Convent of the same.

EDWARD by the Grace of God King of England, Lord of Ireland, and Duke of Aquitain, to all to whom these present Letters shall come, Greeting. Know ye, that a Contract and Composition has been made between our well beloved and trusty Henry Lacy, Earl of Lincoln, on the one Part, and our beloved in CHRIST, Brother Hugh, Abbat of Kirkstall, of the Cistercian Order, in the Diocese of York, for himself and his Convent of the said Place, on the other Part, viz. That the aforesaid Earl acknowledg'd, and granted for himself and his Heirs, that they should yearly pay to the aforesaid Abbat and Convent, and their Successors for ever, for the Lands, Tenements, and Revenues of *Akerington, Clivather, and Huncotes*, in the County of *Lancaster*, and in *Rondhaye, Secrofte, and Shadwell*, in the County of *York*, which the same Abbat for himself and his Convent aforesaid, and their Successors has releas'd and quitted Claim to the aforesaid Earl and his Heirs for ever, four score Marks Sterling, to be receiv'd at the same Earl's Exchequer at *Pontefract*, at two Terms in the Year, viz. for the aforesaid Lands, Tenements, and Revenues, in the aforesaid County of *Lancaster* fifty Marks, viz. the one Moiety at the Feast of *St. Martin* in the Winter, and the other Moiety at the Feast of *Pentecost*, the same to commence in the Year of our Lord 1293; and for the aforesaid Lands, Tenements, and Revenues, in the County of *York* aforesaid, thirty Marks at the aforesaid Terms by equal Portions, the same to commence in the Year 1298; until the aforesaid Earl or his Heirs, if he (which God forbid) should happen to dye, shall give, and by their Deed confirm to the aforesaid Abbat and Convent, and their Successors for ever, in lieu of the aforesaid Lands, Tenements, and Revenues, in the County of *Lancaster*, fifty Marks Sterling of yearly Revenue in the same County, to be had and possess'd to their proper Uses in pure and perpetual Alms, and of the aforesaid fourscore Marks of yearly Revenue to be proportionably given and confirm'd in both Counties, as has been said, he caus'd to have full and peaceable Seisin, and the royal Confirmation. And farther, that if the aforesaid Earl or his Heirs, shall be deficient in the Premises, it may be law

lawful for the same Abbat and Convent, and their Successors to enter upon the aforefaid Lands, Tenements, and Revenues, as is more fully exprefs'd in the Letters under their Hands, between them made concerning the Premisses, which we have seen; we holding the same as firm and acceptable, do for ourselves and our Heirs, as far as in us is, grant and confirm the same. In Testimony whereof, we have caus'd these our Letters Patents to be made. Witness myself at St. Severe, the 27th Day of October, in the 15th Year of our Reign.

See the Original Latin of this in the Appendix.
NUM. CCII.

The State of the Abby of Kirkstall, at the Visitation on the Sunday next before the Feast of St. Margaret Virgin, in the Year 1301.

IMPRIMIS, Draught Oxen 216; Cows 160; Yearlings and Bullocks 152; Calves 90; Sheep and Lambs 4000. The Debts of the House 160 l. In Testimony whereof we Brother Richard, Abbat of Fountains, have affix'd our Seal to these Presents, dated, &c.

The Protection granted, by King Henry the Third, to the Abbat and Monks of Kirkstall.

HENRY by the Grace of God King of England, Lord of Ireland, and Duke of Aquitain, to all to whom these present Letters shall come, Greeting. Know that we have taken into our Protection and Defence, our beloved in CHRIST, the Abbat and Convent of Kirkstall, of the Cistercian Order, and all their Men, Lands, Things, Revenues, and Possessions, and therefore we do enjoin you that you maintain, protect, and defend the same Abbat, and Convent, Men, Lands, Things, Revenues, and all Possessions; not doing to them, or suffering to be done, any Wrong, Offence, Damage, or Grievance; and if any Injury be done them, that you cause the same to be without Delay, made good to them. In Testimony whereof we have caus'd these our Letters to be pass'd to them, to be in Force for two Years. Witness myself, at St. Paul's, London, the 12th Day of May, in the 45th Year of our Reign.

See the Latin Original of this, in the Appendix.
NUM. CCIII.

The Protection granted, by King Edward the First, to the Abby of Kirkstall.

EDWARD by the Grace of God King of England, Lord of Ireland, and Duke of Aquitain, to all his Bailiffs and Lieges, to whom these Presents

shall come, Greeting. Whereas the Abby of Kirkstall, which is of our Foundation, through many successive Misfortunes, is oppress'd with so great a Weight of Debt, that unless a speedy Remedy be apply'd, it can scarce be eas'd of the said Burden, we being desirous to provide for the Support of the Monks of the House, we have taken that House into our Hands, and have committed the same to the Custody of our beloved and faithful Henry, Earl of Lincoln, as we have enjoin'd him, until we shall think fit to order otherwise, and we have taken into our Protection and Defence, the aforefaid Monks, and all their Men, Lands, Things, Revenues, and Possessions; and therefore we enjoin you that you maintain, protect, and defend the aforefaid Monks, and all their Things, Revenues, and Possessions, not doing nor suffering to be done to them any Molestation, Injury, Damage, or Wrong, and if any Offence be done them, that you cause the same to be made good to them, without any Delay. In Testimony whereof we have caus'd these our Letters Patents to be pass'd, to be in Force for five Years. Witness myself, at Westminster, the 16th Day of November, and the 4th Year of our Reign.

See the Latin of this, in the Appendix, NUM. CCIV.

The Charter of King Henry the Second confirming to the Monks of Kirkstall that Place, and many other Grants.

HENRY King of England, and Duke of Normandy, and Aquitain, and Earl of Anjou, to the Archbishops, Bishops, &c. and to all his Lieges, French and English, Greeting. Know ye, that I have granted, and by this my present Charter confirm'd, to God and the Abby of St. Mary of Kirkstall, and to the Monks of the Cistercian Order there serving God, for the Health of my Soul, and of the Queen, and of my Heirs, and for the Soul of my Father, and of my Grandfather King Henry, and of all my Predecessors, the Place itself of Kirkstall, which they have of the Gift of Henry Lacy, and the Cowhouse, call'd Brackenley near Rundley, and the Pasture; of the Gift of Hugh Earl of Norfolk, Bernolswicke, with all it's Appurtenances, by the Consent and at the Request of Henry Lacy; of the Gift of William Heddingley, and his Son Thomas, the Land of Heddingley, as his Deed declares; of the Gift of William Rainville, Esq; Esseley with the Lands and Woods and Water, as his Deed declares; of the Gift of Jason Alretune, and his Son William, two Carrucates of Land and one Plow Land at Alretune; of the Gift of Herbert Morville, and his Son Richard, the Land of Micketutirz (Mickletwait) with the Assent and Confirmation of his Lord Roger Mowbrey; of the Gift of Adam the Son of Gospat, the Land of Halefeild, with all it's Appurtenances, as his Deeds declares; of the Gift of William Besade, and of William Millerey, and of Geoffry St. Patrick all the Land at Besaclem, and in the Sock of Brantun, as their own Deeds and Hand-Writings do testify; of the Gift of Adam Fitz-Peter, and William Metlelay, and Robert Fitz-Hubert, the Land at Hoersford, with the Pasture, as their Deeds do testify; of the Gift of Engelran, the Forge and Land at Andeslaw, as his Deed expresses. Wherefore it is my Will and I strictly enjoin, that the aforefaid Monks do hold all the aforefaid Lands,

Lands, and all others reasonably conferr'd on them, as they were before; as well and peaceably, honourably, freely and quietly as the Donors Gifts do testify, with all their Appurtenances, in Wood and Plain, in Meadows and Pastures, in Affarts, in Waters and Lakes, in Ways and Paths, and all Places, with Sack and Sock, and Tol and Tem, and Infangentheef, and all their other Liberties, and free Customs, and Discharges from Shire and Hundred, and Teniatale, and Dane-gelt, and all Gelds and Platts, and all Suits, Assises and Subsidies, Scutages, and Works, and all Occasions, and all earthly and secular Service, Exaction; and that they be not disseiz'd of any Land, for which they have Deeds, or Writings, upon any Writ, nor impleaded for the same, unless before me; and that their Men, Horses and Cattle, and all other Things be quit of Tol, and Passage, and all other Custom wheresoever they shall come, and that none do on this Account unjustly molest or disturb them, upon Forfeiture of 10 l. Witness Thomas the Chancellor.

See the Latin of this, in the Appendix, NUM. ccv.

Pope Adrian the Fourth's Confirmation and Protection.

ADRIAN Bishop, Servant of the Servants of God, &c. To our beloved Sons *Alexander*, Abbat of *Kirkstall*, which is in the Diocese of *York*, &c. He confirm'd all these Donations, and took their Church, and those that belong'd to them under his Protection, and also confirm'd certain Compositions for Tithes, and other Things made between the aforesaid House and other Churches; he gave them certain Privileges and Immunities, and forbid all Persons any way disturbing or diminishing their Possessions, &c.

My Eyes are always on the Lord.

St. Peter,
St. Paul,
Adrian P.
iiiij iiij.

I **Adrian** Bishop of the Catholick Church.

See this in the Appendix, NUM. ccvi. Given in the Year of our Lord 1155, the second Year of Pope Adrian the Fourth.

The Bull of Pope Honorius, confirming the Privileges of the Cistercians.

Taken from St. Mary's Tower, near the Wall at York.

HONORIUS Bishop, &c. To our venerable Brothers, the Archbishop of *Canterbury*, Cardinal of the Holy Roman Church, and the Archbishop of *York*, and their Suffragans, and other beloved Sons, Prelates of Churches, in the Provinces of *Canterbury* and *York*, Greeting and Apostolical Benediction. Whereas the Abbats of the *Cistercian* Order, at the Time of the general Council, did by order of Pope *Innocent*, of happy Memory, our Predecessor Decree, that for the future, the Brothers of that Order (to prevent the

oppressing of Churches upon Occasion of their Privileges) should pay Tithes to the Churches to whom they were before paid, on Account of the Farms, for Lands that belong'd to others, and that were to be from that Time forward acquir'd, if they till'd them themselves or at their Charge, unless it shall be thought fit otherwise to compound with the same Churches, Our same Predecessor, who hop'd that the Prelates of the Churches should be more ready and effectual to do them full Right upon their Malefactors, and would more diligently and perfectly observe their Privileges, allowing of and ratifying this Decree, he would have and commanded the same to be extended to other Regulars who enjoy the like Privileges. But, which with Grief we relate, it prov'd quite contrary, as we have frequently heard by the repeated Complaints of the Abbats of that Order, some Prelates of Churches and other Clergymen, boldly contemning their Privileges, and maliciously striving to pervert the Meaning of them, do many Ways molest them. For whereas it is granted them, that none do presume to exact or extort Tithes of them, for their new broken up Lands, or their Orchards, or Copfes, or Fishponds, or their grazing for Cattle, some by a perverse Interpretation alledging, that this cannot, nor ought to be understood any otherwise than of such as have been acquir'd before the General Council, they on this Account disturb'd them with many Exactions. We therefore desiring, with fatherly Care, to provide for their Quiet, do enjoin you all commanding by our Apostolical Writings, that every one of you do entirely exempt the Abbats and Brethren of the same Order, from the Payment of Tithes, as well for the Possessions had before the General Council, as for the new broken up Grounds, acquir'd either before or after the Council, which they till themselves in their Persons, or at their Expence, as also for their Gardens, Copfes, Meadows, Pastures, Woods, Mills, Saltpits, and Fisheries, and the Food of their Cattle, laying Ecclesiastical Censure on such as shall be refractory without farther Declaration. Given at the *Lateran* Palace, on the 7th of the *Calends* of *July*, in the 6th Year of our Pontificate.

In the Appendix, NUM. ccvii.

The Bull above confirm'd by Pope Innocent.

Taken out of the abovesaid Tower at York.

INNOCENT Bishop, &c. To our beloved Sons the Abbats and Convents of Monks of the *Cistercian* Order, in the Provinces of *Canterbury* and *York*, Greeting and Apostolical Benediction. You signify'd to us, that whereas it is granted to you, by the See Apostolick, that none do presume to exact or extort from you Tithes for your Orchards, Copfes, Meadows, Pastures, Woods, Saltpits, Mills, Fisheries, acquir'd either before or after the Council, and for the Food of your Cattle, our venerable Brothers the Archbishops, Bishops, and other Prelates of Churches throughout *England*, being enjoin'd that they should preserve you and others of the aforesaid Order in the same Kingdom exempt from the Payment of such Tithes; nevertheless some Prelates of Churches, and Clergymen of the same Provinces, alledging, that the said Indulgence does no Way extend to

to Lands acquir'd after the granting of the same, do many Ways molest you in this Particular. We therefore believing that the aforesaid Indulgence ought to be extended to Lands afterwards acquir'd, do by the Authority of these Presents forbid any molesting you upon this Occasion, &c. Given at the Lateran Palace, on the 5th of the Calends of February, in the first Year of our Pontificate.

See this in the Appendix, NUM. CCVIII.

There follow in the above-mention'd Manuscript of Mr. Thoresby, many more Deeds, which being all of private Persons, and mostly of inconsiderable Value, we shall only briefly mention the Substance of them as follows :

William the Son of Hugh Lelay gave to the Knights Templars six Plow-Lands at Horsford, with their Tofts, which Gift was confirm'd by his Son Hugh ; and Brother Aimeric of St. Maura Minister of the Templars in England, with the Consent of his Brethren in Yorkshire, resign'd and quitted Claim to the same six Plow-Lands to the Abbat and Convent of Kirkstall.

William, the Son of William, the Son of Hugh Lelay, gave to God and St. Mary and the Monks of Kirkstall all the Land he had at Horsford, with the Men on it and all their Followers, in perpetual Alms, without any Service or Demand ; and William the Father of the aforesaid William by his Deed confirm'd the said Gift of his Son. By another Deed, William, the Son of Hugh Lelay grants to the said Monks two Carucates of Land at Horsford. There follows another Deed of Hugh Lelay, the Son of William, granted by William as aforesaid.

By another Deed William Lelay gave to the same Convent together with his Body to be bury'd, 10 Plow-Lands, with their Appurtenances at Horsford, being all his Land at Horsford, except the six Plow-Lands he had given to the Templars, and which we have seen above they also gave to the said Monks, with all the Men on them and their Families, and all their Chattels, free from all Service and Demand. Adam, the Son of Adam, the Son of Hugh Lelay gave to the same Monks two Carucates of Land at Horsford, with Appurtenances within and without the Town. All these several Deeds are without Date, but witness'd by many Persons.

Adam Fitz-Peter gave to the Nuns and Canons of St. Gilbert of Sempringham at Haverholm one Carucate of Land at Horsford, and two Carucates of Land and a Mill at Kikeley, all which the said Nuns and Canons made over to the Monks of Kirkstall, who were to pay them 4*l.* a Year for the same, and this Contract was confirm'd by the Donor Adam Fitz-Peter, which three Deeds may be seen where we speak of the Order of Sempringham.

Walter Fitz-Nigell of Horsford gave to the Monks of Kirkstall eleven Acres and one Rood of Land in the Territory of Horsford, and all the Land of Nethergill, and one House with a Garden, &c.

William Pouill gave to the same Monks one Toft in the Town of Horsford, with an House standing in it.

Robert Pouell gave, to them two Plow-Lands with their Appurtenances in the Town and Territory of Horsford.

Robert the Son of William Britton of Pouill gave to the same Monks half an Acre of Land at Horsford.

Vincent Bracewell and his Wife Sibill gave to the same Monks one Acre of Land in the Territory of Horsford.

Ralph Malewerer granted and confirm'd to the same Monks all the Land they had at Horsford with the Appurtenances belonging to his Fee of the Gift of Robert Fitz-Hubert for ever.

Nigell of Horsford gave one Essart at Horsford.

Thomas the Son of Nigell of Horsford, assign'd Thomas Green of Horsford and his Heirs and Assigns to pay for him and his Heirs for ever to the same Monks 4*s.* 6*d.* out of 5*s.* the said Green and his Heirs were to pay to him and his Heirs for two Plow-Lands.

William Horbery and John Chapman granted and confirm'd to the Monks all the Lands, Tenements, Meadows, Woods and Pastures, with their Appurtenances, which they had in the Town and Territory of Horsford, of the Gift and Fee of Hugh Green.

Note that this Deed is dated the 7th of April in the Year of our Lord 1392, and the 15th of King Richard the II*d.* after the Conquest, whereas all the others before have no Dates.

Adam the Son of William le Vate gave to the same Monks all his Meadows with Appurtenances at Welkar in the Territory of Horsford.

Adam the Son of William Huritte gave two Acres of Land in the Territory of Horsford, on the East Side of that Town, at the Place call'd Windeketecliffe, with their Appurtenances.

Elizabeth the Daughter of Thomas Bendy of Horsford gave a Messuage, a Toft, and two Plow-Lands, with the Meadows, Woods, and Pastures, and their Appurtenances.

Roger Cook of Kirkstall gave to the Monks of the same Place two Messuages and two Plow-Lands and seven Acres with all their Appurtenances in the Town and Territory of Horsford.

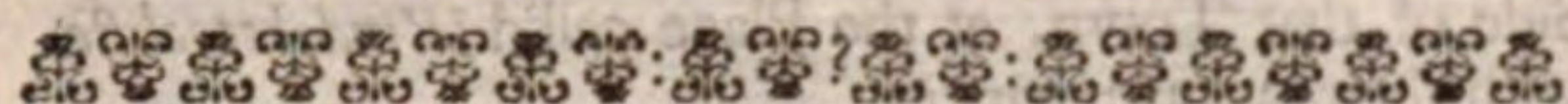
The Charter of King Richard the II*d.* to the Monks of Kirkstall.

RICHARD by the Grace of God King of England and Lord of Ireland, to all to whom these Presents shall come, greeting. Notwithstanding it has been provided by the common Council of our Kingdom of England, that it shall not be lawful for Religious Men or others to enter upon any Person's Fee, so that it may come into Mortmain, without Leave of us and of the chief Lord, by whom the same is immediately held ; yet of our special Grace, and in Consideration of six Marks and an half, which our beloved the Abbat and Convent of Kirkstall have paid to us in our Hamper, we have granted and grant Licence for ourselves and our Heirs, as far as in us is, to John Maliverer, Knight, to give and assign to the aforesaid Abbat and Convent one Messuage, two Plow-Lands, and three Acres, and 13 Shillings and four Pence of Revenue with their Appurtenances at Horsford and Rowdon ; and Elizabeth the Daughter of Thomas Bendy, in like Manner one Messuage, one Toft, and two Plow-Lands, with their Appurtenances in the same Town of Horsford, which are held of us ; to be had and held by the said Abbat and Convent and their Successors, to find a Taper burning every Day at high Mass, before the High Altar in the Church of the said Abbat and Convent of St. Mary at Kirkstall ; and we have likewise granted special Licence to the Abbat and Convent, that they may in Manner aforesaid receive and hold to themselves and their Successors, as is aforesaid, by Virtue of these Presents, the Messuages,

suages, Toft, Land, and Revenue aforesaid with their Appurtenances, the Statute aforesaid notwithstanding; it being our Will that the aforesaid *John* and *Elizabeth*, or their Heirs, or the aforesaid Abbat and Convent or their Successors, be not therefore any way disturb'd, molested, or any way aggriev'd by us, or our Heirs, the Justices, Escheators, Sheriffs, or other Bailiffs or Officers whatsoever of us or our Heirs. Saving always, to the chief Lords of that Fee the Services due and accustom'd from the same. In Testimony whereof, we have caus'd these our Letters Patents to be made. Witness *Edmund* Duke of *York*, Guardian of *England*. At *Westminster*, the 29th Day of *January*, in the 18th Year of our Reign.

See this in the Appendix, NUM. CCIX.

Maud the Daughter of *Hugh Burre*, releas'd and quitted Claim to the Abbat and Monks of *Kirkstall*, of all Demands or Suits she might have on the Lands and Tenements, &c. which her Father *Hugh Burre*, once held in the Town and Territory of *Horsford*. This Release dated at *Kirkstall* on the Feast of the *Assumption* of the Blessed Virgin *Mary*, in the Year of our Lord 1306.



The Charter of King Edward the III^d. laying down the Boundaries between the Lands of Bernoldswick, belonging to the Monks of Kirkstall, and the Forest of Blackburnshire.

From the Roles of the First Year of the Reign of King *Edward* the III^d.

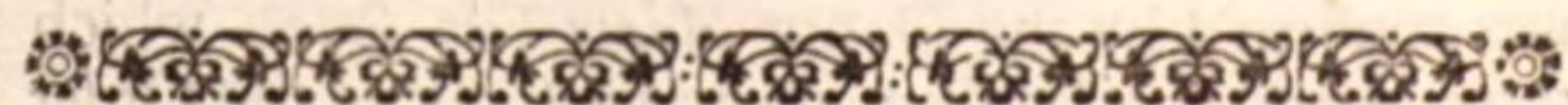
EDWARD by the Grace of God King of *England*, Lord of *Ireland*, and Duke of *Aquitain*, to the Archbishops, Bishops, Abbats, Priors, Earls, Barons, &c. We have also perus'd the Letters Patents which the same *Henry* made to the aforesaid Monks in these Words. *Henry Lacy*, greeting. Know ye that these are the right Boundaries between *Bernoldeswicke*, and my Forest of *Blackburnshire*, which I and my Men walk'd over on the Day when I deliver'd *Bernoldeswicke*, with all its Dependencies to the Monks of the *Cistercian* Order to build an Abby, and I assign'd the aforesaid *Bernoldeswicke*, to be for ever possess'd by the Monks by these same Boundaries, viz. by the Brook that is call'd *Blackbrook*, and so upwards beyond the Moore directly as far as *Gailemers*, and so directly to the Head of *Ellesaghe*, and so overthwart the Hill that is call'd *Blackowe*, and so as far as *Oxgill*, and so by *Oxgill* upwards as far as *Pikedlarwe*, which is call'd *Alainsset*, and from *Pikedlarwe* to the ancient Ditch between *Midhope* and *Colredene*. And to the End that there may not hereafter happen any Contention between the same Monks and my Heirs about the same Boundaries, I have given them this Deed in Testimony of the aforesaid Boundaries. These being Witnesses, *Otto Tilly*; *Osbert Archdeacon*; *Jordan Folliot*; *William Almoner*; *Katel Fitz-Ulb*, and his Brother *Gamel*; *Richard Eleghe*; *John Cook*. And we ratifying and allowing of the Precept, Prohibitions, Donation, Concession, Confirmations and Resignation,

do for ourselves and our Heirs, as far as in us is, grant and confirm them to our beloved in *CHRIST* the present Abbat and Convent of the aforesaid Place and to their Successors, as the aforesaid Deeds and Letters do testify, and as the same Abbat and Convent, and their Predecessors hitherto held the aforesaid Lands, Cow-Ground and Pasture, and as they reasonably us'd and enjoy'd the aforesaid Exemptions. These being Witnesses, the venerable Fathers, *W. Archbishop of York*, Primate of *England*; *J. Bishop of Ely* our Chancellor; *Henry Bishop of Lincoln* our Treasurer; *Thomas Earl of Norfolk*, and Marshal of *England* our Uncle; *John Warren Earl of Surrey*; *Roger Mortemar*; *John Ross* Steward of our Household, and others. Given under our Hand at *York*, the 29th Day of *June*, in the first Year of our Reign.

See this in the Appendix, NUM. CCX.

The Charter of the 2d Year of King *Edward* the III^d. exempting the Abbat and Convent of *Kirkstall* from furnishing the Foresters of *Blackburnshire* with Man's-Meat, Horse-meat and Dog's-meat every Friday throughout the Year, which they claim'd as their due, may be seen in *Latin* in the Appendix, Vol. 2. NUM. CCXI. the whole Purport of it being no other than this here mention'd, and it would be needless to give all such Deeds in both Languages. See also in the same Appendix, NUM. CCXII. Another Charter of the 4th Year of the same King in Favour of the Abbat and Convent of *Kirkstall*. Next follows in the same Appendix, NUM. CCXIII. The Deed of *Robert Lacy* confirming all the Donations made by his Father *Henry Lacy* to the same Monastery. And NUM. CCXIV. is the Deed of *Henry Lacy* confirming to the Monks the Grants made by his Predecessor *Henry Lacy*, and restoring to them some Parcels of Land which had been wrongfully taken from them, and exempting them from furnishing his Foresters and their Servants and Horses with Food every Friday throughout the Year, which they unduly claim'd on Account of the Forest of *Blackburnshire*, NUM. CCXV. in the same Appendix, is a Lease made of Land which is there inserted as a Specimen of such Leases, several others of the same Nature being omitted to avoid being too tedious upon one Abby, and in Regard that they are not so material as Donations. These we receiv'd as others above from *Ralph Thoresby* of *Leeds*, Esq; who says they are the Collection of *Richard Towneley* of *Towneley*, in *Yorkshire*, Esq.

The following Lines relating to the Lands of this Monastery of *Kirkstall*, found in the same Manuscript of Mr. Thoresby, continuing the Memory of them, since the Dissolution, and being a Breviate of the History before it, may very well be inserted as not only curious but of use.



The State of the Cause of the Persons being Owners, and Inheritors, of certain Lands, Tenements, and Hereditaments, within the Lordship and Manor of Bernoldswick, by them and their Ancestors purchas'd from K. Henry the 8th, in the latter End of his Majesty's Reign.

THIS Town and these Lands belonging to the late dissolv'd Monastery of *Kirkstall*, the Monks there-

thereof being of the *Cistercian* Order, or *White Monks*, whether they be discharg'd from Payment of any Manner of Tithes, for those Lands being of their own Manure and Tillage, for that the same Lands came to that Abby at the very Foundation thereof, being long before the *Lateran* Council.

It is alledg'd by many Histories, and prov'd by Records, that one *Henry Lacy*, being Lord of *Pontefract* (*Anno* 1142) and the third Heir of that noble Family, after the Conquest, about the eighth Year of the Reign of King *Stephen*, did begin to build an Abby at *Bernoldswick* aforesaid, and about the 13th Year of the same King (1148) did remove and translate the same to *Kirkstall*. The Dedication of this Abby was to the Blessed Virgin *Mary*, and the Monks wore White, being of the *Cistercian* Order aforesaid.

This Order of Monks came in under Pope *Urban*, *Anno* 5 *William Rufus*, 1095. by one *Stephen Harden*, a Monk of *Shireborn*, an *Englishman*.

The *Lateran* Council above mention'd, was holden at *Rome*, under Pope *Innocent* the Third, in the 17th Year of the Reign of King *John*, about the Year of our Lord 1215, wherein it was decreed, that the Lands possess'd by these Monks, before the said Council, should pay no Tithes.

Within five or six Years after the said General Council, Pope *Honorius* the III^d, exempted the same Monks from paying of Tithes for their Lands broken up after the said General Council. About 64 Years after, Pope *Boniface* the VIIIth, at the Request of the Cardinal of *Sta. Prudentiana*, who was a *Cistercian* Monk, granted a farther Indulgence to the said Order, farther exempting them from Paying of Tithes.

In fine, it has been resolv'd by Council learned in the Law, that the Land purchas'd in Fee of King *Henry* the VIIIth, and occupy'd by the Owners of the Inheritance, being of the *Cistercian* Order, and given to the Abby before the *Lateran* Council, as this of *Bernoldswick* was, ought to be free by Law, whilst it continues in the Occupation of any Owner of the Inheritance, but when it is in Lease or Farm, the Privilege does not extend to the Farmer or Tenant, and so they ought to pay.

Composition between Peter Arthington, and the Monks of Kirkstall.

THIS is the final Agreement made in the Court of our Lord the King at *York*, on the *Wednesday* next after the *Assumption* of the blessed *Mary*, in the third Year of the Reign of King *Richard*, before *H. Dean of York*, and *R. Archdeacon of Hereford*, and *Hugh Bardulf*, and *William de Stateville*, and *William Fitz-----*, and *Henry de Wicketun*, Justices of our Lord the King, and other Lieges of our Lord the King then present there; between *Peter Artington* Claimant, and the Monks of *Kirkstall*, Possessors of three Carucates of Land in *Cuckery*, about which there was Suite in the Court of our Lord the King, viz. That the aforesaid *Peter*, for the Health of his Soul, and of his Predecessors, did for ever quit Claim for himself and his Heirs, to the aforesaid Monks of *Kirkstall*, all the Right and Claim he had in the aforesaid three Carucates of Land at *Cuthery*; and in Consideration of this quitting Claim, Conclusion and Agreement, the afore mention'd Monks of *Kirkstall* gave to the aforesaid *Peter* five Marks of Silver and an Half.

Note, That the third Year of King *Richard* the Third above was 1191.



The Agreement between the Church of Kirkstall, and the Church of Adel.

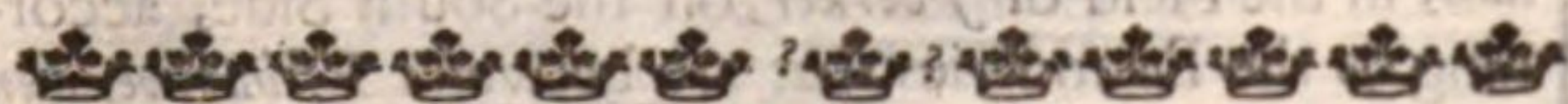
THIS is the Agreement between the Church of *Kirkstall*, and the Church of *Adel*, made in the Year from the Incarnation of our Lord 1198, That the Church of *Kirkstall* shall give to the Church of *Adel* 20 Shillings, on the Day of *St. John Baptist*, in Consideration, and in Lieu of all their Tithes in the Parish of *Adel*, viz. Of all *Cuckeriz* with the Mill, and with all it's Appurtenances, and of all the Lands here underwritten, which the Monks have for ever, viz. at *Brerehath* of the Gift of *Robert*, one Carucate of Land, and of the Gift of the same, in *Estburtbedune* 4 Plow-lands; of the Gift of *William de Witheton*, 4 Plow-lands at *Burtbedun*, and 4 at *Jverker*, with the Tofts and Crofts; of the Gift of *Robert Scot*, 8 Plow-lands at *Burthed*, and all the Land that belongs to his Carucate of Land at *Suthcroftes*; of the Gift of *Helewis*, all the Land that belongs to his Carucate of Land at *Suthcroftes* of *Burthedun*, with other Appurtenances of Land, and Additions according to the Meres and Divisions which he appointed to the said Monks; of the Gift of *Robert* the Son of *Helewis*, all the Land that belongs to his Carucate at *Estburtbedun*, in the Field of *Jverker*, on the South Side, according to the Boundaries that are between *Estburtbedun* and *Westburtbedun*, as far as *Jverker*, and so along *Jverker* to *Stambrig*, and from *Stambrig* as the Rivulet runs to the Monastery of the Nuns, and so along the Monks Ditches; of the Gift of *Alexander* the Son of *Helewis*, at *Burthendon*, all that Part of his arable Land which he calls *Lindlandes*, and that Part which is between the Effart of *Ketell*, and the Land of the Nuns of *Arthington*; of the Gift of the same, his 4 Parts of the Land which belong to his half Carucate of Land at *Burched*; of the Gift of the same, 2 Acres and an Half in the Place call'd *Gowineforth*; of the Gift of *Adam* and *Robert*, the *Burtbedun*, and of *Maud* and *Agnes* their Wives, their 4 Parts, which belong to their half Carucate of Land; of the Gift of *Helias* the Son of *Adam*, one Acre of Land in the Fields of *Jverker*, of the Lands which he had for a Term of Years, viz. two Plow-lands at *Westburtbedun*, of the Nuns of *Arthington*, and of half a Carucate of Land, which they hold of *Serlo* at *Westburtbedun*, they shall give no Tithes as long as they shall hold, and till them at their own Cost, yet if those Lands should happen sometime to be let, or should again come into the Hands of their former Lords, the Monks shall nevertheless pay this present Rent, or Farm, that is, 20 s. yearly for the other Lands, or Tillage of their own, which they shall have for ever in the Parish of *Adell*; but if the Monks shall acquire any other Lands than what are contain'd in this Writing, in the Parish of *Adell*, either hir'd for a Term of Years, or for ever, they shall fully, and without any Stop, pay Tithes for such Lands to the Church of *Adell*. To the End that this Agreement may be firm and unchangeable, it is confirm'd with the Seal of each Party, and ratify'd in the Word of Truth.

N

The

The Grant of William Mustell.

BE it known to all present and to come, that I *William Mustell*, for the Love of God and the Health of my Soul, and of my Heirs and Predecessors, have given, granted, and by this my present Deed confirm'd, to God and St. *Mary*, and to the Monks of *Kirkstall* all *Adell*, and all the *Soc* of *Adell*, with all it's Appurtenances, in Woods and Plains, in Meadows and Pastures, in Ways and Paths, in Moors and Marshes, in Essarts and Parks, in Waters and Lakes and Mills, in Villages and Villains, with all my Farms and Revenues in the aforesaid *Soc*, with the Services of my Free-men, with the Wards and Reliefs and Escheats, and with all Things to me appertaining in the same *Soc*, to be held and had of me, and my Heirs in perpetual Alms, free and quit of all Earthly Services and Exactions, paying to me, and to my Heirs, yearly three Marks of Silver, the one Half at the Feast of St. *Botolph*, and the other Half at the Feast of St. *Martin*, and doing the Duty as far as belongs to one Knight's Fee. Besides, I have granted, and by this my Deed confirm'd, to God and the same Monks of *Kirkstall*, all the Land they have of the Gift of *Roger* my Father, viz. all *Kuckeriz*, and the Appurtenances, and the Mill of *Shenself*, as the Deed of the aforesaid *Roger*, my Father, which they have, testifies. And I and my Heirs will for ever, every where, and against all Men, warrant the above mention'd to the aforesaid Monks. *The Witnesses many.*



The Grant of Andrew de Adel.

BE it known to those present and to come, that I *Andrew de Adel*, Son of *Henry de Nora*, have given, granted, and by this present Deed confirm'd, to God and the Monks of St. *Mary* at *Kirkstall*, one half Plow-land, with the Appurtenances, at *Adell*, viz. as much as my Sister *Eugenia* held of me, to be had and held by the said Monks, of me and my Heirs for ever, in free and perpetual Alms, with all the Liberties, and Aisements wheresoever, without any Diminution; paying for the same yearly, to me and my Heirs, one Penny at the Nativity of our Lord, and performing the foreign Service, as far as belongs to the aforesaid Land, for all Demands. And I *Andrew*, and my Heirs, will warrant, maintain, and defend, all the aforesaid Land, with all it's Appurtenances, to the above mention'd Monks, against all Men for ever. These being Witnesses, *Henry* Lord of *Nora*; *Master Gilbert Bingeley*; *Adam de Wyton*; *Ralph de Arington*; *William de Alreton*; *William de Alwaldlay*; *Robert Scot*, *Stephen* his Brother, and others.

This Grant has no Date, but the Seal of green Wax appending, whole, tho' defac'd, being a Flower-de-luce, the Inscription not legible.



The Grant of Henry Hunter.

BE it known to those present and to come, that I *Henry*, the Son of *William Hunter* have given, granted, and by this present Deed confirm'd to ----- Abbat, and the Convent of St. *Mary* of *Kirkstall*, and their Successors, one Messuage with an adjacent

Croft, with all Appurtenances, in the Territory of *Adel*, and 8 Acres of Land, with their Appurtenances, as they lye in an Assart in the same Town, call'd *Richardrode*; which Messuage and Essart, of 8 Acres of Land, I had of the Gift of *William Hunter*, my Father, as my Father's Deed, which he made to me of the same, more fully testifies; to have and to hold all the aforesaid 8 Acres of Land, with all Appurtenances, to the said Abbat and Convent, and their Successors, freely, well, and in Peace, with all Liberties and Easements to the said Land appertaining for ever. And I the aforesaid *Henry*, and my Heirs, as also my Assigns, will warrant, and maintain the aforesaid Messuage, and the aforesaid 8 Acres of Land, with all their Appurtenances, to the aforesaid Abbat and Convent, and their Successors, against all Men, and defend the same for ever. In Testimony whereof, I have affix'd my Seal to the present Deed. These being Witnesses, *Robert de Arington*, *Hugh de Horsford*, *John de Carleton*, *William*, the Son of *William Conbird*, &c. In the Year 1349.

The Seal in green Wax appending entire, an Head very perfect, but the Inscription somewhat defac'd, so as not to be read.



The Grant of William Painell.

BE it known to all, as well present as to come, that I *William Painell* do give, and grant, and by this my Deed confirm, to God and St. *Mary*, and to the Monks of *Kirkstall* for ever, that Land which I gave them in Alms, and granted in the Parish of *Adel*, that Land which the Villains of the same Parish gave to the Church of *Adell*, when Dedicated, throughout all the Parish, viz. as much as belongs to the Lands they hold in the aforesaid Parish, in pure and perpetual Alms, as they hold the other Lands, to which these Lands belong. And I testify, and affirm, to all that shall see and hear this Deed, that I neither granted, nor do grant, nor warrant, that Donation which my Villains made. The Witnesses hereof are, *Pole*, Priest of *Horune*; *William* of *Wicketune*; *Adam Painel*; *Wido de Insula*; *William*, the Son of *Ralph de Insula*; *Richard*, the Son of *Robert*, the Son of *Asket*; *William*, the Son of *Adam* of *Whitteley*; *Richard*, the Son of *Adam Painel*.

The Seal appending of Yellow Wax, much broken and defac'd, seems to have been a Flower-de-luce.

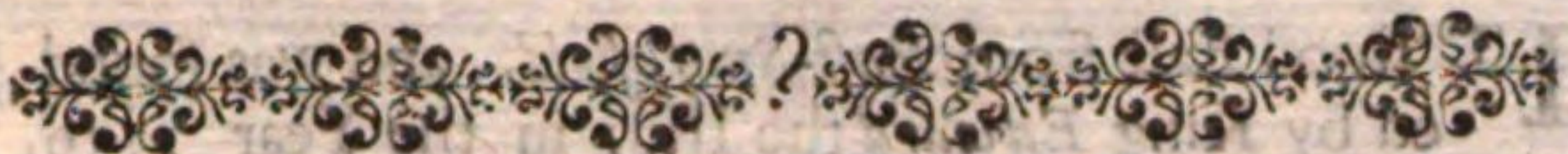


Another Grant of Andrew Adel.

BE it known to those present and to come, that I *Andrew* of *Adel* have given, granted, and by this my present Deed confirm'd, to God and the Monks of St. *Mary* of *Kirkstall*, one Toft with the Building and the Ditch with which it is enclos'd, in the Village of *Adel*, towit, that which lyes between the Toft of *Stephen Sprigonell*, which he holds of the Church, and the Land of *William*, the Son of *John*, for a certain Sum of Mony which they paid me down in Hand; to have and to hold, of me and my Heirs, in perpetual Alms, with all Liberties and Easements in the Village of *Adel* and without it, to the said Tenements appertaining, and I *Andrew*, and my Heirs, will warrant, maintain, and defend, to the said Monks,

Monks, the aforesaid Toft, with all Appurtenances, in all Places and against all Men for ever. These being Witnesses, *Adam of Wipton, Daniel of Ardington, William of Alewaldelay, William of Alreton, Edward of Enken, Robert Scot, William the Son of Walter, of Landry, and others.*

The Seal green Wax, and the same as in the other above, of the same Andrew of Adel.



The Grant of Hugh Creskeld.

BE it known to those present and to come, that I *Hugh Creskeld*, for the Love of God and the Health of my Soul, have given, granted, and by this my present Deed confirm'd, to God and to the Monks of *St. Mary of Kirkstall*, all the Service, Claim, and Right, that I had to two Plow-lands, with the Appurtenances at *Adel*, which *Ramaldus of Adel* held of me, with the same *Ramaldus* and all his Family and Chattels, to be had and held, of me and my Heirs, in perpetual Alms, freely, honourably, and quietly, without any earthly Service and Demand. Yet so, as that the aforesaid *Ramaldus*, and his Heirs, shall freely hold those two Plow-lands, with the Appurtenances, of the same Monks, paying yearly to the Lay-keeper of the Cell of the Sick twelve Pence at *Pentecost*; and the Cellarer shall receive of that Land Wardship, with the old Relief and Escheat; saving to myself and my Heirs, nevertheless, the foreign Service, as far as belongs to two Plow-lands in the Town of *Adel*. And I and my Heirs will warrant and defend all the aforesaid Land, with all its Appurtenances, Liberties and Easements, within the Town and without, to the said Monks against all Men for ever. These being Witnesses, *Nigell of Horsford; Adam of Witon; Henry of Alwaldele; Henry of Westscot; Henry Stubbs, Thomas Esquier, &c.*



The Grant of Adam Bayldon.

BE it known to those present and to come, that I *Adam Bayldon*, have given, granted, and by this my Deed confirm'd, to the religious Men, the Abbat and Convent of *St. Mary of Kirkstall*, one Messuage and ten Acres of Land, with the Appurtenances at *Adel*, the which Messuage and Acres, *Alice* my Mother, in her pure Widowhood gave to me by her Deed, and enfeoffed me fully in the same by her Attorney *John Hunter of Adel*, before Witnesses and Neighbours, the said Messuage, and the ten Acres of Land, with the Appurtenances aforesaid, to be had and held by the said Abbat and Convent, and their Successors for ever, freely, quietly, well, and in Peace, with all the Liberties and Easements, to the said Messuage and ten Acres of Land, which way soever appertaining; paying for the same to the head Lords of that Fee, the Service thence due and usual. And I the aforesaid *Adam*, and my Heirs, will for ever warrant, maintain, and defend the aforesaid Messuage, and the aforesaid ten Acres of Land, with the Appurtenances, to the aforesaid Abbat and Convent, and their Successors as aforesaid, against all Mortals. In Testimony whereof I have affix'd my Seal to this my present Deed. Given at *Kirkstall*, on the Feast of *St. Martin* in the Winter,

in the Year of our Lord 1346, and in the 20th Year of the Reign of King *Edward* the Second after the Conquest. These being Witnesses, *Hugh of Horsford, John Carleton, John the Son of Michael of London, John Hunter of Adel, William Cowbird of the same, and others.*

The Seal appending in yellow Wax, not broken, but defac'd.



The Grant of Ralph, the Son of Geoffry, of Ardington.

BE it known to all present and to come, that I *Ralph*, the Son of *Geoffry of Ardington*, have given, granted, and quitted Claim for ever, to God and *St. Mary*, and to the Monks of *Kirkstall*, all the Right and Claim which I had, or ought to have had, and whatsoever to me appertain'd, in two Plow-lands, in the Town of *Ardington*, with the Appurtenances; towit, in those Plow-lands which *Jordan of Bingelay* holds, which were once of *Hugh Vavasur*; so that the said Monks shall have the Wardship, with Reliefs, Escheats, and with all Services to the said Plow-land belonging, without Lett from the said *Ralph* and his Heirs. And the said Monks have granted to the said *Ralph*, and his Heirs, that which is call'd foreign Service, viz. Scutage, Fines of County and Wapentake, and Common, and whatsoever other Service belongs to the said Plow-lands, and to the said *Ralph* and his Heirs, with the Service that the said *Ralph*, and his Heirs, are oblig'd to do to the said Monks, for the Tenement which he holds of them in the said Town of *Ardington*. In Testimony whereof he has caus'd his Seal to be affix'd to this Deed. These being Witnesses, *Adam Wyton, William Castelay, Alan Brerbale, Robert Pouel, Symon Oliver of Ardington, Hervey Powell, Andrew of Adel, Hugh the Son of Walter, of Crekelde, and many others.*

The Seal lost from this.



The Grant of Ralph Creskeld.

TO all the faithful of *CHRIST*, who shall see or hear this present Charter, *Ralph*, Brother and Heir to *William*, the Son of *Hugh Creskeld*. Be it known to you all, that I have granted and quitted Claim for myself, and my Heirs for ever, to God and *St. Mary*, and to the Monks of *Kirkstall*, all the Right I had, or could have to the Homage and Service of *Adam of Wycon*, and his Heirs, on Account of the Tenement, which he held of my Father and of me, in the Town of *Adel*. Moreover, all the Right and Claim I had, or could have to *William*, the Son of *Reginald*, on Account of two Plow-lands, with Appurtenances in the same Town; to be had and held of the said Monks in free and perpetual Alms, clear and quit of any Thing to me, or my Heirs appertaining, in such Manner that I, the aforesaid *Ralph*, nor my Heirs, shall not have it in our Power to disturb the said Monks, or exact any Thing of them for ever. Witnesses *Mr. John Lungewylers; Mr. Robert Stapleton, &c.*

There are several more Witnesses to this Deed, but some part of it is torn off, and the imperfect Names not so material. Neither is there any Date to it, but the Seal appending is perfect, being on black Wax, oblong and

and very perfect, the Impression a double Flower-de-luce, and about it, S. RADULPHI DE CRESELDE.

~~~~~

### The Grant of Richard of Adel.

**B**E it known to those present and to come, that I Richard, the Son of Andrew of Adel, for the Love of God, and for the Health of my Soul, have given and granted, and by this my present Deed confirm'd, to God and St. Mary, and the Monks of Kirkstall, in pure and perpetual Alms, half an Acre of Land, in the Liberty of Adel, with all it's Appurtenance within the Town, and without it, viz. one Perch which I had untill'd, which is call'd Bradeland; and one Perch which I had by St. Helen's Well, on the East Side; to be had and held by the said Monks, of me and my Heirs, in pure and perpetual Alms, free and exempt of all earthly Service and Demand; and I and my Heirs, will for ever warrant to the aforesaid Monks, the aforesaid Alms, against all Men in all Places. Witnesses, Ralph Branhop, Geoffry Arthington; Hugh Wicon; Henry Alwaldet; Alan Brereband, and others.

The Seal belonging to this is Lost.

These may suffice in English; in the Appendix, besides those that have been already referr'd to, are several ancient Charters owing to the Courtesy of Sir Walter Calverley of Calverley, in the County of York, Baronet, too many to be here particulariz'd, being from NUM. CCVI to CCXXXI both inclusive, the last of them being the little Register of the Lands belonging to the Abby of Kirkstall.

~~~~~

FLAXLEY

Monastery of Cistercians, in Gloucestershire

WAS founded by Roger the Ild, Earl of Hereford, in the Reign of King Henry the Ist, and Dedicated to the Virgin Mary.

This Abby was anciently call'd Flaxley Abby of St. Mary de Dean, as appears by the Confirmation of their Charters, in the 22d Year of King Richard the IId. It was valu'd at the Dissolution at 112 l. 13 s. 1 d. a Year.

The Abby was under the Jurisdiction of the Bishop of Hereford, and the Abbats thereof were consecrated by him. It had an Iron Forge in the Forest of Dean, 4 Henry the IId, and 5 Edward the IId. The Abbat of Flaxley obtain'd a Grant of a certain Wood in the Forest of Dean, mark'd out with Bounds, 42 Henry the IId.

The two Charters granted to this Monastery by Henry Duke of Normandy, and Henry the IId, King of England, are in the Monasticon, Vol. I, p. 884, and the Substance of them, in the English Translation of the same, p. 102. Note, That the above Named Henry Duke of Normandy, was the same who afterwards came to be King Henry the IId.

The two last Abbats of this House, being all we find, were William Beaudley, and Thomas Ware, which last dy'd Anno 1546, near Tame in Oxfordshire, whither he retir'd after the Dissolution.

St. MARY GRACES, or EAST-MINSTER, or NEW-ABBY of Cistercians, without the Walls of London.

IT stood East from East-Smithfield, and was founded by King Edward the IId, in the Year 1359, upon the following Occasion. Newcourt, Vol. I. p. 465.

In the Year 1348, 23 Edward the IId, the first great Pestilence in his Time began and increas'd so fore, that for want of Room in Church-yards, to bury the Dead of the City and of the Suburbs, one John Corey, Clerk, procur'd of Nicholas, Prior of the Holy Trinity, without Ealdgate, one Toft of Ground, near East-Smithfield, for the Burial of them that dy'd, with Condition that it might be call'd, The Church-yard of the Holy Trinity; which Ground was caus'd, by the Aid of divers devout Citizens, to be enclos'd with a Wall of Stone, and the same was Dedicated by Ralph Stratford, Bishop of London, where innumerable Bodies of the Dead were afterwards bury'd, and a Chapel built in the same Place, to the Honour of God. To which King Edward aforesaid, having regard, after having been in a Tempest on the Sea, and in Peril of drowning, at which Time he made a Vow to build a Monastery to the Honour of God, and the Lady of Graces, if God would grant him to come safe to Land, he there built a Monastery, causing it to be call'd East-Minster, placing in it an Abbat and Monks of the Cistercian, or White Order.

To this Purpose and for the Founding and Endowing thereof, the said King Edward, by his Letters Patents, bearing Date at Westminster, March the 20, in the 24th of his Reign, 1349, gave to the Abbat and Monks thereof, all those Messuages, with the Appurtenances at Tower-hill, which he had of John Corey aforesaid, in pure and perpetual Alms; ordering this House to be call'd, The Royal free Chapel of St. Mary of Graces. And afterwards by other Letters Patents, dated October 5, in the 50th of his Reign, he gave and granted to John Duke of Lancaster, Simon Archbishop of Canterbury, John Bishop of Lincoln, and others, certain Manors and Lands, which he purchas'd in Kent, and elsewhere, for the farther Endowment of this Abby, which they after his Death granted and confirm'd to the said Abbat and Monks, for a certain Term of Years.

But these Lands being for certain Causes seiz'd into the Hands of King Richard the IId, as forfeited, he, by his Letters Patents, dated August 3, in the 12th of his Reign, by Advice of his Council, gave and granted the Rents, Issues and Profits of those Manors and Lands, which were the Manors of Leybourne, Gravesend, Leach, Wattingbury, Gore, Parrock, and Bykenore, with their Appurtenances, together with the Advowsons of the Churches above mention'd, with all their Appurtenances in the County of Kent; as also the Reversion of the Manor of Gonsbalf, with it's Appurtenances, in the County of Surrey, after the Death of Thomas de Stowes, to pray for the good Estate of the said King whilst living, and for his Soul when dead, and for the Soul of his Grandfather, King Edward the IId, and for the Souls of all his Progenitors, his Heirs and Successors, and all the Faithful deceas'd, according to the Intention and Will of his said Grandfather. And, farther gave Licence to the said John, Duke of Lancaster, and John, Bishop London, the Surviving Feoffees of Edward

ward the Ild, to release and quit Claim the said Manors and Lands, to the said Abbat and Monks, and their Successors, as appears by his Letters Patents, dated at Nottingham, July 3.

WILLIAM DE SANCTA CRUCE, or the Holy Cross, then Abbat of Geronden, of the Cistercian Order, was, at the King's Instance, made the first Abbat of this House, to whom the King gave 20 l. per Annum, for the Maintenance of himself and his Monks, March 24, 1349.

WILLIAM WARDEN, it is likely was his Successor, being made Abbat of this House, August 27, 1360. And these are all the Abbats we can meet with of this Monastery.

The Abby was surrender'd in the Year 1539, 30 Henry the VIIIth, and was valu'd at 546 l. 10 s. per Annum, according to Dugdale, Speed says 602 l. 11 s. 6 d. Of the Manner of the Surrender we find no Account, which gives Occasion to guess that it was done by such as were in no Authority, and therefore it was thought fit to conceal the Knowledge thereof.

Since which Time, the said Monastery being by King Henry the VIIIth, in the 34th Year of his Reign, granted to Sir Arthur Darcy, was clean pull'd down; and of late Time, in Place thereof is built a large Storehouse for Victuals, and convenient Ovens are built there, for baking of Biskets for the Royal Navy, and it is the Victualling Office for the same to this Day. The Grounds adjoining and belonging formerly to the said Abby, have small Tenements built thereon. Newcourt, Vol. I. p. 465, and Weaver, p. 425.

In the Monasticon, Vol. I. p. 943, is the Charter of King Richard the Ild, repeating and confirming the Grants of his Grandfather K. Edward III. and of his Uncle John Duke of Lancaster, &c. which is all there to be found concerning this Place, and the same Abridg'd in the English Translation thereof, p. 109.

COGGESHALL

Abby of Cistercians, in Essex.

THE Foundation thereof, by King Stephen and Queen Maud his Consort, is mention'd in the Monasticon, Vol. I. p. 821, where is also the Grant of the Manor of Tyllingham-hall to it, by William de Humberstone, and that of the Manor of Coggeshall by Queen Maud, and all the same abridg'd in the English Translation, p. 97. All we have to add is, That it was surrender'd 18 March, 29 Henry the VIIIth, and at that Time valu'd at 251 l. 2 s. per Annum, according to Dugdale; Speed says, 298 l. 8 s. Soon after which, to wit, in the same 29th Year of that King's Reign, he granted to Sir Thomas Seymour, "The Monastery or Abby of Coggeshall, alias Coxhall, in the County of Essex, and all the principal or capital Site of the said Monastery, and the Church, and the Rectory, and Advowson of Childerdick and Coggeshall, to be held of the King, in capite, by Knight's Service". Thus Newcourt, Vol. II. p. 158, who errs in calling this an Abby of Cluniacs. Mr. Willis in his History of Abbies, Vol. II. p. 78, says, the last Abbat, who surrender'd this Convent, was one Henry.

SRTATFORD

Abby of Cistercians in Essex.

THE Monasticon, Vol. I. p. 883, has the Charter of William Montefichet, wherein he gives to this

Monastery all his Lordship of Ham, wherein no mention is made of his being the Founder; but at the End of the said Charter, that Author says it is indors'd, Of the Foundation of the Abby of St. Mary at Stratford. There is also the Charter of King Henry the Ild, confirming all Grants made to this Abby. The same is also mentioned in the English Abridgment, p. 102.

The Revenues were also augmented and confirm'd, says Weaver, by King Richard the Ild, in the 10th Year of his Reign, so that at the Suppression they were valu'd at 511 l. 16 s. 13 d. 1 q. per Annum, says Dugdale, Speed has it 573 l. 15 s. 6 d. 3 q. William Huddleston being then Abbat, who had 66 l. 13 s. 4 d. per Annum allow'd him.

After the Dissolution, King Henry the VIIIth, in the 30th Year of his Reign, gave the House and the Site of the Monastery, the Church and the Churchyard of Stratford-Langthorns, to Peter Merwis, Esq; and Johanna his Wife, and their Heirs Male; and the Chapel call'd St. Richard's Chapel in West-Ham.

Note, That the Abbat aforesaid, with only four Monks, surrender'd this Abby, which bearing that Title, and being of so considerable a Value, must needs have a much greater Number of Monks, so that only a small Part consented to the Surrender. We find no more of the Abbats, nor any other remarkable Account of this Abby.

TILTEY

Abby of Cistercians, in Essex.

THE Charters of King Henry the Ild, and King Richard the Ist, in the Monasticon, Vol. I. p. 889, mention the Foundation, Possessions, and other Particulars of this Monastery, which is also mention'd, Vol. II. p. 294, under the Title of the Priory of Wadham; and the same in the English Abridgment, p. 103. What little we have to add is as follows.

After the Suppression, the Site of this Abby, and the Rectory, with the Chapel, were granted to Thomas Lord Audley, by King Henry the VIIIth, in the 34th Year of his Reign, and doubtless the Manor too; for I find, that the same was held by Mary and Margaret his Heirs; but the same are now in the Lord Maynard.

Surrender'd by the Abbat and Monks, 28 February, 1537, a Pension of 15 l. per Annum, paid to Edmund Emery, in 1553, who, as I take it, was the last Abbat or Prior.

It was valu'd at the Suppression at 176 l. 2 s. 6 d. per Annum, according to Dugdale; Speed says, 177 l. 9 s. 4 d.

SALLEY

Cistercian Monastery in Yorkshire.

SEE this spoken of at large in the Monasticon, Vol. I. p. 841, and in the English Translation, p. 99, what we have here to add is as follows.

John Dancre admitted for ever to partake of the Prayers and good Works of the Monks of Salley, and a Mass to be constantly said for him and his Relations.

BE it known to all Men by these Presents, that we Brother John, Abbat of Salley, and the Convent

vent of the same Place, of the *Cistercian* Order, in the Diocese of *York*, considering in our Beloved in CHRIST, *John Dancre* and his Progenitors, the charitable Subventions made to our Monastery, and the Sincere ever availing Devotions conceiv'd in the same Monastery, for the Reverence of the glorious Virgin, in Honour of whom it is founded, and the great Confidence of their Salvation which they have plac'd in our Prayers, being excited by these pressing Strings of Charity, we have with unanimous Consent, of our own Will, gratis, and of our free Motion, granted to the aforesaid *John*, to partake of all the good Works which the Goodness of our Saviour shall vouchsafe to perform by us, or the Monks of the said House, until the End of the World. Adding, and of our special Grace, that some Monk of our House shall for ever be assign'd to celebrate, especially for the aforesaid *John* and his Kindred, *William Barthael*, *Thomas Malghum*, *John Malghum*, *Anabilla Malghum*, all their Progenitors, and the Souls of all faithful departed, excepting those Weeks and Times, when the aforesaid Monk is oblig'd to say his Masses, according to the Rule of his Order. And lest our aforesaid charitable Grant should be obstructed, forgotten, or, which God forbid, totally omitted by our Successors, we do firmly oblige ourselves, and our Successors, to observe the same in future Times for ever, under the Determination of the divine Judgment, and being liable to be compell'd by our Visitor, and by any other ordinary superior Judge of our Order aforesaid. In Testimony whereof we have affix'd our common Seal to these Presents. Given in our Chapter-house on the Feast of *St. Peter ad Vincula*, in the Year of our Lord 1377.

The Names of the Abbats of this Monastery I have not any where met with, except only the last of them,

WILLIAM TRAFFORD,

Who alone may stand for many, being one of that small Number, who in those Days had the Courage to give up his Life a Sacrifice to his Conscience, for he was hang'd at *Lancaster*, in the Year 1538, for opposing the sacrilegious Havock of Churches and Monasteries, and standing up for his own. On which Account his Name will for ever remain honourable to Posterity.

RULEY

Abby of Cistercians near Oxford.

WESTWARD from this City, beyond *Kithbridge*, stand the Ruins of an Abby, call'd *Rewly*, in *Latin* Evidences stil'd *Locus Regalis in North Ousney*, it was sometime seated within pleasant Groves, and environ'd with clear Streams, remote from the City, and for it's Solitariness agreeable to the Disposition of the Inhabitants, who, as it has always been observ'd, made Choice of such Places to exercise their Devotion. I shall now proceed to speak of it's Foundation, of which a certain Author writes thus.

Eodem Anno, viz. 1281, *Edmundus Comes Cornubie fundavit*, &c. In the same Year (that is to say *Anno* 1281) *Edmund* Earl of *Cornwall*, founded a new studying Place at *Oxon*, of the *Cistercian* Order, and brought from *Thame* Monks of that Fraternity whom he there planted, &c. causing *Robert Burnett*, then Bishop of *Bath* and *Wells*, and the King's Chancellour,

to dedicate the Place of this Abbey, which he did the third of the *Ides* of *December*, in the aforementioned Year, and the same Day laid the Foundation, and call'd the Church by the Name of *North-ousney*, thus the said Author; but *Rossus Warwicensis* will tell us otherwise, in *Histor. de Regibus*, in *H. 3. M. S. Bib. Cotton*, for he in his History, speaking of the Bountifullness of King *Henry* the III^d, that founded *St. John's* Hospital at *Oxon*, saith, that *Richardus frater hujus*, *Richard* Brother of this Man (meaning *Henry* III^d) built *Royal*, alias *Rewly Oxon*, which is altogether disagreeable to the former, thereby making the Father to be the Author of the Son's Work, which is plainly a Mistake, as may be prov'd from *Mat. Paris Chronic.* p. 1007. Edit. *Anno* 1640. who saith, that the said *Richard* Earl of *Cornwall* dy'd, *Anno* 1271, which is full ten Years before the Foundation hereof.

To let that pass therefore, you must know, that before the Founder had laid any Stone of this Fahrick, there happen'd a Controversy between * *Richard* Abbat of *Thame*, (whose discretion in this Work he much rely'd on) and *William*, the Abbat of *Ousney*, concerning the Payment of the Tithes due from *North-ousney*, wherein this Abby was to be erected, and which was in the Limits of *Ousney* Abby, call'd *South-ousney*, but *Oliver*, Bishop of *Lincoln*, assuming the Matter wholly into his own Hands, did reconcile them together by a fair Composition, dated 8. *Cal. September*, 1281, the Tenor and Substance of which being too long and tedious now to relate, but amongst the rest of the Articles one was (which the said Bishop appointed) That because of the Subtraction of Tithes, by reason of the Ingress of these Monks, in *North-ousney*, they should allow those of *South-ousney* 36 l. and so the Business was concluded. Other Controversies also happen'd afterwards between the Abbats of the same Churches, concerning the Consecration of this Place, the Abbat of *Thame* having the Office thereof (as he said) granted to him by *Oliver* Bishop of *Lincoln*; but this also being large I shall baulke and for brevity sake omit.

The Abbat of *Rewly* took out Monks out of *St. Edmund's* School, which makes me think 'twas before founded.

Come we now to speak of the Lands they did enjoy, either from the Hands of their Founder, or other Benefactors. The Founder, *Edmund* Earl of *Cornwall*, did in his Foundation-Charter, dated *Anno* 1281: *Anno* *Edward* I. 9. institute, &c. *V. Dugdale* in the Front of the said Charter; where before I go any further, I must examine a certain Note, *Thom. Alleni Aulæ Gloc. Oxon. int. Collect. Twynianas*, that I accidentally met with in the writing hereof. It speaks thus; *Eodem Anno* (viz. 8. *Ed. I.*) *Edm. Comes Cornubie fundavit juxta Oxon. Monasterium Cisterciensis ordinis Roley dictum, ea intentione, ut pro tribus Sacerdotibus Secularibus, quos pater ejus Ricardus, pro anima sua, divina voluit celebrare, & sex Monachis de quibus magis confidebat deum devotius exorarent*, thus he. By which it should seem that there were but nine at first planted here, but I suppose this Author, who ever he was, which to me is as yet unknown, is with *Rossus Warwicensis*, aforementioned, much Mistaken. To go on therefore and speak of their Maintenance which their Founder gave them, was in the first Place all his Lands and Tenements that he had in *North-ousney*, being the antient Honor of *St. Waleries*, and the Place wherein the Abby, as I have said, was founded, which, as I understand from an Inquisition, did descend hereditarily to him from his Father, part of which Ground containing sixteen Acres, valued then at 10s. 8d. lying on the West-side of the said Abby

* Ex quodam scripto inter varios Chi-rographos Monast. Ousney in Char-tul. Aedis Christi Oxon.

Ex Prefatis Chi-rographis.

* See Dugdale.

† Ex lib. contin. p. 124 de Bancro in Theaur. scacca. F. 96. ** Reg. Ab. Ein. Cap. 501. v. not. Einsham p. 29. ‡ For the rest see Dugdale.

‡ Ex fasci. Excet. de Anno 28 Ed. I. in Comit. Berks 27. v. D. 110.

Abby did King Edward I. Anno Reg. 26, at the desire of the Founder give Leave to the Abbat and Monks of this Place towards the Enlarging of their Walks, and for their own private Use, to include. The next Portion of Land, that the Founder gave them, was all his Mannor of *Erdington*, &c. * Concerning the Title of which there was afterwards great Controversy, between the Abbat of *Einsham* and of this Place, for in a certain Note that I have seen, it is said, that the Mannor of *Yarnton* did belong to *Einsham* Abbey before the Conquest, which afterwards came into the Hands of *Remigius*, Bishop of *Lincoln*: After his Death (some time coming between) it came to King *Henry II.* who granted it to *Bernard de Sancto Walerico*, and so it did descend to his Son *Thomas*, and from *Thomas* to Earl *Robert de Brus*, but the aforesaid *Edmund*, Earl of *Cornwall*, having it by descent, and belonging to the Honour (as I take it) of *St. Waleries* did (though the Title thereof was somewhat fickle) give it to this Abby, but the Monks of *Einsham* not willing to part with it in that Manner, commenc'd a Suit against these, and ending in a Determination, or Composition, the Abbat of *Einsham* by his Charter †, dated Anno Ed. fil. *Johis*, did wholly remit to these Monks all their Right in the said Mannor, and they again the same Year **, 1294, grant the said Abbat of *Einsham* a free Enjoyment of the Tithes thereof for ever, and so the Controversy was concluded ‡.

Another of their Benefactors was one *Joane Gille*, Wife of *Edmund Gille*, of *Oxon*, the Daughter of *William Daguyll*, of the same Place, Gentleman, who in the Year of her decease, Anno 1486, gave these Monks her Farm Place in *St. Giles's Parish Oxon*, call'd by the Name of *Black-hall*, with twenty Acres of arable Land, and a Meadow behind *Ousney*, conditionally that they should in their Prayers remember the Health of her and her Friends Souls, and yearly keep her Obit, whereon the Monks should receive 6 s. 8 d. to be distributed amongst them for ever. Other Sums they had given them by charitable Folk of this City, as I find in their Wills, but being small they need not inserting in this Place. Thus much of their Lands. Moreover that this Abby was at it's first Foundation appointed for one Abbat and fifteen Monks, yet as I have seen, in *Collect. Dris Leonardi Hutten Aedis Christi Oxon. quondam Canon penes me A. W.* there were at the Dissolution, I mean, in King *Henry the VIIIth's* Days, one Abbat and 21 Monks, which doth denote, that their Number was encreas'd by other Benefactors, but who they were I am doubtful of; a Representation of which Number were 21 Elm Trees standing in two Ranks, between the outward and inward Gates of the Abby, through which was the common Passage from one to the other, and at the upper End a Tree by itself, which they say did represent the Abbat. As for their Privileges, which they had throughout most of their Lands, were of no mean consideration, for I find that all their Lands in the County of *Oxon*, owned Suit and Service to no Court or Hundred within the same County, that they were exempt from the Power of the Bishop of *Lincoln* (whose Diocess they were in) from all Taxations and Subsidies; that they had *visum franciplegij* † which according to our Lawyers is a Writt to exempt one from coming to the View of Frankpledge, who is not within the Hundred resident, it being worth to the said Monks, 28 Ed. I. in Profits and Perquisites of the Court 2 s. per Annum. The Site of *North-ousney* moreover they had free, excepting some small Suit to the Founder and Heirs, which he reserv'd to himself, as 'tis express'd in his Charter, but after his

Death divers Controversies happen'd between these Monks and the Townesmen, who pretended Jurisdiction therein, till such time as the Monks complain'd and appeal'd to * King *Edward the IIId*, who thereupon sent his Brief to the Mayor and Comomnalty to cease their Suit, and committed the Hearing thereof to *William Bredon*, Gardian of the Honours of *Walingford*, and *St. Waleries*, whose Grievances I find arose, because they claim'd Cognisance of Pleas of Lands and Tenements, within the Lordships of *St. Walerie*. Concerning which Controversy I have not as yet met an Issue, but amongst many other Priviledges, they did enjoy in relation to other Matters, I find † one they wanted and that was they had no Place either amongst us, or Monks of this Univerfity, in our general Processions, and this it seems they had no Licence from the Pope so to do, and therefore they did not enjoy so many Indulgences as we did.

The Church here which stood by the Lock, on the right Hand, as we go from the outward Gate to the Abby itself with the Site of the Abby, as also the Church-yard adjoining was Dedicated to the Memory of the blessed Virgin *St. Mary*, by *Robert Burnell*, Bishop of *Bath and Wells*, the third of the Ides of *December*, Anno Dom. 1281. Much of this House, as also of the Refectory, is yet standing, and sometime encompass'd with Rivulets, pleasant Walks, and convenient Fish-ponds; in one of the Windows of the upper Chambers is the Proportion of a thorn Monk kneeling and having his Habit on; other antique Effigies there were with Inscriptions, formerly in the same Windows, but defac'd in the late War, by Soldiers that kept Watch and Ward here. Over the Gate which is the Entrance into the Court, are two antient Coats of Arms carv'd in Stone, the one being an Eagle with two Heads display'd, which was the Arms of the Founder's Father, as he was King of the *Romans*, the other a Lion Rampant within a Bordure of Besants, which was also the paternal Coat of the Founder, and always born by the Abbat and Convent hereof, as the common Arms belonging to their Abby.

Having now concluded what I have to say concerning this Abby, I come to it's fatal Survey in the 26 of *Henry the VIIIth*, being the bad Omen of it's Dissolution, though 'tis said that it was dissolv'd as an alien Abby, long before, viz. Anno 1414, but afterwards I find 'twas Inhabited by the same Order, till *Henry the VIIIth's* Time, when it was dissolv'd, and then the yearly Revenues belonging thereunto were certify'd to be 174 l. 3 s. 6 d. per Annum. The Site of which was 33 of *Henry the VIIIth*, inter alia, granted to *George Owen*, Doctor of Physick, who, as I find, was sometime Fellow of *Merton College*, Physician to *Queen Jane*, King *Edward the VIth*, and *Queen Mary* successively, who, it seems, did not long keep it, for the same Year (whether by an exchange for otherwise I know not) it was given by King *Henry the VIIIth*, to the Dean and Canons of his Cathedral, of *Christ-Church Oxon*, excepting the Bells and the Lead there-to belonging, who ever since, and to this Day, are the Owners thereof.

Mr. *Robert Parret*, Organist of *Magd.* (one that enrich'd himself by the Spoil of religious Houses) seems to have bought the Church of *Ruly*, for at it's Dissolution he sold much Stone, and ---- int to the Proctors of our Ladys Chapel, in *St. Mary Magd.*

Mr. *Hearn*, in his Preface to *Textus Roffensis*, speaking of *North-ousney*, alias *Rewley*, Monastery, tells us, That besides the Chapter-house (as he takes it to be) now converted into a Brew-house, there still remains a considerable Part, tho' that also be put to the Use of the Brew-house. Then he proceeds thus,

**

Would

* In fasciculo variat. Libert Majoris Oxon in Scripijs civit. D. 22.

† Reg. Univer. 2902. Ox. 424.

Hearnij, Pref. ad Text. Roff. p. XLIII.

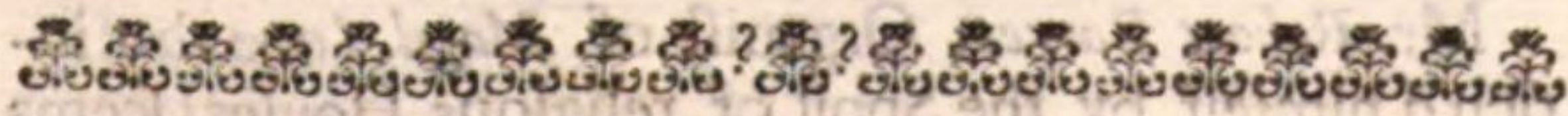
Would to God the Church of the Monastery were standing, as also the Chapel of *Ela Longespe* here feared, and other Parts of the Monastery, and that sacrilegious Hands had not pull'd down and taken them away, which I guess partly hapned in the Reign of *Elizabeth*. For on a certain Chimney of the Place we read, *Anno Dom. 1574*, under which Note, *Leonard Cox*, a late Inhabitant, has caus'd 1711 to be cut with the first Letters of his Name, at the Time when that Chimney was repair'd. Men of good Credit report many Things of the Misfortunes of the Inhabitants, who likewise relate, that many Ruins of the Church, among which were the Foundations of the Belfry, were dug up about 30 Years since. But in discoursing of these Things, they also tell Wonders of some sacrilegious Persons, who in this Place were reduc'd to want Bread and all other Necessaries, tho' ever so rich before. Besides I have been told by old Men that great Quantities of Mens Bones (not to mention a Multitude of Stones, and Rafter, Beams, and Leavers drawn hither) are frequently dug up in the Church-yards of both *Ousneys*, and that they are often barbarously us'd, without considering, that the Persons there bury'd were renown'd for all Sorts of Virtues, and particularly for Justice, Clemency, and Bounty towards the Poor. But enough of this. For I foresee what the Advocates of Sacrilege will say, not regarding those who bewail the Calamity of so many Churches and Monasteries, avariciously and cruelly robb'd. Thus this worthy Lover of Antiquity, and profess'd Enemy to Sacrilege.

From him we have here borrow'd a View of the Remains of this Monastery, which he has given us in the same Book, p. 329.

As for the Abbats of this Place I have not met with any more than those few Mr. Willis gives us from Mr. Twyne's Collections, *A. Wood*, &c. as follows,

Abbats of REWLEY.

1. ROBERT, was appointed first Abbat. Next after him I meet with
2. PETER DE DIVIONE, *Anno* 1287 and 1290; and then
3. RICHARD, *Anno* 1294. Next
4. THOMAS DE KIRKLY presided, *Anno* 1316; as did
5. SIMON, *Anno* 1327, and
6. THOMAS, *Anno* 1444; then
7. HENRY RYTONER. He occurs, *Anno* 1502, and 1527. About 5 Years after which last Date, I meet with one
8. JOHN RYTONER, Abbat, *Anno* 1533. To whom as *A. Wood* tells us, succeeded
9. NICHOLAS AUSTEN, the last Abbat; who surrendring his Convent had a Pension assign'd him of 22l. per Annum, which I find him possess'd of *Anno* 1553, tho' there were no other Payments out of this House at that Time.



St. BERNARD's

College of Cistercians in Oxford.

MS. Ant. a
Wood. in
Museum Oxon.
Lit. 8491.
Cra. pat. de
An. 15 H.
M. 24.

HENRY Chichely, Archbishop of Canterbury, and Primate of all England, considering that the Schollers of the Cistercian Order, as well of England and Wales, as of Ireland, studying in the University

of Oxon, had no Place to them or their Order, appointed within the said University in which they might dwell together, and for which Cause they inhabited separate, and dispers'd in divers Inns and Halls therein, and for the same Cause did not perform the Dues of divine Service, or laudably would, or could, fullfill the Customes and Statutes of their Order as they ought to do: For which Reason, I say, some devout Scholars, finding themselves troubled in their Consciences, have formerly refrain'd the University, and some, though they were elected according to the Custom of their Order to go to Oxon to obtain philosophical Learning, have notwithstanding refus'd so to do, to the great Detriment of Science and Renown belonging to that Order. This then the Archbishop considering, desir'd King Henry the VIth, that he might perform some acceptable Thing to God, in helping or contributing towards the Necessities of these holy Cistercians, in building them a Place where they might gain humane and heavenly Knowledge. Wherefore the said King, by his Letters Patents, dated at Lambeth, 20 March, the 15 Year of his Reign, that is, 1437, gave him Leave to erect a College to the Honour of the most glorious Virgin St. Mary, and St. Bernard, in the Street commonly call'd Northgate-street, in the Parish of St. Mary Magdalene without Northgate, and on the Ground of the said Archbishop, containing five Acres, or thereabouts, which he held of the King in capite. This he did building it of free Stone, in the same Place afore specify'd, on the East Side of that Street, and after the same Mode and Fashion, for matter of Workmanship, as his College afterwards of All Souls was built.

Dr. Houden, in the Life of Chichely MS. tells us, that he intended this College at first for Scholars, but disliking the Situation, left it to the Cistercians, and built All Souls.

The Lands that these Monks did enjoy as belonging to this College: I have not as yet met with any, for those that inhabited here were as those of St. Mary's College, maintain'd by the Abbies of their Orders, at their own particular Charges. They were govern'd by a Provisor, and he and they Subordinate to the * Chancellor who I find was their Visitor, they had their Logick and Philosophy Readers maintain'd by Stipends rais'd from the Monks, and were chosen by the Provisor, and three of the Seniors of the said House, and when they had gotten a Competency of University Knowledge, were to be sent for Home, and exercise the same in their own Abbies, and others sent in their Places, amongst whom I find † one or two that were always maintain'd here, at the Charges of the Abbat and Convent of Rewley, paying thereto 7l. per Annum. This it seems they were enjoin'd by their Statutes so to do, as also by the Ordination of King Henry the VIIIth, and which was reckon'd among their Revenues in that fatal Survey in the 26 of the said King; amongst divers Exercises that I find † these Monks perform'd in the University were, that they preach'd at the Church of St. Peter, in the East Oxon, twice in Lent time, which probably may be the Reason why St. John's College Fellows, who succeeded these Monks in their College, do usually to this Day perform the same Custom.

* Regist. U.
nivers. B.
p. 200. v. &
p. 203.

† 2 Record
primitiarum
& Decimarum
de An.
26. H. 8.

‡ Regist.
Univerf. B.
p. 363.

Priors of St. Bernard's College.

1. JOHN STAYNBORNE Supervisor, 1 Ed. 4.
1461.

2. JAMES

2. JAMES KEPAS Provisor. Anno 1498. *sic* Regist. Univers. p. 6. 1.

3. THOMAS STORNAY Provisor. Anno 1502. v. Regist. p. 161. 2.

4. JOHN FORD senior Monk. Anno 1514. Regist. p. 256. 1.

5. ARNOLD GYE, alias BUCKFAST Provisor. S. T. B. Anno 1528, Regist. p. 102.

6. ROBERT CUMBE Provisor. Anno 1532. Regist. p. 282.

7. Father PHILIP ACTON, about the Year 1535, as I think.

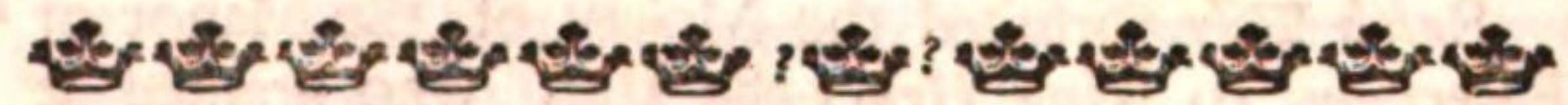
As for the Buildings and Lodgings they enjoy'd, was at first only the Front, and the South Side of the College, the Hall and some other small Edifices; being (as I find by a Controversy between the Abbat of *Treynties* of this Order, and certain Masons) not built till Anno 1502, or thereabouts: The Chapel also, which is yet standing, was not consecrated till Anno 1530, which was by Robert King, Bishop of *Reomen*. Suffragan to John Longland, Bishop of *Lincoln*, in whose Diocese *Oxon* then was, and somewhat before which Time they were free from Mortuaries, and other Exactions, due to the Vicar of *Magdalene* Church, in whose Parish they were. Adjoining to their Lodgings they had pleasant Walks, enlarg'd with Land purchas'd (by several long Leases to succeed each other) of the Master and Fellows of University College, as also a Parcel of Ground, rented of *Durham* College, for which they paid an annual Pension, and all, both Lodgings, Chambers, Edifices, and Gardens, were, as I have seen, in a Roll concerning the Particulars of St. *Frideswide's* Monastery, in King Henry the VIIIth's Reign, esteem'd in length and breadth but two Acres, and worth, if let to Farm, but 20 s. per Annum; by which we may understand (considering the Premises) how this Place at, or about the Time of it's Dissolution, was so much (as 'tis here express'd) undervalu'd, and therefore sold, I verily believe, as they say, for Robin Hood's pennyworths.

After it's Suppression, from the Use of the Monks, though not of Buildings, which I find was not till after the Year 1539, was, viz. all it's Buildings, Gardens, Enclosures: &c. excepting the Bells and Lead, in the 38 of Henry the VIIIth, granted to his new erected College and Cathedral of *Christ-Church*, which College afterwards, upon the pious Intention of Sir Thomas White, Citizen of *London*, did, by their Writing, dated 25 May, in the 1 and 2 of *Phill.* and *Mary* alienate it to him, for the Use of a College of Students, which he did endow, calling it by the Name of St. *John Baptist's* College.

Arms in St. Bernard's College Chapel, against the South Wall at the upper End, cut in Stone.

1. Three Cheverons.
2. A Bend Checquy, surmounted of a Crozier in Pale.
3. Three Horseshoes.
4. A Lion's Face in Dexter Canton, a Fleur-de-lis in base Dexter, a Crozier in Pale on the sinister Side of the Escutcheon.

All the Arms in the Chapel, besides these, were set up since the Chapel was restor'd by Sir Thomas White.



M A R G A N

Cistercian Abby, in Wales.

Of this Abby the *Monasticon* has no more than just the Year of the Foundation, the Founder's Name

and Death, and one Charter of King John, Vol. I. p. 477, and in the *English* Abridgment, p. 57, and the Memorials of it seem to have perish'd, for tho' the Annals of *Margan* have escap'd, and been preserv'd, they give us but very little Light into the Affairs of the Abby, all they say of it being as follows.

In the Year of our Lord 1147, the Abby of *Margan* was founded, and the same Year Robert Earl of *Glocester*, the Founder, dy'd at *Bristol*, the Day before the Kalends of November. *Annales de Margan, p. 7.*

1. WILLIAM, the first Abbat of *Margan*, departed thence in the Year 1153.

2. ANDREW, the second Abbat, dy'd on the 11th of the Kalends of January, 1155. In the Year 1187, the Altar of the Holy Trinity, in the Church of this Abby, was consecrated by William, Bishop of *Landaff*, on the 4th of the Kalends of November.

Here these Annals leave us in the Dark, as to the Names of some Abbats, the only Thing relating to the Monastery they inform us of being, that in the Year 1210, King John having demanded a Subsidy from the *Cistercians*, they refus'd to pay the same, on Account of their Privileges, whereupon he in a short Time extorted from their Houses in *England* by Force 27000 Marks, only two Houses of that Order being exempted from contributing to that Sum, which were *Beaulieu* in *Hampshire*, as being of Royal Foundation, and this Abby of *Margan*, because the King had been that Year entertain'd there with his Army in his Passage into *Ireland*. This rectifies a Mistake in the *Monasticon*, where this Abby is said to be of *Benedictines*, and plac'd among them, whereas this Author, who was a Monk in the Monastery, shows it to have been of *Cistercians*. The next Abbat that occurs is

3. GILBERT, who on the 15th of the Kalends of July, in the Year 1213, at a Visitation made by Order of the Abbat of *Claraval*, or *Clairvaux*, resign'd his Dignity, and dy'd the following Year at *Kirksted*, of which House he was, being succeed- ed by

4. JOHN, Monk of this Monastery of *Margan*. In the Year 1223, some wicked Persons burnt two Houses belonging to this Monastery, and above 1000 of their Sheep. The next Year the *Welsh* flew two Servants belonging to the Monks, and soon after a Boy that was their Shepherd; and in the Year 1227, those People kill'd others of their Servants, burnt their Granges, and destroy'd much of their Cattle. Thus the Annals, to which I have nothing more to add besides the following Grant.



The Grant of Thomas de Aven, to the Abby of Margan, as I found it translated into English, among the Collections of the late Mr. Hugh Thomas, without mentioning whence he had it.

TO all christian People to whose Knowledge this present Writing shall come, Thomas de Avene, the Son of Sir John de Avene, Knight, Lord of *Avene*, wisheth eternal Happiness. Be it known unto you that I have, for the Salvation of my Soul, and for the Souls of my Father and Mother, and of all my Ancestors and Successors, granted, releas'd and entirely quitted Claim, for myself and my Heirs, and Assigns for ever, to God and the Church of St. Ma-

P

ry of *Margan*, and the Monks serving God therein, as a free and perpetual Alms, all the Title I have had, or might any way have, to three Acres and an half of Meadow Land, with it's Appurtenances in the Marsh of *Avene*, which I have had from the Lady *Margaret de Avene*, in her free and legal Widowhood, in Exchange for five Acres of Meadow, in the same Marsh of *Avene*, by the Advice and Consent of the aforefaid Sir *John de Avene*, my Father. Which three Acres and an half of Meadow, begin at the High Way Eastward, and reach Westward to *John Dany's* Meadow, and to his arable Land in *Clandsannan* Northward, and Southward to a Meadow of the House of *Margan*, call'd *Smith's Mead*. The said three Acres and a half, to have and to hold, as a free and perpetual Alms, in such Manner, that neither I the said *Thomas de Avene*, nor my Heirs, nor Assigns, nor any one in our Name can ever require or claim any Right, or Title, to the said three Acres and an half of Meadow; but are by this present Writing perpetually excluded. And farthermore, I the said *Thomas de Avene*, and my Heirs and Assigns, shall for ever defend, warrant, and maintain, the said three Acres and an half of Meadow, with the Appurtenances thereunto belonging, against all Men. Moreover, I the said *Thomas de Avene*, having after a diligent View thereof, consider'd the noble and magnificent Structure of the Walls continually made in the said Monastery, have granted, and by these Presents confirm'd, unto the said Monks all Donations, Grants, Confirmations, and Sales whatsoever, which they enjoy by the Bounty of all my Predecessors and their Vassals; namely, whatever they have by the Gift of *Morgan ap Cradoc*, as well in *Rhos Onlyn*, as in the Marsh and Moor of *Avene*, in Lands, Meadows, Herbage, Pastures, and in all the Woods and Appurtenances thereof, according to the Tenor of the Charters of the said *Morgan*. Also whatever they have by the Gift of *Leyfan* and *Owen*, the Sons of the same *Morgan*; and all they have by the Gift of *Morgan Cam* and his Heirs. Also all they enjoy by the Bounty of *Morgan Vaghan*, and Sir *Leyfan*, the Sons of the said *Morgan Cam*. Likewise whatever they have by the Gift of Sir *John de Avene*, my Father, as well in *Rhos Onlyn*, as in the Marsh of *Avene*. All these Donations, Grants, Confirmations, and Sales, by all my Ancestors, and their Vassals, in what manner soever made over to the said Monks, I bestow, grant, and confirm, and by this my present Writing, ratify in my own Name, and also for my Heirs and Assigns, in such manner that they are to have and enjoy for ever, all that is above specify'd, in as free and quiet a Possession, as any other Alms whatever may be held and enjoy'd. Granting nevertheless, and confirming to the said Monks, for myself and Heirs, and Assigns for ever, all the Hurdles or Rods they shall have occasion for, on all the Lands of my Lordship, towards fishing in their Water of *Avene*, without any Lett, or Hindrance; and also, that they have free Ingress and Egress over all my Lands, as well in the Summer as Winter, for their Carriages from *Roslyn* to their Abby, without giving them any Lett or Molestation, on that Account, at any Time whatsoever. In Testimony of all which Premises, I have affix'd my Seal to this present Writing. Dated at *Avene*, the Tenth of February, One Thousand three Hundred forty nine.

On the Back of this Grant is the following Note.

The Abby of *Margan* was founded, Anno M.C.XLVII. by Robert Earl of Gloucester, who dy'd that Year at Bristol. Ann. Marg. Will. Earl of Gloucester, and Hawise his Countess, carry'd Prisoners by the Welsh, out of Cardiff Castle, Anno 1158.

RUFFORD

Monastery of Cistercians, in Nottinghamshire.

CONCERNING this Monastery the *Monasticon*, Vol. I p. 848, furnishes us with the Charters of Gilbert, Earl of Lincoln, Robert de Gaunt, Hugh, the Son of Ralph, of Wilcheby, the Gifts of Thomas, the Son-in-Law of Robert Filiol, John Burdon, Thomas de Bella Aqua, Avicia de Stoke, Gilbert de Stoke, and Amicia de Stoch, and lastly, King Henry the III's Confirmation of all the Possessions, &c. of the same. An Abstract of all which is in the *English Abridgment*, p. 99. Here follows a more methodical Account of the same Abby, from the Author quoted in the Margin.

Gilbert, Earl of Lincoln, founded the Abby of Rufford, of the Cistercian Order, in the Year 1148, about the 13th of King Stephen; which said King, for the Soul of Henry, his Uncle, and his other Ancestors, and for the Health or Safety of his own Soul, and of Queen Maud, his Wife, and Eustace, his Son, and his other Children, confirm'd the Gift of Gilbert de Gant, which he made to God, and the Church of the blessed Mary at Rievalls, and the Monks there serving God, of the Manor of Rufford; to his Charter dated at Lincoln, were Witnesses, Robert the Chancellor, and Earl Simon, and Earl William, of Arundell.

By another, dated at York, to which were Witnesses, the said Robert the Chancellor, Earl Simon, and Robert de Ver; he confirm'd to the Abbat and Monks of Rufford, the Gift which Gilbert de Gant made to them of the Land of Cratela.

By another, dated at Wichefop, wherein the Bishop of Durham, and Richard de Luci, and William Peverell, and Richard de Camuil, were Witnesses, he, the said King Stephen, confirm'd to the Church of St. Mary of Rufford, and the Monks there serving God, the Gifts which Hugh de Muscam, and Adam Tifun, and William Tifun, his Son, and Geoffry de Stanton, and Malger de Rolleston, and Gilbert de Chelum, and Ralph Silvan, made of Lands of their Fees, part whereof was in Kelum, as the Charter of Confirmation made by King Henry the III manifests, in which the said King also granted, that those Monks should have their proper Forester to keep their Woods, as Walter de Gant had in the Time of King Henry the Ist, that King's Grandfather, and that they should freely and peaceably take of the Forest whatever was needful for their own Use, and that no Man of his own Wood might give or sell without their Licence, as it was in the Time of King Henry the Ist, his said Grandfather; and besides all the foremention'd Gifts, he confirm'd that of Geoffry de Eicring, and Rocelinus, and Ralph his Brother, of the Wood call'd Rahage, and likewise granted the Land which Ralph de Hocreton held, call'd Wudehus, and granted them all free Customs and Liberties, Soc, Sac, Tol, and Them, and Infangetheof, &c.

All this above is not in the *Monasticon*, nor is any Part of that which follows.

Ralph Tilly forfeited the Moiety of the Manor of Roderham, to King Henry the III, who granted it to John de Lexington, and he gave it to the Abby of Rufford. Ibid. p. 434.

The Abbat of Rufford, 13 Edward the Ist, has free Warren in Rufford, Cratela, Eykering, Alnton, Robagh, Parklathes, Kirketon, Turford, Foxholes, and Morton, in the County of Nottingham, and in Brampton and Brithe-

Thornes's
Nottingh.
P. 433.

Brithesfield, in Darbyshire, and in Roderham and Carlecotes, in Yorkshire.

Alice, the Countess, confirm'd Earl Gilbert, her Father's Gift, and so did Simon, her Husband, of all his Land in Rufford, with all the Appurtenances, and namely, 30 Acres of Meadow, upon the Bank of Trent, and his Land of Cratela, &c.

In the Year of our Lord 1159, there was an Agreement made between the Abbat of Rufford, and Thomas, Son of Paul, or Thomas Paul, Canon of York, at the Feast of St. Michael, in the Presence of Roger, Archbishop of York, and Eldred, Abbat of Rievalls, and others; That the Church of Rufford, which appear'd to be a Mother Church, should pay no more Tenths, after the Death of Thomas, to whom the Abbat of Rufford gave 10 Marks for the Tenths of ten Years, and was to pay a Mark of Silver yearly during his Life; which was also ratify'd by the said Archbishop Roger, and his Power Legantine.

The House and Site of the Abby of Rufford, with all Buildings and Lands belonging to it, viz. 304 Acres of Arable, and 640 of Pasture, and 60 of Meadow, and 3 Watermills, and the whole Fishing were by Indenture, under the great Seal of the Court of Augmentations, bearing Date, March 20, 28 Henry the VIII. demis'd to Sir John Markham, Knight, and his Assigns, for 21 Years, from the Feast of St. Michael, then next following, paying 22 l. 8 s. per Annum. But King Henry the VIIIth, by his Letters Patents, bearing Date, October 6, in the 29th Year of his Reign, in Consideration that by an Act of Parliament, held at Dublin, in the Kingdom of Ireland, the first of May, in the 28th Year of his Reign, the Castles, Lordships, Honours, Manors, Hundreds, and Lands, &c. of George Earl of Shrewsbury and Waterford, within that Kingdom, were settled on the Crown, and being unwilling to diminish the State, Honour, and Dignity of the said Earl, he granted the Site of Rufford, and all it's Lordships, Manors and Granges of Rufford, Ekering, Bildisthorp, Warsop, Walesby, Alerton, Wel-lugh, Nottingham, Almeton, Kirsale, Mapulbeck, Basthorp, Boughton, Kelham, Codrington, Parkelathes, Kirketon, Sterthorpe, Est-Retford, Holme, Foxholes, Lytilborough, Robagh, Southwell, and Morton, in this County, and many other Lands, &c. which as they did not belong to this Monastery need not be here mention'd, and all Lands whatsoever, whereof Thomas Doncaster, late Abbat of Rufford, was seiz'd in Right of his said Monastery, all which were of the clear yearly Value of 264 l. 15 s. 5 d. Sterling, and no more, to the said Earl, his Heirs and Assigns, for the tenth Part of a Knight's Fee, and 46 l. 15 s. 5 d. into the Court of Augmentations for Tenths.

From the aforesaid Earl of Shrewsbury, this Estate came by the Females, the Male Line being extinct, to the Family of the Saviles, the last of which Line also was the famous Viscount, then Earl, and lastly, Marquis of Halifax, in the Reigns of King Charles, and King James the IIId; where we see the Bane of those Church Lands attending both those great Families, quite extinguish'd in so short a Time; I mean, that Line of the Saviles, for I know there are still others of other Branches.

I have not found any more concerning this Monastery, there being no other mention of it in Mr. Willis's History of Abbies, than that, Thomas Doncaster, above nam'd, was the last Abbat.

And among some Collections, communicated by one who will not be nam'd, I found the Substance of a Charter of Richard Gray, by which he gave to the Monks of Rufford, the one Half of his Manor of Abeneia, with the Appurtenances. The Witnesses, John de Lefington, William de Grey, William de Suthon,

Herbert de Vavasour, Robert de Rijpariss, Richard de Suthon, William de Bevercotes, &c.

This being the whole as in that Collection, I thought it not worth referring to the Appendix.

H O L M C O L T R A M Monastery of Cistercians, in Cum-berland.

OF this Monastery we have in the *Monasticon*, Vol. I. p. 885, The Charter of King Henry the IIId, taking the same into his Protection, and confirming the Lands granted to it; the Charter of King Richard to the same Effect; those of David Earl of Cumberland, and of King Henry the IIIId; and an Inquisition concerning Wiggeton Chantry; and in the third Vol. p. 34. are the Charters of David, Malcolm, Robert, and William, Kings of Scots, John, King of England; with Deeds of William de la Ferte, Antony Lucy, Richard Lucy, John Fitz-Hugh, Thomas Fitz-Gospatrik, Cecily, Countess of Albemarle, Gilbert de Culwenne, Joanna Fitz-Adam, Thomas Multon, William, Earl of Albemarle, Christian, Bishop of Candida Casa; and a Bull of Pope Lucius the IIIId. The Substance of all which may also be seen in the *English Abridgment*, p. 102 and 245.

Having been favour'd by the ingenious John Warburton, Esq; Somerset Herald, with the Chartulary of this Abby of Holmcoltram, to whom the Publick is beholding for several other Manuscripts throughout this Work; I have here added many Bulls, Charters of Kings, Grants of private Persons, and other Muniments relating to this Monastery, which the Reader will find in the Appendix, from NUM. CCXXXII, to NUM. CCXC, inclusive. These same Charters I had also in another Transcript, from the Reverend Dr. Todd, Prebendary of Carlisle, and Rector of Penrith in Cumberland.

All the Discovery of Abbats I have been able to make is as follows.

1. EVERARD was Abbat of Holmcoltram, Anno 1175 and 1185, as appears by the Bulls of Pope Alexander the IIIId, and Pope Lucius the IIIId, directed to him in those Years, the first whereof is in the Appendix, NUM. CCXXXII, and the latter in the *Monasticon*, Vol. 3. p. 38. He occurs in the Year 1190, as in another Bull of Pope Clement the IIIId, in the Appendix, NUM. CCXXXIII.

2. GERVAS was Abbat in the Year 1278, as we find in the Composition, made between him and Robert Haverington, about the Manor of Flemingby, dated the 7th Year of King Edward, the Son of Henry, and must be Edward the Ist, as is made out by the other Deeds preceding and following the same. That Composition is in the Appendix, NUM. CCLXXVI.

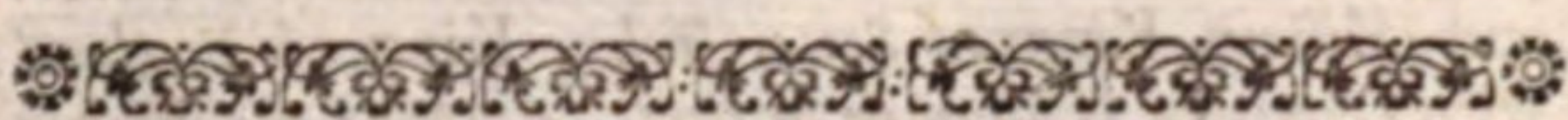
3. ROBERT was Abbat, in the Year 1292, as mention'd in the Composition, made between him and Hugh, the Son of Alan, of Brunfeld, that Year, about common Pasture, as in the Appendix, among the Charters of this Abby, NUM. CCLXXXV. He is again mention'd in a Charter of King Edward he Ist, granting 300 Marks per Annum to this Abby, which is in French in the said Appendix, NUM. CCLV.

4. EVERARD the IIId I find Abbat of this Place, in a Grant of Robert de Brus, which he made to him of the Fishery of Torduff, and cannot be the same as the

the former, because mention'd after all the others, that are between them, but the Grant has no Date. These are all I have been able to pick up; the next is from Mr. Willis, who has no more concerning this House than what is here said under his Name, viz.

Hist. Abb.
Vol. II.
P. 55.

5. GAWIN BOROWDALE, with 25 Monks, surrender'd this Abby, on the 6th of March, 1538. Soon after which a Pension of 100 l. per Annum, was assign'd to the said Abbat, which I presume, was vacated before the Year 1553; when there remain'd only 1 l. 16 s. 8 d. in Charge in Annuities, and these following Pensions, viz. To A. Richardson, William Simondson, 5 l. each. John Idell, 4 l. Robert Clement, 2 l. 10 s. John Allundbre, 5 l. John Wise, 3 l. 6 s. 8 d. Thomas Brown, 4 l. 13 s. 4 d. Richard Pateson, 3 l. 6 s. 6 d. Nicholas Pagnie, 4 l. Thomas Irby, Richard Adamson, William Morton, 2 l. each. Robert Bankes, 3 l. 6 s. 8 d. William Marshall, 4 l. 13 s. 4 d. Richard Wade, 5 l. Robert Longton 6 l.



HALES, or HAYLES Monastery of Cistercians, in Gloucestershire.

SOME short Collections, and the Foundation Charter of this Monastery, may be seen in the *Monasticon*, Vol. I. p. 928, and in the *Englisb Epitome*, p. 207. Abbats I have found none, but the last, mention'd by Mr. Willis, thus,

STEPHEN SAGAR, last Abbat, surrender'd the Convent, December 24, 1539, and obtain'd a Pension of 100 l. per Annum.

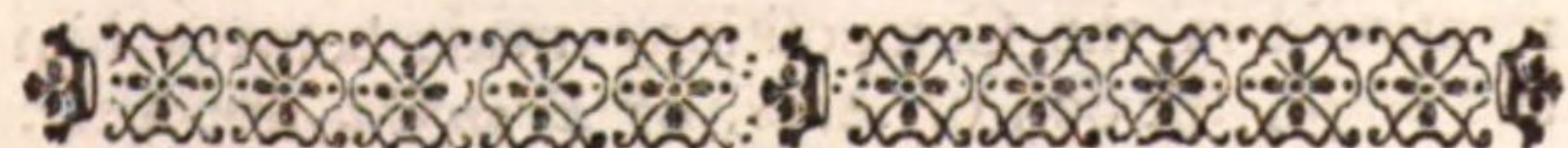
Anno 1553, here was 17 l. remaining in Charge in Annuities, and these following Pensions, viz. To Richard Eden 7 l. Robert Reade, 7 l. John Silvester, 6 l. 13 s. 4 d. John Griffith, 6 l. Thomas Hopkins, 5 l. 6 s. 8 d. Reginald Lane, Adam Taylor, William Retherton, Richard Woodward, Thomas Reade, 5 l. each. Elizeus Dugdale, 2 l. 13 s. 4 d. Christopher Hodgeson, 2 l. 13 s. 4 d.

Sir Henry Spelman says of the Possessors hereof, after the Dissolution, thus.

Hist. Sacril.
p. 280.

Hales Abby and Manor for the most Part (viz. 500 Acres) granted to the Lord Admiral Seymour (value 65 l. 14 s. 8 d.) in Fee, 19 August, 1 Edward the VIth. He being beheaded it return'd to King Edward, who 12 June, Reg. 4. granted all, with the 500 Acres to the Lord Marquess, who 16 June, the same Year, leased it to Hodgkins, for 21 Years, at 159 l. 16 s. but as it seems came again to the Crown, for Queen Elizabeth, 18 July, in the 7th Year of her Reign, leas'd it again to Hodgkins, for 21 Years, at 159 l. 16 s. Woods, Regalities, &c. excepted as it seems.

Hodgkins had three Sons, all dy'd poorly, but he gave his Estate to his Daughter, marry'd to Hobby.



ABERCONWAY Monastery of Cistercians, in Carmarthenshire.

NOTHING occurs to add concerning this Monastery, to what is said in the *Monasticon*, Vol.

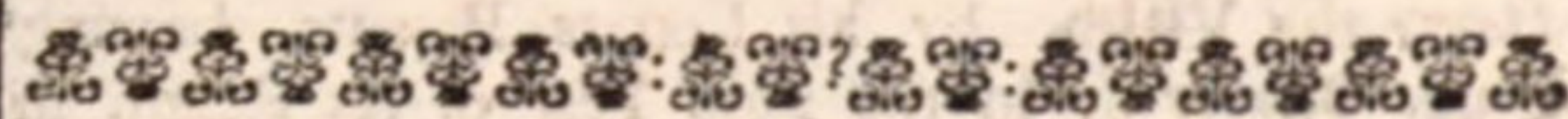
I. p. 918, and in the *Englisb Abridgment*, p. 106, but only the Bull of Pope Nicholas, for translating of the same from the Place where it was first built, which see in the *Appendix*, NUM. CCXCI.



RIEVAL, or RIVARUX Monastery of Cistercians, in Yorkshire.

THE *Monasticon* is very full in speaking of this Monastery, Vol. I. p. 727, and the Substance thereof is in the *Englisb Abridgment*, p. 90. However having receiv'd three Original Charters relating to the same, the one from Thomas Strangways Robinson of Pickering, in the County of York, Esq; and the other two from Ralph Thoresby of Leeds, in the same County, Esq; I have insert'd them in the *Appendix*, NUM. CCXCII, CCXCIII, and CCXCIV. Where is also the Bull of Pope Alexander the IVth, exempting the Monks from paying Tithes, NUM. CCXCIV.

I have also taken the following Names of the Abbats of this Place, from Mr. Willis.



Abbats of RIEVAL.

WILLIAM was first Abbat. He dy'd, Anno 1146, and was succeeded by

Hist. Abb.
Vol. II.
p. 282.

2. MAURICE, whose Successor, I judge, was
3. SILVANUS, Prior of this Convent, who was contemporary with Roger Archbishop of York. After him

4. ROGER, occurs Abbat, Anno 1175; as does
5. BERNARD, about the Year 1180; and then
7. WILLIAM. He dy'd, Anno 1203, and had for his Successor

8. WARIN. He deceas'd about the Year 1211, and was succeeded by

9. HELIAS. He resign'd, Anno 1215, and was succeeded by

10. HENRY, who dy'd the next Year, and, as I conceive, was succeeded by

11 WILLIAM; who occurs Abbat, Anno 1223, and 1224, at which time I meet with

12. ROGER, and then

13. ADAM, Anno 1240; next

14. THOMAS, Anno 1291; then

15. WILLIAM SPENCER. He presided, Anno 1443, and again, 1490. (This is a long Interval of Time.) After him I can account for no more, except that

16. RICHARD BLYTON was the last Abbat, who, with 23 Monks, surrender'd this Convent, 3 December, 1539, 30 Henry the VIIIth, and had a Pension of 100 Marks per Annum assign'd him.

N. B. The Pension Book says, that Edward Kyrkebye, alias Cowper, Abbat of this Convent, had an Annuity of 44 l. per Annum, assign'd him during Life, who, I presume, was Predecessor to Richard Blyton, above mention'd.

With Submission to Mr. Willis's better Judgment, I am rather of Opinion, that this Variety of Names was a Fraud of the Commissioners, and their Creatures to procure Pensions, and continue them to themselves and their Hangers on, under the Names of Abbats

**

bats and Monks, tho' they had never been such; for it is plain that the said Commissioners, and others employ'd with them in that sacrilegious Service, were such vile Wretches, that they would not stick at any Villainy, which might turn to their Advantage.

To return to Mr. *Willis*, in his *Addenda* to the same Vol. p. 338, he tells us, that ALFREDUS, or ÆTHELREDUS, a famous Writer, was Abbat of *Rivaux*, without assigning any Time, which is the Reason he is not inserted in the Series.

JORVALL, or JOREVALL, or JERVALL Monastery of Cistercians, in York- shire.

OF this Abby there is an ample Account in the *Monasticon*, Vol. 1. p. 869, and in the *English Translation*, p. 101. All I have met with more is a Grant of *Abraham*, the Son of *Swane* of *Miton*, of some Land granted to the Monks, taken from the Register Book of St. Mary of York, which see in the *Appendix*, NUM. CCXCV.

PENDAR Monastery of Cistercians, in Wales.

NEITHER Sir *William Dugdale*, nor Mr. *Willis*, nor any other that I have met with, seem to have known any thing of this religious House, at least we have no mention of it in the *Monasticon*, or the *History of Abbies*. All that I have found of it is the Charter of *Margan*, *Kadowalan*, and *Meriedoc*, the Sons of *Carodoc*, confirming the Donation made by their said Father to these Monks, which is in the *Appendix*, NUM. CCXCVI. The Original I receiv'd from the late ingenious Mr. *Hugh Thomas*.

TINTERNE Abby of Cistercians in Monmouth- shire, Wales.

THIS Abby is treated of in the *Monasticon*, Vol. 1. p. 721, and in the *English Abridgment*, p. 90. Mr. *Willis* in his *History of Abbies*, Vol. 2. p. 142, only tells us that, Anno 1553, here remain'd in Charge 3 l. 6 s. 8 d. in Annuities and Corrodies. This it seems was all the Charge left upon the Possessions of that House after the Suppression. But in his Additions to the same Vol. p. 328, he gives us the Dimensions of the Church, thus

The Length of the Church of St. Mary of Tintern contains 75 Rods.

The Breadth of the Body of the Church contains 13 Rods and an half.

The Breadth of the Wing on the North Side contains 6 Rods, on the South Side 5 Rods.

The Church contains on the South Side 13 Arches, and there are 5 Rods between every two Columns; the Length of each of the said Arches.

These Dimensions that learned Gentleman gives us in *Latin*, as he found them. Those I here call Rods are in the *Latin* term'd *Virgæ*.

We have here added two Cuts of this Church, the one the West End, the other the Ichnography, neither of them ever before publish'd that we know of.

GERONDON Abby of Cistercians, in Leices- tershire.

WE have a short Account of the Foundation, and much of the Donations, to this Monastery, in the *Monasticon*, Vol. 1. p. 768, and in the *English Abridgment*, p. 92. Mr. *Willis*, in his *History of Abbies*, Vol. 2. p. 237, names *Adam* Abbat of *Gerondon*, as prefer'd to be Abbat of *Waverley*, about the Year 1220; and p. 328, he says, *Thomas* was Abbat, An. 1522, and 1536, which is all he has of this Place. I have very little to add, and that from *Burton's Leicestershire*, p. 113, thus.

This Abby, as it appeareth by *John Stow*, in his Survey of *London*, had an Hermitage or Cell, in the Corner of *Monk's Well Street*, call'd St. *James in the Wall*, near *Cripplegate*, belonging to it, whither the Abbat and Convent sent two Chaplains of their House and Order, to celebrate divine Service, for the Souls of *Audomare de Valence*, Earl of *Pembroke*, and the Lady *Mary* his Wife. This Abby at the Suppression thereof, in the Reign of King *Henry the VIIIth*, was valu'd at 186 l. 15 s. 2 d. ob.

Rot. 5. Hen. 3. The Earl of *Winton* Patron of the Abby of *Gerondon*.

After the Dissolution this Abby came from King *Henry the VIIIth*, to *Thomas Mannors*, Earl of *Rutland*, and has continu'd in that Family ever since.

DORE, or VALE-DORE Monastery of Cistercians, in Here- fordshire.

THERE are several Charters relating to this Monastery, in the *Monasticon*, Vol. 1. p. 863, and Vol. 2. p. 910, and in the *English Abridgment*, p. 100. and 223. Among them are two of *Walter Clifford*, to which I here add a Third, as differing from the other two. It is in the *Appendix*, NUM. CCXCVI. B, and I have met with no more concerning it, save that Mr. *Willis* calls it *Doure*, and only tells us, that *John Radborn* was the last Abbat, and had a Pension of 14 l. per Annum.

SINNINGTHWAIT Nunnery of Cistercians, in York- shire.

OF this Nunnery the *Monasticon*, Vol. 1. p. 827, gives us *Roger Mowbray's* Confirmation of the Foun-

Foundation Charter of *Geoffry*, Archbishop of *York*, *Gundreda Haget's* Grant of the Advowson of the Church of *Buleton*, and that of *Ranulphus*, &c. of two Carucates of Land. The Substance thereof in the *English* Abridgment, p. 97.

Mr. *Willis* has no more of it than that after the Suppression, in the Year 1553, here remain'd in Charge paid out of the Revenues of this late Priory 2*l.* 10*s.* in Annuities and Corrodies.

All the Improvement I can make, which is considerable, will be found in the *Appendix*, from N U M. CCXCVII, to N U M. CCCV, inclusive, being nine valuable Charters, communicated 8 of them by that worthy Promoter of the Study of Antiquities Sir *Walter Calverley*, of *Calverley* in *Yorshire*, Bart. and one by that curious Antiquary *Ralph Thoresby*, of *Leeds* in *Yorshire*, Esq. The first of them is an Appeal of the Nuns of *Sinningthwait* to the Pope, against the Archbishop of *York*, for pretending to visit their Monastery; the four next are the Bulls of the Popes *Alexander* the III^d, *Gregory* the VIIIth, and *Lucius* the III^d, confirming the Privileges of those Nuns; the 6th the Confirmation of *William Ward*, of his Father's Grant of Lands at *Essholt* to these Nuns; the seventh, a Grant to them of Lands from *Maud Hornington*; the eighth, King *Henry* the II^d's Confirmation of the Donation of *Bertram Haget*, and the ninth, a Copy of the Grant of King *Henry* the VIIIth of this Monastery after the Suppression.

ESSEHOLT, or ESSHOLT
Nunnery of Cistercians, in York-
shire.

THE *Monasticon*, Vol. I. p. 828, and the *English* Abridgment, p. 97, afford us nothing concerning this Place, but the Bull of Pope *Alexander* the III^d, in Confirmation of *Sinningthwait* Nunnery, and of this which was originally a Cell to that. Mr. *Willis*, gives us no farther Light in this Particular, all he says being, that

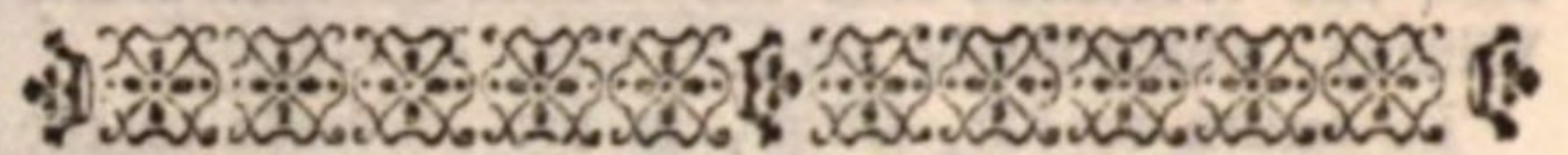
Anno 1553, here remain'd in Charge these Pen-
sions, viz.

To *John Fenbynsone* 2*l.* *Elizabeth Marwe*, *Johanna Burton*, *Agnes Woode*, *Johanna Huttone*, and *Agnes Dodgerfenne* 1*l.* 6*s.* 8*d.* each.

To this are added in the *Appendix*, from N U M. CCCVI, to N U M. CCCXI, 15 Latin Charters, for which we are beholding to the above mention'd worthy Gentleman, Sir *Walter Calverley*, Bart. Of this Number nine are Grants of Lands, and Possessions, made to these Nuns by several private Persons; one a Release of all Debts due to the Prior and Convent of *Neuburgh*; a Presentation of the Priores and Convent of *Essholt*, to the Parish Church of *Belton*; an Exchange of Lands between these Nuns and *William* the Son of *Jordan* of *Idel*; a Grant of four Pounds of Wax to them yearly, for the Term of sixty Years; the last Will of *Elizabeth Patfin*; King *Richard* the II^d's Licence to *Margaret Clifford* to grant to the Nuns the Advowson of the Church of *Beston*; and the Letters Patents, of King *Edward* the VIth, granting to *Henry Thompson* the Site, &c. of this Nunnery of *Essholt*.

Besides the above Charters, we here insert an Award about certain Lands, upon a Controversy between these Nuns and *Richard Yedon* of *West-Carleton*, the which being originally in *English*, is not therefore re-

ferr'd to the *Appendix* with the rest, but deliver'd here, as follows.



An Award for *Essholt* of the third
Year of King *Henry* the VIIIth.

TO all true cristien People to whom this present Writing endented shall com, *Thomas Warde*, *John Bateson*, *John Birstogh*, and *Tostyue Yedon* greting. Know ye that divers tithes trespasses querels causes and debates late had and moved betwix *Johan Warde* Priorese of the house of Seynt *Leonerdes* of *Essholt* and the convent of the same of that one partie, And *Richard Yedon* of *West-Carleton* thelder in the parishing of *Syesley* of the other partie were by thassent and agreement of the parties aforeseid put to the awarde ordinance and dome of hus the seydes *Thomas Warde* *John Bateson*, *John Birstogh* and *Tostyue Yedon* as arbitrours indeferentlie chosen by the parties beforeseid and to the nownperage of Sir *Cristofer Warde* Knight. Wherefore we the seid arbitrours the x daye of *Februarie* in the yere of the reigne of King *Harri* the vijth the third att *Essholt* aforeseid taking upon hus the seides awarde dome and ordynance by gode Deliberacion and by thassent of the seides parties ordeignes domes and awarades in thies premises in the forme ensuyng, that is to saye that where dyverse traverse and title was betwix the seides parties of certain lond called *Stonehouse Hoxgang* itt is so nowe agreed and accord by hus the seides arbitrours, and speciallie by the nownperage of the seid Sir *Cristofer Warde* Knyght that the seid lond shall remayn unto the said *Richard* and his heires for ever paing therfore unto the seid *Johan* Priorese of the seid hous of Seynt *Leonerdes* of *Essholt* and to hir successors evere yere iiij*s.* x*d.* ob. of lawfull Money and the seid *Richard* to be preserved free for ever by the seid house and convent. Also the seid *Johan Warde* and the Convent hath graunt dimised and to ferme hath letten unto the seid *Richard* his heires, and his assignes certeyn parcels of Land parte thereof lying in a close called the *Holdrode* an other parte therof lying in the *Hierode* and a third parte lying in a close called *Armayn rode* lying in the Township of *Yedon* from the feste of Seynt *Martyn* in winter in the yere above written unto the hende and terme of lxxx yeres xix paing therfore yerelie unto the seid *Johan* and hir successors ever yere ijs. 1*d.* ob. at the festes of *Whitsondaie* and Seynt *Martyne* in wynter by even porcions, and if it happen this seid yerelie rent of the hole some in all, or in part to be byhynde and unpaid at any fest or festes that itt hogh to be paid att or by the space of xv dayes then next folowing the seid festes that then itt shall be lefull unto the seid *Johan* and hir successors into the seide hole Ofgang or into any parcell therof to distrein, and the distrese so taken to lede carie dryve away, and withhold unto tyme be the seid yerlie rent be fullie satisfied and paid. Into witnes hirof etther partie to other endenture have putt to thair seales given the daie yere and place before seid.



M A R H A M
Nunnery of Cistercians, in Norfolk.

THE Foundation Charter is all the *Monasticon* affords us concerning this Nunnery, Vol. 2. p.

**

929.

929, and the *English* Abridgment, p. 225. Mr. *Willis* does not mention it, nor does any more occur than the Fate of the Possessions thereof after the Dissolution, as deliver'd by Sir *Henry Spelman*.

Hist. Sacril.
P. 273.

Sir *Nicholas Hare*, Knight, and *John Hare*, Citizen and Mercer of *London*, 3 July, Anno 38 Henry the VIIIth, purchas'd of the King, ----- all the Site, Compass, and Circumference and Precinct of the late Monastery or House ----- of *Marham* in ----- and all the Ground, Site and Land of the Church, Belfry, House, Buildings, &c. ----- also our Manor of *Marham* with all the Lands.

Sir *Nicholas Hare* marry'd the Daughter and Heir of *Bassingbourn*, and had Issue *Michael*, that dy'd without Issue, *Robert* that dy'd without Issue, and *Richard* that dy'd without Issue, and his Inheritance went away to his two Daughters; the one marry'd to *Rouse*, the other to *Timperley*.

John Hare, Citizen, had Issue *Nicholas* the Lawyer, that dy'd without Issue, *Edmund* Lunatick, at a Lodge in *Enfeild-Chafe*; *Hugh* that dy'd without Issue; *Rowland* and *John* that had Issue; and *Thomas* of *Oxford*, that marry'd and dy'd without Issue.

Richard the Elder marry'd *Elizabeth* Daughter of ----- and had Issue Sir *Ralph Hare*, Knight of the *Bath*, and he marry'd ----- the Daughter of Alderman *Hambden*, and *John*, Son of *John*, and Brother of *Richard*, was Clerk of the Court of Wards, and had Issue *Nicholas*, who was Lunatick, and dy'd without Issue, and *Hugh*, now Lord *Colrane*, in *Ireland*.

Sir *Ralph* to expiate this Sin of his Family, gave the Patronage impropriate of *Marham* worth 100 l. yearly to St. *John's* College in *Cambridge*, Anno 16--- and dy'd, leaving one only Child, Sir *John Hare*, who marry'd Sir *Thomas Coventry*, the now Lord Keeper's Daughter, and had by her, she not being ----- Years old ----- Sons and Daughters, with hope of a numerous Posterity. God bless them.

To what Purpose Sir *Henry Spelman* has introduc'd this Account among the many Judgments fallen on

the Sacrilegious Possessors of Church Lands, I do not understand, there being very little to be made of it, but as I have always quoted him in other Places, I would not seem so partial as to omit him in this.

GRACEDIEU

Nunnery of Cistercians, in Leicestershire.

THE *Monasticon*, Vol. 1. p. 933, has nothing concerning this Nunnery, but only the Foundation Charter, mention'd also in the *English* Abridgment, p. 108.

Burton in his *Leicestershire*, p. 119, says this was a Monastery of Nuns of St. *Augustin*, but I am more apt to credit the *Monasticon*, which gives it to this Cistercian Order. *Burton* adds to what the *Monasticon* says, that *John Comin*, Earl of *Bucquan*, in *Scotland*, was a great Benefactor to this House, and gave certain Lands thereto. As also Sir *William Wastneys*, Knight, Lord of the Manor of *Osgatesthorpe*, another Benefactor. This House stood low in a Valley, upon a little Brook, in a solitary Place, compass'd round with an high and strong Stone Wall, within which the Nuns had made a Garden in Resemblance of that upon Mount *Olivet*, *Gethsemane*, whither CHRIST with *Peter*, *James*, and *John*, went up to pray.

This Monastery, at the general Suppression of Abbies, in the Reign of King *Henry* the VIIIth, was valu'd to dispend yearly 101 l. 8 s. 2 d. ob. King *Henry* granted it to Sir *Humphry Foster*, Knt. who alienated it to *John Beaumont*, Son of Sir *Thomas Beaumont*, Brother to the Lord *Beaumont*, in whose Family it still remains.

Mr. *Willis* only tells us, that, *Agnes* was the last Priorefs, and surrender'd this Convent, 27 October, 1539, 30 Henry the VIIIth.



OF



OF THE
O R D E R
 OF
R E G U L A R C A N O N S
 OF
S t . A U G U S T I N .

*The Life of St. Augustin, Bishop of Hippo, in Africk,
 Doctor of the Church and Founder of REGULAR
 CANONS.*

*Hist. des
 Ord. Mo-
 nast. Vol. I.
 p. 1.*



SO extraordinary is the Reputation St. *Augustin* gain'd in the Church, by the Sanctity of his Life, after his Conversion, and by his admirable Writings, that above an hundred and fifty Religious Congregations have thought it an Honour to list themselves under his Banners, and to claim him as their Father and Patriarch. The *Regular Canons* particularly pretend to be descended from him, as do the *Friers Eremites* of his Order, and several others, and therefore we shall give here a short Extract of his Life, (for illustrating the History

of those Orders we are to speak of, which look upon themselves as descended from him.

Tagaste a City of *Numidia* in *Africk*, not far from *Medaura* and *Hippo*, was formerly so little known, that we might perhaps not have heard that ever it had a Being but for St. *Augustin's* being born there. His Parents liv'd in good Repute; his Father was one of the Magistrates of that City, and much more noted among the Inhabitants for the Integrity of his Life, than for his Estate, which was but small. His Name was *Patricius*, and having liv'd long without the Light of the Faith, it pleas'd God not long before he dy'd to open his Eyes and he was baptiz'd. He had several Children by his Wife *Monica*, of which Number *Augustin* was one. She was deliver'd of him on the first

first Day of November, in the Year 354, and as she was his Mother according to the Flesh, so she was no less according to the Spirit; for to the Tears she shed before the Lord, for several Years, the Church owes the Conversion of that Son, who during his Youth made no Advantage of that holy Woman's good Example, and charitable Advice.

Notwithstanding the careful Education she at first bestow'd on him; notwithstanding her Solitude to breed him up in Piety; notwithstanding the Authority she had gain'd over him, which was more than his Father had, who could never prevail above her in that particular, as he himself informs us; yet all could not restrain him from giving Way to much Lewdness, which he has not been asham'd to confess publicly before God.

The Delight he took in reading the poetical Fables and Fictions, was the first Inducement to his disorderly Life. Being at School at *Madaura*, instead of applying himself to the first Elements of Literature, to which he had a great Aversion, he was much taken with the Adventures of *Aeneas*. He charg'd his Memory with that Prince's Misfortunes, when at the same Time he forgot his own; and lamented the Death of *Dido*, who murder'd herself for Love of that *Trojan*, instead of bewailing the miserable Death he gave himself by filling his Head with those Follies. Thus he describes his Extravagancies, which increas'd as he grew up.

At fifteen Years of Age he return'd from *Madaura* to *Tagaste*, where he interrupted his Studies; because his Father, who was none of the wealthiest, was laying out to raise Money to send him to the Schools at *Carthage*. All Men commended *Patricius* for taking such Care to provide that *Augustin* might go through with his Studies. He was zealous, says that great Saint, for all that might conduce to advance me in the World; but did not enquire whether I was chaste, provided that I was eloquent. As it requir'd much Time, for his Father, who had but a small Fortune, to raise Money enough to set him out, *Augustin*, who during his Stay at *Tagaste* heard no more talk of Studies or Schools, in the 16th Year of his Age gave himself up altogether to Pleasure; and his Companions boasting of their Lewdness, he was asham'd to fall short of them.

At length he went to *Carthage*, where he immediately was beset with many unchast Amours that offer'd on every Hand. He was not yet in Love, but desir'd to be so, and it was his private Misfortune, that he was angry with himself for not being as yet miserable enough. At last he found himself fallen into the Snare, by which he had coveted to be taken. He was belov'd, and had the Enjoyment of what he lov'd. It was perhaps in the second Year of his being at *Carthage*, that is, the 18th of his Age, that he had a Son, who was the Offspring of his Sin, and whom he call'd *Adeodatus*.

Monica who saw him involv'd in such Disorders, never ceas'd shedding Tears, and begging of God to deliver him from them. But, alas! How great was that holy Mother's Sorrow, when she saw him embrace the *Manichean* Heresy? She then bewail'd him, as if he had been in his Grave, and her Grief was the greater in that she beheld Things with the Eyes of Faith. She entreated all good People to converse with her Son to make him sensible of his Error; but he was far from forsaking it, the Novelty of that Heresy having rather puff'd up his Heart and made him haughty.

The only Satisfaction that disconsolate Mother could find, was in the Hopes that God would hear her

Prayers, and pity her Tears. To conclude, she had a Vision, wherein God gave her to understand, that her Son would return into the Bosom of the Church. But *Augustin* continu'd nine Years in his Blindness, without opening his Eyes to the Light of Faith. During that Time he taught Rhetorick at *Tagaste*, whether he had return'd; and having made a second Journey to *Carthage*, he became Professor of Rhetorick. This was too little to satisfy his Ambition; and therefore in Hopes of more Profit and Honour, he resolv'd to sail over into *Italy*, and repair to *Rome*.

His Mother us'd all her Endeavours to withhold him, or at least to prevail that she might go with him. She would not be deny'd and follow'd him to the Sea Port; but he us'd Art to get rid of her. He made her believe, that he would only go abroad with a Friend; and having persuaded her to pass the Night in a Place which was not far from the Sea, where there was a Chapel dedicated to St. *Cyprian*, he stole away, sail'd that same Night, whilst she was at her Prayers and Tears, and arriv'd at *Rome*; where, not long after his Arrival, he fell dangerously sick, and recover'd through the Prayers of his Mother, who tho' absent, attended him every where with her Vows. As soon as recover'd, he began to teach Rhetorick, and had a great Number of Scholars.

At that Time, the Inhabitants of *Milan* having sent to *Simmachus*, Prefect of *Rome*, to desire of him a Professor of Rhetorick, and made Provision for his Journey, *Augustin* put all the *Manichean* Friends he had upon getting him that Employment, and *Simmachus* being convinc'd of his Capacity, by an Oration he made before him, sent him to *Milan*.

As soon as arriv'd there, he went to wait on St. *Ambrose*, who was then Bishop, and who gave him a favourable Reception, with true Episcopal Charity. It was God that invisibly led him to that holy Man, and his Heart touch'd by the Eloquence of that Prelate, gave way to the Truths he deliver'd. He perceiv'd that what *Ambrose* taught could be maintain'd. He till then thought there was no answering the Arguments of the *Manicheans*, but now began to perceive that they might be impugn'd; and at length being convinc'd of the Truth of his Discourses, resolv'd to forsake his Errors, and to become a Catechumen in the Catholick Church.

St. *Augustin* had till then caus'd his Mother to shed many Tears, on Account of his disorderly Life and Heresy; it is likely she much rejoic'd when she understood that he was no longer a *Manichean*. However St. *Augustin* himself tells us, that he did not perceive in that holy Woman, who had cross'd the Sea to see him at *Milan*, those Transports of Joy, which are wont to be the Effects of unexpected good News; because he was not yet grounded in the Truth, and she did not find him a faithful Catholick. He still cost that true Mother many Tears, as having no other Ambition than to see her Son reconcil'd to God; and *Augustin* had many Conflicts with himself, before he altogether renounc'd his Errors and his Pleasures, in order, for the future, only to follow the Impulse of Grace.

At length the Time came when it pleas'd God, that he should open his Eyes to see his Iniquity, and abhor it. A Friend of his, whose Name was *Pontitianus*, coming to see him, and relating to him the admirable Life of St. *Antony*, he was so much mov'd at it, that no less eloquent a Pen than that of St. *Augustin* could express the Trouble and Emotion into which it put his Soul; yet that was not enough, there must be a Voice from Heaven to fix his Resolution.

Rom. 13. 13.

Being more than ever taken up with a thousand Considerations, which had pierc'd into the most hidden Recesses of his Heart, then seiz'd with Grief, he withdrew into a Garden; where sitting under a Fig-tree, and giving way to a Flood of Tears, he heard a Voice from Heaven, which said to him, *Take and read.* Changing his Countenance, and putting a Stop to his Tears, upon the hearing of this Voice, he took the Book of St. Paul's Epistles, and opening the same, the first Words that occur'd to him were these, *Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.* He would not read any more, a divine Light at once darting through his Heart; he found himself in wonderful Repose, which dispell'd all the Doubts and Irresolutions that had given him so much Trouble.

He had been accompany'd in that Garden, by a Friend of his, whose Name was *Alipius*, and had remov'd at a Distance from him, to avoid that Constraint which was occasion'd by his Presence. After the Reading of those Words, he accosted him with a pleasant Countenance. His Friend asking him the Occasion of the Joy that appear'd in his Countenance, he shew'd him the Place he had read. Those Words had the like Effect on *Alipius*, who observing those that follow immediately after, which *Augustin* had not taken notice of, *Him that is weak in Faith receive favourably*; he apply'd them to himself, and on a sudden found himself so much strengthen'd, that he took the same Resolution as *Augustin* had done.

They went together to carry the good News to *Monica*, who was transported with Joy, and it was a sort of Triumph to her to hear, how the same had been brought to pass. She could never be satisfy'd with blessing God, who had granted her more than she had ask'd; for *Augustin* was so thoroughly converted, that he would entertain no Thoughts of the Match she had thought to persuade him to, and renounc'd all the Advantages he might have hop'd for in the World.

The Vacation drawing near, and there being only twenty Days to the same, he resolv'd to go on so long with his School, to the end that his withdrawing might be less taken Notice of: When that Time was come, *Verecundus*, who was also his Friend, lent him his Country House, whither he went accompany'd by his Mother, his Brother *Navigius*, *Trigetius* and *Lecentianus* his Scholars, *Lastinianus* and *Rusticus* his Kinsmen, *Adeodatus* his Son, and his Friend *Alipius*. These two last were afterwards baptiz'd, at the same Time with him, by St. *Ambrose*, when the Season for conferring it came. To this Purpose he return'd to *Milan*, to cause his Name to be inserted into the Catalogue of those who desir'd to be admitted to that Sacrament, and when he had receiv'd it, he quite laid aside the vain Hopes he had conceiv'd of advancing himself in the World. Wife, Children, Wealth, Preferments and Honours, had no longer Place in his Thoughts, he only apply'd himself to serve God; and to the end he might do that the more undisturb'd, and to have nothing to divert him from the same, he form'd a little Society of some of his Friends and Countrymen, with whom he liv'd. *Monica* took care of them, as if they had all been her Sons, and she on the other Hand had as much Respect and Deference for them, as if each of them had been her Father. They had all the same Intention to lead a Life of Perfection, and only question'd where they should settle their Habitation. They resolv'd to return into *Africk*, and repair'd to the Port of *Ostia*, to look for a Vessel. There *Monica* dy'd, and when her Son had clos'd her Eyes, and bury'd her Body, they sail'd for *Africk*.

As soon as *Augustin* arriv'd at *Tagaste*, he sold all the Estate that came to him by his Father and Mother, and gave the Money to the Poor; and retiring with his Companions to a solitary Place near that City, he resided there three Years in continual Watching and Prayer, leading a Life with them, like that of the Monks of *Egypt*. There was his first Monastery, for it is very likely, that he did not spend three Years there, and practice all the Exercises of a Monastical Life, without having a Monastery.

Some Business call'd him to *Hippo*, where *Valerius*, the Bishop of the Place, preaching one Day, and discouraging how necessary it was to ordain some Priests, the People who were acquainted with *Augustin's* Worth and Capacity, seiz'd on him and presented him to the Bishop, who ordain'd him, notwithstanding his Tears and Opposition. The first thing he did when become a Priest, was to ask a Place where he might build a Monastery, like that of *Tagaste*; which *Valerius* granted, giving him a Garden, which joyn'd to his Church. From those two Monasteries of *Hippo* and *Tagaste*, proceeded many of his Disciples, who fill'd *Africk* with Monasteries; for which reason that Doctor has been look'd upon as the Institutor of the Monks and Monasteries of *Africk*; for it was he that effectually establish'd the Monastical Order there.

His Reputation daily increasing, *Valerius* fearing he might be taken away from his Church to be made a Bishop, and desiring to secure him for his own Diocese, writ to *Aurelius*, Bishop of *Carthage*, desiring he would appoint him his Coadjutor. *Aurelius* readily consented, but *Augustin* strongly oppos'd it. However, he submitted to what was enjoyn'd him, and was consecrated Bishop of *Hippo*, in the Year 395.

Ever since his Promotion to Priesthood, he had liv'd with his Religious in the Monastery he had built in the Place given him by the Bishop *Valerius*; but as soon as he had receiv'd the Episcopal Dignity, he thought the Necessity he lay under of receiving those that came to visit him might disturb the Peace of the Monastery, and obstruct regular Observance; for which Reason, he made his Episcopal House a Community of Clerks, that is, of Priests, Deacons and Subdeacons, who serv'd his Church, whom he caus'd to live in common, as the Primitive Christians did. No Man could call any thing his own, all was in common. All that were admitted there knew they were oblig'd to those Terms; nor did he ordain any Clerk, but what oblig'd himself to stay with him in that Condition. So that if any one quitted that Course of Life, he depriv'd him of his Clerkship, and degraded him, as a Defserter from that holy Society he had embrac'd, and the Profession he had vow'd.

Thus all his Clergy were poor with him, and expected the Mercy of God, through the Charity of the Church, and the Offerings of the Faithful, which were distributed to every one according to his Wants. Those who had any thing of their own, were oblig'd either to give it to the Poor, or to put it into the common Stock, or at least to part with it any other Way whatsoever; but those who brought nothing, were no way distinguish'd from those that did.

When they were sick, or upon their Recovery, and it was requisite they should eat before the Hour of Dinner, St. *Augustin* allow'd that what they ask'd for should be sent them; but as for their Dinner and Supper he would have them take it with and of the Community. He always did eat with them; the Expence of the Table and of Cloaths was in common. He would neither have, nor receive any thing but what was in common; and when any thing was given him that could be of Use only to himself, he sold it, that the Money might go to the common Stock. No

No Woman was ever permitted to enter that House; not even his own Sister, who was a Widow, and presided over a great Number of Virgins; and if the Pastoral Duty oblig'd him to receive or pay Visits to Women sometimes, he was always attended by some one of his Clerks. His Writings sufficiently testify his Zeal, his Pastoral Watchfulness, his Humility, his Love of God, of the Poor, and of the Interest of the Church. He dy'd on the 28th of *August*, 430, and if he made no Will, as *Possidius*, the first Writer of his Life says, it was because of his Poverty. However, he has left much, in giving his Works to the Church, which were preserv'd in an almost miraculous Manner, when the City of *Hippo* was burnt by the *Vandals* soon after his Death, when yet his Church and his Library receiv'd no Damage.

His Body continu'd at *Hippo* till the Year 504, when the *African* Bishops being banish'd to *Sardinia* by *Trasamond*, King of the *Vandals*, carry'd over with them thither those holy Relicks, which continu'd there till the *Sarazens* entering that Island and ravaging it, *Luitprand*, King of the *Lombards*, gave a great Sum of Money for them, and transported them first to *Genoa*, and thence to *Pavia*, where he put them into a Church he had built under the Title of *St. Peter of the Golden Haven*. The *Benedictins* were possess'd of it at first, and continu'd there till the Year 1222, when Pope *Honorius* the III^d. gave it to *Regular Canons*. Pope *John* the 22th in the Year 1327, added to them *Friers Eremites* of *St. Augustin*. Each of them at first had for their Portion one Side of the Church, which was divided by a Line that is still to be seen. The Differences that daily happen'd on account of the Gifts and Oblations, were the Occasion that afterwards that Church was given to them to serve it alternatively by Months, which continu'd till the End of the last Century, when their Differences reviving on account of the Body of *St. Augustin*, suppos'd to have been found in that Church, they now serve it alternatively for the space of eight Days.

The finding of that Saint's Body, or at least of a Body, which has really been believ'd to be that of *St. Augustin*, happen'd on the first of *October* 1695. The *Augustinians* made no difficulty of believing it, and publish'd several Writings to make out their Assertion. The *Regular Canons*, who on the other Hand, affirm'd, that the Body which had been found was not *St. Augustin's*, writ also in Defence of their Opinion. This Controversy was not yet decided in the Year 1698, when I pass'd through *Pavia* in *June* that same Year.

Of the Original of the Regular Canons.

THAT which has been said in the Preliminary Dissertation concerning the Original, Antiquity and Progress of the Monastical State, ought also to relate to the *Regular Canons*; since many Authors have given them the Name of Monks, which is a general Name for all sorts of Persons that profess a Religious Life. *Penot*, a Regular Canon of the *Lateran* Congregation, has undertaken to prove by eighteen Testimonies, that this Name belongs to them, as well as that of *Regular Canons*. *Laurence Landmeter*, *Premonstratensian* Canon of the Abby of *Tongerlot* in *Flanders*, has not stuck to say, that the Clerks, whom *St. Augustin* caus'd to

live in Community were *Canon Monks*; and *F. le Large*, a Regular Canon of the *French* Congregation, owns that the Name of Monks was given them till the eleventh Century.

But in regard that there are many who are not of this Opinion, we will particularly treat of the Original of the *Regular Canons*. They pretend to have had the Apostles themselves for their Founders, and ground their Opinion on the Authority of the Bulls of the Popes *Eugenius* the 4th, *Benedict* the 12th, *Pius* the 4th, *Sixtus* the 4th, and *Pius* the 5th, who carry up the Original of that Canonical Order to the Time of those holy Founders of the Church. But if agreeably to what is also said by most of the holy Fathers, and Popes, the Councils of *Thionville* and *Meaux*, and a very great Number of Writers, the Apostles were the Founders of the Monastical Life, it will follow that the Monks are more ancient than the Clerks or Canons; since these last were not instituted till the Eve of the Passion of the Saviour of the World, when at his last Supper with his Apostles, he invested them in the sacerdotal Dignity, giving them Power to consecrate his Body and Blood; whereas the same Apostles had for some time before profess'd the Monastical Life, by having left all they had to follow *JESUS CHRIST*. So says *Crescencius* in his History of Religious Orders, who to confirm his Opinion, quotes these Words of *St. Vincent Ferrerius*, *The Clergy affirm that there were Clergymen before there were Monks, which is not so, for there were no Clergy till the End of the Supper, and yet there were Religious Monks before.*

The Cardinal *Peter Damianus* says, they were Monks and not Canons that founded the Universal Church, who govern'd it, and purg'd it from several Errors. We admire, says that Cardinal, directing his Discourse to the Canons, that you would separate us from the Union and the Society of the Universal Church; since it is manifest, that the Universal Church has been founded, govern'd and purg'd from many Errors by the Monks, and not by Canons. The Apostles those Founders and Conductors of the Church, liv'd after our Manner, and not after yours, and *Philo* the most eloquent among the *Jews* in the Books he compos'd in favour of ours, calls the first Christians Monks, and not Canons, and their Houses Monasteries. *Felinus* seems to be of the same Opinion, when he says, that the Monastical Life was confirm'd before the Canonical, and brings several Proofs to make out that the Monks ought to have Precedence before the *Regular Canons*. *Bosius* says, that *St. Augustin*, being inspir'd by God, prescrib'd a way of living to the Clerks, that would voluntarily live in common, and possess nothing after the Example of the Monks. In short, there is an infinite Number of Authors, who say the same, and who agree, that there were no Communities of Clerks during the three first Centuries of the Church, and that they began in the fourth.

In short, Mr. *De Tillemont* pretends, that to find out the first of those Communities we must go no farther back, than to *St. Eusebius*, Bishop of *Vercell*, who shut up all the Ecclesiastical Persons of that City in one House, where he liv'd with them in the Practice and Observances of the Monastical Life; and since *St. Ambrose* says, that it was before his Banishment, that he made a Monastery of his Church, it must have been before the Year 355, because that Year was held the Council of *Milan*, where that holy Bishop was banish'd, because he would not subscribe to the Condemnation of *St. Athanasius*.

But *F. Thomassin* gives *St. Augustin* the Honour of having been the first that erected Ecclesiastical Communities, after he was made Bishop of *Hippo*, to which Dignity

Dignity he was promoted in the Year 395. It is true he owns, that St. *Eusebius* might contend with him for that Honour; but he having caus'd his Clergy to take upon them the Habit, the Profession, and the State of the Monks, whereas St. *Augustin* left his Clergy in the Condition of Ecclesiasticks, having added nothing to the clerical Life and Piety, but their living in common, and having nothing they could call their own; therefore the Institution of Clerks living in common is to be ascrib'd to that Holy Doctor.

The Reasons which *F. Thomassin* gives for not ascribing the Original of Ecclesiastical Communities to any but St. *Augustin* are of much Force. He says, that the first Community of the Apostles, of the Disciples and of the Faithful, only consisted in the renouncing of all Property which many private Persons embrac'd, and the Distribution was made to every one according to their Wants; but that they neither did lodge, nor eat in common, and though that Community of Goods was kept up among the Ecclesiasticks during the first Ages, and that a Proportion of the Revenues of the Church was distributed to each of them, according to their Wants, their Rank, and their Labour, that this same proves the Clerks did not live in common. For, says he, if the Clergy had liv'd in common, the Clerks had not been call'd, *Brethren receiving Portions*, nor would the Distributions made every Month have been call'd, *Monthly Divisions*. There had been no Distinction made between the Portions of Priests, and those of the inferior Clerks; and it had not been decreed as a singular Privilege to young Clerks, who had signaliz'd themselves by the Confession of the Name of JESUS CHRIST, that they should be honour'd with the same Allowances as the Priests. St. *Cyril* would not have order'd Alms to be given of the Portion that fell to his Lot, of his own proper Quantity. *Eusebius* would not say, that the *Novatians* gain'd the Bishop *Natalis* to their Party, by promising him an hundred and fifty Pieces of Silver Monthly; and the Apostolical Constitutions would not appoint the unequal Portions that were to be made of the Incomes of the Church. This, says, *F. Thomassin* is not practic'd in the Congregations where all things are in common.

That learned Writer farther observes, that Pope *Syricius*, in his Letter to *Hymenius*, Bishop of *Tarragona*, proposing many Regulations for the Discipline of the Clergy, there speaks of the Monks, and of the Virgins consecrated to God, and of their Monasteries; but that there is nothing in that Letter which looks as if there were at that time Clergymen living in Community. To conclude, as a farther Proof, *F. Thomassin* adds, that St. *Augustin*, in his Book of the Manners of the Church, which he writ before he was a Priest, would not have omitted to speak honourably of Ecclesiastical Communities, if he had known of any; for he there gives an excellent Description of the Monasteries in *Egypt* and the *East*, some inhabited by Men, and some by Virgins. He assures us, that he knew secular Persons at *Rome* and at *Milan*, who liv'd, pray'd and work'd all together in the same House, under the Direction of a Priest, and that there were the like Communities of secular Women; but when he speaks of Ecclesiasticks, he does not take notice that they liv'd in Communities; on the contrary he the more admires their Piety, for that it was Proof against the many Temptations that occur in worldly Conversation.

However, though St. *Augustin* be look'd upon as the Father and first Institutor of Ecclesiastical Communities, yet he compos'd no particular Rule for his Clergy, being satisfy'd with the Rule and Example of the Apostles, who had taught the Practice of living in common, and of having nothing they could call their

own; and in regard that afterwards most of the Bishops oblig'd their Clerks to live in common, in the exact Observance of the Canons of Councils, therefore was the Name of Canons given them, the which the *Greeks* indifferently gave to Ecclesiasticks, to Monks, to religious Persons, and to Virgins consecrated to God, as *Balzamon* observes on the sixth Canon of the first canonical Epistle of St. *Basil* to St. *Amphilochus*; and by the Name of Canon, or Canons, the *Greeks* denoted Persons whose Names were register'd in the Canon or Catalogue of the Community.

This Name of Canon was also common to all Officers belonging to the Church, even the meanest of them, as Ringers, Diggers, and others set down in the Matricula or Catalogue, call'd the Canon, and maintain'd at the Expence of the Church; and therefore this Name was also given to the Servants belonging to and maintain'd in Monasteries. There are some indeed who pretend that the Name of Canons, comes from *Canon*, and that this Word signifies the Measure or Quantity of Corn, Wine and other Necessaries for the Support of Life that was distributed Daily, Weekly, Monthly, or Yearly, to each Clerk for his Subsistence; properly his Pay, his Wages, his Prebend or Livery, his Pension, or Portion, otherwise express'd by St. *Cyprian*, by the Word *Sportula*, the Basket into which the Clerks put their Food and Provisions. Livery, from the *Latin*, *Liberata*, being what was deliver'd to a Clerk to live and cloath himself, whence we still call the Cloaths a Master gives his Servants a Livery, and those Servants Livery men.

But it was not till about the 12th Century, that the Order of Canons had the Title and the Honour of St. *Augustin* conferr'd on them, to distinguish those of the latter Ages, from the others of the Time of King *Lewis the Debonnaire*, for whose Use, that pious Emperor, who bent all his Care upon reforming and regulating of the Monks and Clergy, caus'd the Deacon *Amalarius* to compose a Rule, which he also had approv'd by the Council of *Aix-la-Chapelle*, assembled in the Year 816, the which is almost the same as that which had been prescrib'd by St. *Chrodegand*, Bishop of *Metz*, which was extracted from the Holy Canons, the Works of the Fathers, and principally from the Rule of St. *Benedict*.

But in regard, that in process of Time, especially in the *West*, the Canons were relax'd to such a Degree, that they were in a manner sunk into the Filth of an universal Incontinency, and that they obtain'd their Benefices by an infamous Symoniack way of Traffick; St. *Peter Damianus* carry'd on by the Force of his Zeal, earnestly sollicitated Pope *Nicholas* the 2d, to put a stop to those Disorders, and entirely to exclude all Property among the Canons, which seem'd to have been allow'd them by the Rule of *Aix-la-Chapelle*, since it did not oblige them to quit their Patrimony. To this effect the Holy Pope assembl'd a Council at *Rome*, of 113 Bishops, in the Year 1059, where, after condemning Symony, and keeping of Concubines, he ordain'd that Clerks should lodge and live together, and put into a common Stock what they receiv'd from the Church, exhorting them to follow the Apostles way of living in common, that is, to have nothing in Property.

The same was ordain'd in another Council by Pope *Alexander* the 2d, in the Year 1063. Thus these two Popes having impos'd on Clerks that they should have no Property, and live in common, it was requisite, for authorizing of the same, to look back as far as St. *Augustin's* Institution, by which Clerks live in common under voluntary Poverty. To this purpose they made use of two Discourses of that Saint, which St. *Peter*

Damianus

Damianus quotes, and entitles them, of the *Manners of the Clergy*; and in Regard that one Rule was to be set against another, which was that of *Aix-la-Chapelle*, the Name of a Rule was given to those two Discourses of St. *Augustin*. However, it is a Point controverted between several Writers, who have been never able to agree about the true Rule of St. *Augustin*, whether it consisted in those two Sermons, or his 109th Epistle directed to religious Persons. Be that as it will, all those that follow the Rule of St. *Augustin*, as well Monks as Nuns, acknowledge no other Rule but that 109th Epistle.

The Regulations made by those two Councils, for obliging of Canons to have no Property, were not embrac'd by all those who assum'd that Title, there still continu'd a Relaxation among them, which oblig'd certain Canons of the Church of *Avignon*, in that same Century, to form the Congregation of St. *Rufus*. About the latter end of the same Age, *Ivo* of *Chartres* reform'd those of St. *Quintin* of *Beauvais*, and his Reformation was brought into many other Churches; but they did not yet call themselves *Regular Canons of the Order of St. Augustin*. On the contrary, there were some, who stil'd themselves of the Order of St. *Sylvester* Pope, and others of St. *Urban*, Pope and Martyr; but what the Rules of those two Popes were we know not. Perhaps those Canons who call'd themselves of the Order of St. *Sylvester*, and of St. *Urban*, had taken those Names on Account that their Churches were dedicated to those Holy Popes; in the same manner as some Authors of the Life of the blessed *Michael Gedros*, a *Polander*, of the Order of the *Regular Canons* of the Penance of the Martyrs, say he enter'd into the Order of St. *Mark*, by reason that their Monastery at *Cracow*, which is the Head of those they have in *Poland*, bears the Name of St. *Mark* the Evangelist.

It may nevertheless be said, that, even in the 11th Century, there were *Regular Canons*, who had embrac'd the Rule of St. *Augustin*, taken from his 109th Epistle; for as much as *Gervase* Archbishop of *Rheims*, in a Charter dated in 1067, for re-establishing of the Abby of St. *Denys*, at *Rheims*, says he had there settled Canons, who profess'd the Rule and Order of St. *Augustin*; I have there to the Honour and Glory of God establish'd Canons, who profess the Rule and Order of St. *Augustin*. This may still farther be prov'd by a Letter from Pope *Urban* the 2d, writ at the latter end of that Century, to the Abbat *Roger* of *Soissons*, wherein he intimates that there were Canons that follow'd the Rule of St. *Augustin*; but *F. Chaponel* *Regular Canon* of the *French* Congregation affirms, that the said Pope and Archbishop meant only a sort of Life, like that of St. *Augustin*'s Clerks, or some particular Constitutions, extracted from that Father's Works; and that it is certain, that the *Regular Canons* did not begin to make solemn Vows till the 12th Century. Some Churches, says he, began in the Year 1110, to take the Rule of St. *Augustin*, extracted from his 109th Epistle, which afterwards by Degrees spread itself to some Houses of the Order, till such time as Pope *Innocent* the 11d, in the *Lateran* Council, Anno 1139, ordain'd that all *Regular Canons* should submit to that Rule, and then they all took the Name of *Regular Canons of St. Augustin*.

After that the canonical Order was in a flourishing Condition, the Observance practis'd therein brought it into Reputation. Several Bishops establish'd Regularity in their Churches. Those who founded Monasteries put *Regular Canons* into them, and some of those Monasteries became Heads of renowned Congregations. That of St. *Victor* at *Paris*, of the *Holy Cross* at *Coimbra* in *Portugal*, and several others were no less Ornaments

to that Order, which being afterwards relax'd in process of Time, occasion'd several Reformations, the most universal whereof, and which concern'd all the different Bodies of *Regular Canons*, was made in the Year 1339, by Pope *Benedict* the 12th, who to that Effect drew up Constitutions, containing 64 Articles or Paragraphs, which he would have to be universally observ'd.

Some pretend that those Constitutions were abrogated by Pope *Clement* the 6th, successor to *Benedict*. *Penot*, who has writ the History of the *Regular Canons* of *Lateran*, says, he had seen a Copy of the Letters for annulling of the same, and that the Original thereof is preserv'd in the Monastery of St. *Mary* of *Zaragoza*; however, since Pope *Boniface* the 9th afterwards ordain'd the observing of the provincial Chapters, pursuant to the Constitutions of *Benedict* the 12th, and Pope *Martin* the 5th granted a Dispensation to the *Regular Canons* of *Lateran*, for not observing of those Constitutions; it is very likely they were not annull'd; but that they were in Being long after.

The *Regular Canons* have frequent Controversies on account of the Precedence, which they pretend to before the Monks and other Regulars, and which *F. Thomassin* gives them, for being, as he says, a Part of the Clergy. They pretend to it, not only for the sake of Antiquity, as having had the Apostles, as they tell us, for their Founders; but also by Virtue of a Bull of Pope *Pius* the 4th, who granted to the *Regular Canons* of the *Lateran* Congregation Precedence before the Monks of *Monte Cassino*. But it is to be observ'd, that during the said Pope's Pontificat, those Canons having made several Attempts to recover the Possession of the Church of St. *John Lateran*, from whence they had been several times expell'd, they could not obtain what they desir'd, and the Pope settl'd them in the Church of Our Lady of Peace at Rome, as it were to make some amends for their not recovering St. *John Lateran*, and at the same time decided in their Favour, the Controversy they had held almost an Age with the *Benedictin* Monks, of the Congregation of *Monte Cassino*, about Precedence, which he granted to the *Regular Canons* of *Lateran*, by a Bull of the Year 1564, wherein he ordain'd, that in Processions and publick Acts, they should have Precedence of the Monks of *Monte Cassino*, and that the Abbats of those two Congregations being without their Religious, at provincial or synodal Councils, and at publick and private Acts, where it is the Right of the Abbats to be present, they should take Place according to the Seniority of their Promotion, and not according to the Antiquity of their Congregation. But that Bull is only in favour of the *Regular Canons* of *Lateran*, and not of the other Congregations of the same Order; which is so certain, that in publick Processions, which are frequent enough at Rome, the *Regular Canons* of St. *Peter ad Vincula*, who are of the Congregation of St. *Saviour* of *Bologna*, give precedence to the *Benedictin* Monks of *Monte Cassino*, the *Camaldulenses*, the *Sylvestrins*, the *Cistercians*, the *Fevillans*, the Monks of *Valombrosa*, and those of Mount *Olivet*.

F. Hugh, *Premonstratensian*, Canon of the ancient Austerity, in his Answer to the Reply of the *Benedictins* of the Congregation of *Vannes* in *Lorain*, in relation to the Difference between them concerning Precedence, says, he is not acquainted with that which the Monks of *Italy* have over the Canons of St. *Saviour*; but that he knows that the same is contrary to Justice, if the Matter of Fact be as is given out. I do not pretend to examine, whether it be against Justice or not; but I can assure *F. Hugh* of the Truth of that Fact, as having been an Eye Witness to it, having been during

during six Years in those Processions, and during the Conclaves of *Alexander* the 8th, and *Innocent* the 12th, the secular and regular Clergy of *Rome* being oblig'd to go in Procession every Day as long as the Conclave lasts, till a Pope is chosen.

The *Regular Canons* pretend, that there have been two thousand seven hundred and sixty seven Cardinals of their Order, 20135 Archbishops and Bishops, and above 100000 miter'd Abbats. This is the Computation made by *F. le Paige* in his *Premonstratensian Library*, which he publish'd in 1633, but that Number will be much retrench'd, if we consider, that perhaps there have not been 2700 Cardinals to this Time.

The several Habits of the *Regular Canons* of distinct Congregations do not belong to this Place, but at the Time when they first took the Name of *Regular Canons*, and put themselves under the Protection of *St. Augustin*, viz. about the latter end of the 11th, and the beginning of the 12th Century, their Habit, at all Times, and in all Places was an Albe, which reach'd down to their Heels, and an Amuce which they wore about their Shoulders like a Cloak, and over the Albe and the Amuce they had a black Mantle, to which was fasten'd an Hood to cover their Heads. At first, the Mantle was clos'd every way, having only an Opening on the Breast to put their Hands through; but afterwards they made it open before to the Bottom, for the more Conveniency, and the Hood still continu'd fast to it. As for the Colour of their Garment, some had it Black, others White, some Red, and others Purple. In short, there was no Colour peculiar to the *Regular Canons*. Pope *Benedict* the 12th, in the general Reformation he made of this Order, ordain'd by his Bull of the Year 1339, that the *Regular Canons* should not in their Garments use any other Colours but White, Brown, Black, or almost Black. Cardinal *Wolsey* ordain'd the same, when in the Year 1519, he reform'd the *Regular Canons* in *England*, who were of no particular Congregation; and they having till then worn Black, were call'd the *Regular Black Canons*, to distinguish them from those of the Congregations of *St. Victor*, of *Arroasia*, and the *Premonstratenses*, that were in the same Kingdom, and call'd *White Regular Canons*. It is true that Pope *Benedict*, allow'd those Colours only to those Canons that wore them already, and ordain'd that those who for the future would make any Change in their Habits, should wear White; but that did not prevent others from taking Purple Habits, and whole Congregations Black.

It appears by the Cut of the Habit of one of those ancient *Regular Canons*, with the Mantle and the Hood, that there was no great Difference between the Habit of the *Canons*, and of the Monks, and neither of them differ'd much from that of the Clergy, and even of the Laity; for *Don Claude de Vert* observes, that the long Mantle originally was no other than a great Hood to cover the Head, properly a Covering for the Head, call'd *Cucullio*, or *Cucullus*, from the Greek Word *Koukoulion*, and first of all *Kuklos*, which signifies a Circle, because the Hood covering the Head, forms a Circle about the Face. That Hood soon after reach'd down upon the Shoulders, like a Scapular, or rather like a little Mantle; then it stretch'd down to the small of the Back, and the Knees, as is worn by Sailors, who call that sort of Hood a *Capot*, and it is also call'd a *Bearn Mantle*. At last it came down to the Feet, encompassing the whole Body, such is at this Day the long Garment worn by Sentinels, the Cope wore by Clergymen, the Mantle or Cloak of Cardinals, Bishops, regular and secular Canons, of the Religious of the Order of *St. Dominick*, of the *Carthusians* and others. *Dom de Vert* was mistaken, when he said, that the Pope's

usual and common Mantle is still of that sort; for his Holiness never wears an Hood and Mantle of red Velvet, but only on *Christmas Night*, so that it is rather his extraordinary Garment; for as to his common Habit, he always wears a Cassock of white Silk, a lac'd Surplice over it, in Summer a Rochet of red Sattin, and in Winter one of red Velvet, with a Cap of the same, which is turn'd up with Ermin, as is the Rochet; but in publick Functions, he has a white Cap under the Mitre, and always a Stole about his Neck. That is call'd the Pope's Private Habit; and when the Cardinals are clad in Purple, as in Advent, Lent, and fasting Days, the Pope wears a Cassock of white Woollen, and the Rochet of red Cloth, for he never changes the Colour of his Garment, except only from *Holy Saturday* till *Low Sunday*, when he wears a Rochet of white Damask. When he has the Mitre on, he wears a Mantle, which is no other than that we call a Cope, and on *Holy Saturday* instead of a Mitre he wears only a Mantle of red Cloth.

This Mantle of the Canons, and all Clergymen, which at first was only a Hood to cover the Head, falling down by Degrees upon the Shoulders, and so to the small of the Back, and to the Heels, at length came to drag on the Ground, so that the Canons who still wear it in Winter are forc'd to tuck it up on their Arms, and that of the Cardinals is so long, that they cause it to be carry'd by Officers who are call'd Train Bearers. By the Laity it was chang'd into a Cloak, and the Cape of the Cloak is no other, as *Dom de Vert* observes, than the Hood turn'd down upon the Cloak along the Shoulders, and that which in the King's Household is now call'd *Porte-manteau* (a Cloak-Bag) was formerly call'd *Porte-chape* (a Mantle Bag).

That Mantle, which, as has been said, was formerly clos'd on every Side, having only a Slit to put the Hands through, was inconvenient; and for this Reason it is likely that some Clergymen wore them with Sleeves, which was no other than the Monks *Coules*, which oblig'd the fourth *Lateran Council*, held under Pope *Innocent* the 3d, in the Year 1215, to forbid Clerks wearing that sort of Garments, either in the Church, or elsewhere, *They shall not wear Mantles with Sleeves in the Church at Divine Service, nor elsewhere, and compell'd them to wear such as were clos'd on all Sides, They shall wear their upper Garments clos'd, not remarkable for being either too short or too long.*

The ancient Synodal Statutes of the Diocese of *Constances*, which might be made soon after that Council, by the Bishop *Conrad d' Andegs*, ordain the same Thing, and that Prelate complains, that there were Priests, who went about their Parishes with a sort of short Cassocks open before, and who were not asham'd to appear before him in that Dress, more like Crossbowmen, or Wrestlers, than Clerks or Priests. *Wherefore we reprove the Priests, who go about their Parishes with upper open Tunicks, remarkable for their extraordinary Shortness, and in Jerkins, and are not afraid to come before us in the Habit, in which they look more like Crossbowmen, or Wrestlers, than Clerks or Priests.*

That Mantle therefore was worn at all Times, and in all Places, in the Church, in the Town, and in the Country. They wore it at Church over a Bonnet of Lambskin, with the Wool on. Afterwards that Cap or Bonnet was made to come down upon the Shoulders, and at last down to the small of the Back; but in regard that the Mantle, and that Skin, which also went quite about the Body, were troublesome in the Heat of Summer, they first left off the Mantle, and left only that Skin, which they call'd the *Amuce* or Rochet; some derive this Word from the *Latin*, *amicium*, a Garment, or Covering, because it cover'd the Shoulders, and

and others from the German *Hooft Mutsen*, signifying a Cap. This Amuce, which cover'd the Head and Shoulders, and hung down to the small of the Back, being still a Garment unfit for the Summer, because of the Heat; some Canons threw it across over their Shoulders; as the *Regular Canons* of *S. Victor* wear it in Summer, as do those of the *Holy Cross* at *Coimbra*, and others. Those of *Marbach* wear it also on their Shoulders; but it ends in a Point behind, a little below the Waste, and is ty'd before with a blew Ribbon. Others have worn it on their left Shoulder, in the Nature of a Doctor's Hood, as the *Regular Canons* of the Cathedral of *Uzès*, and several Cathedrals have retain'd the ancient Custom of wearing it on their Shoulders, like a Cloak, especially the Canons of the Church of *Lyons*, who have made no Innovation. In fine, some of them having found that the wearing of it on their Shoulders was still inconvenient in Summer, they have brought it down to the left Arm, where it generally continues, though to rid themselves of that Habit, as soon as they come into the Choir, they throw it upon the Benches, and take it not up unless to perform some particular Function. This Garment was not only for the Clergy, it was also common for the Laity, to cover their Heads, and we find in a Register of the Chamber of Accounts at *Paris*, an Article of 36 Sols, for lining the King's Amuce.

A few Years after the *Lateran Council*, some Canons laid aside the Mantle, and retain'd only the Amuce with the Albe, which hung down to their Heels. Those who retain'd the Mantle and the Amuce, it is likely did not wear Amuces of Skins, but only of Serge or Cloth, for more conveniency during the Heats. The Albe which they wore under those Amuces, and over their Cloaths was also common to Clerks and Laymen, to Men and Women. Clerks wore it continually, and chang'd them for the Service of the Altar, as well as the Chafubles. That Habit continu'd for many Ages at it's full Length; but in process of Time it was thought fit to shorten it for Conveniency, and perhaps to save Charges, except only at the Altar. At first it was brought within two or three Fingers of the Bottom of the Garment; afterwards to the Mid-Leg, and at last to the Knees; and thus it is call'd a Rochet, when the Sleeves are narrow, and a Surplice, when the Sleeves are wide and long, open and loose. Most of the *Regular Canons* wear that sort of Rochets for their ordinary Apparel over their Cassocks. There are others, as those of *Poland*, who have not yet taken the Sleeves from that Rochet, which they call *Saracium*; and having besides shortned the Mantle to the Knees, they have also taken off it's Sleeves, and reduc'd it to the Shape of a Mantle, like that which is worn by the Prelates of *Rome*. There are others, who have so far shorten'd the Albe, or rather the Rochet, that they have reduc'd it to a small Slip two Fingers broad, which they generally wear, either only before, or before and behind, in the Nature of a Scarfe, or flying loose or otherwise.

The use of Caps was come among the Clergy in the 11th Century. At first they were only like little Skull-Caps, worn on the Hood of the Mantle, or other Covering of the Head. Afterwards they were made wider at the Top than at the Bottom, next they were still made larger, but still round and flat. About 300 Years since they were made Square, all of Wool, having as it were four Horns, which nevertheless appear'd but little outwardly, but those that are made of Pastboard cover'd with Stuff, quite Square, as us'd at this Time, are a very modern Invention.

It is very probable, that the *Regular Canons* did not wear them in the Year 1339, since Pope *Benedict* the

12th, in his Constitutions for reforming of this Order takes no notice of them, and ordains that they shall wear Hoods and Amuces to cover their Heads. The Amuces were for the House, and they were to wear them in the Church, the Cloister, the Chapter-house, the Refectory and the Dortor, and not to use Hoods in those Places, but elsewhere they might. It is not long since they brought up among them the Use of the Hat and the Cloak, which was forbid them by the Constitutions drawn up by the Cardinal *De la Roche-foucault*, in the Year 1623, who order'd them always to wear the Mantle when they went about the Town.

It will be needless to say any thing of the Pretensions of the *Regular Canons* to have been the first that were establish'd in Cathedral Churches in England, by *St. Augustin*, the Apostle of the Nation. It is well known, that those Churches were then possess'd by the Monks, *St. Augustin* being himself a Monk, as were most of his Companions, which has been sufficiently prov'd. We will therefore proceed to what our above quoted Author adds concerning the *Regular Canons* in this Nation.

There is no Reason to believe the *Regular Canons* upon their bare Word, till they can produce Proofs to make out their Antiquity in England; the greatest Antiquity we can allow them in the Country is about 600 Years, as well as in all other Places, and we own they were first brought to *Colchester* about the Year 1109, and next to *London*. They were call'd *Black Canons* to distinguish them from those of the Congregations of *St. Victor*, *Arroasia*, and the *Premonstratenses*. We know not whether they continu'd to lead a regular Life, and agreeable to their Profession from that Time till the Beginning of the 16th Century; but in the Year 1519, Cardinal *Wolsey*, took upon him to reform all Monasteries, by Virtue of a Bull from Pope *Leo* the 10th, which he had obtain'd that said Year, whether there were in reality any great Disorders among them, or whether that ambitious Cardinal, who being of a very mean Extraction was become Archbishop of *York*, Minister of State, Lord Chancellor, and Legate a Latere of the Holy See in England, had a mind to seize the Possessions of some of those Monasteries, by suppressing them, and by that means to indulge his Vanity, and Ambition, as a modern Author writes. He began by reforming the *Regular Canons*, and in the Regulations or Statutes he drew up to that Effect, he pretended to much Zeal for the restoring of Regular Discipline.

Among other things he ordain'd, that all the *Regular Canons* in England, even the Congregations of *St. Victor*, *Arroasia*, and the *Premonstratenses*, or by what Name soever distinguish'd, should meet once in three Years at a General Chapter, pursuant to the Decree of Pope *Honorius* the 3d, and the Constitutions of Pope *Benedict* the 12th. He prescrib'd the Form of the Vows to be taken, and the Qualifications requisite in those that desir'd to be admitted among them; the Means of banishing the Vice of having any Property, the Manner of reciting the divine Office, and the Hours of Silence. He prohibited eating out of the Monastery under Penalties, and permitted no Women to come into it, nor to give their Habits to them to wash, the Colour whereof was to be White, Brown, Black, or almost Black; and to the End that these Regulations might be put into Practice at the same Time, and that no Monastery of *Regular Canons* might be ignorant of them, he ordain'd, that they should not take Place till after the Feast of the Holy Trinity, in the Year 1521.

But those good Regulations could not be long practis'd, by reason of the unhappy Schism, of which that Cardinal was the first Occasion, by the pernicious Advice he gave King *Henry* the VIIIth. to put away his

Hist. des Ordres Monast. Vol. 2. p. 137.

his Wife Queen *Catherine*, which drew on all the Calamities that afflicted *England*, and whereof the Change of Religion was a Consequence. Some Abbats and religious Men, through a Spirit of Libertinism, resign'd their Monasteries into the King's Hands; others were compell'd by Force, some held out till the last, and did not submit till the Year 1539. when the Parliament finish'd the suppressing of all Monasteries, and there were some, who chose rather to undergo a glorious Martyrdom, than to be thought to have given the least Consent to that unhappy Prince's wicked and sacrilegious Commands.

The *Regular Canons* in *Scotland* and *Ireland* were involv'd in the same Calamity, as well as the other religious Men. They chiefly were very great in *Ireland*, where they had two Abbats, and eight Priors, who were spiritual Lords, and as such had Seats in the upper House of Parliament. They alone had as many Houses as all the other Orders together. They were in Possession of almost all the Parsonages and Benefices, had almost all the Chapters of the Cathedral and Collegiate Churches; to be a *Canon Regular* was the only Way to be promoted to a Bishoprick; but at present only the Memory remains of all that great Number of Monasteries of *Regular Canons* in *England*, *Scotland*, and *Ireland*. Thus the Author above quoted.

Of the Original of the Canonesses of the Order of St. Augustin.

Hist. des Ordres Monast.
Vol. 2. p. 55.

WE own that *St. Augustin* was the Founder of the *Regular Canons*, as being the first that oblig'd the Clerks to live in Community, according to the Rule of the Canons, and the Example of the Apostles; but we cannot say, that he founded such Canonesses as we see at this Time. It is true, that the religious Women he instituted at *Hippo*, might have been call'd *Canonesses*, as well as those that were before his Time in several Provinces, as well among the *Greeks* as the *Latins*; but the Names of *Canons* and *Canonesses*, as has been said in speaking of the Original of the *Canons*, were formerly given indifferently to Monks, religious Men and Virgins, to the meanest Officers of the Church, to the Servants of Monasteries, and in general to all those whose Names were enter'd upon the Matricula, or Catalogue, *In Canone*. *F. le Large*, a *Regular Canon* of the *French* Congregation, confesses that was the Custom among the *Greeks*; but he affirms, that there have been, ever since the sixth Century, *Canonesses* in the *West*, which have been different from the Nuns, and to prove the same, he urges the Foundation of a Monastery by *St. Fridolin* in the Isle of *Seking* in the *Rhine*, near *Basil*, where that holy Man plac'd *Canonesses*. This is not a sufficient Testimony, in regard that he speaks only upon the Authority of *Balter*, a Monk of *Seking*, who did not write till the tenth Century, partly upon what he remember'd he had read in the Life of that Saint, and partly upon what was receiv'd by Tradition at *Seking*.

The *Canonesses* were not known at the Beginning of the 8th Century, since the Council assembled in *Germany*, in the Year 742. ordain'd, that religious Men and Women should conform to the Rule of *St. Benedict*, for regulating their Behaviour, and the Government of Monasteries and Hospitals; for at that Time there was no Monastery either of Men or Women without an Hospital, either to entertain Travellers, or to take Care of the poor Sick. The Decrees of that

Council were confirm'd in that which was held at *Leistines*, the next Year 743. The 5th Canon of that of *Verneuil* (according to *F. Mabillon*) which others call of *Vernon*, held under King *Pepin*, in the Year 755, ordains that in the Monasteries of both Sexes, they shall live regularly according to the Order, that is, the Rule of *St. Benedict*, and I do not think that the *Canonesses* will apply to themselves what is said in the 6th Canon of the same Council, where it forbids one Abbess holding of two Monasteries, or going out of their own, unless it be upon Occasion of Hostility, or being sent for by the King, and the same Prohibition is to the other religious Women, who are there call'd Nuns, for it would be a great Affront to *Canonesses* to call them Nuns.

They will not find themselves mention'd in the Chapter Rules prescrib'd by *Charlemagne* at *Herissal*, in the Year 779. It was only there ordain'd, that the Monks should live according to the Rule, and the Nuns according to the holy Order, that is, the Rule and the Order of *St. Benedict*; that every Abbess shall keep within her Monastery, and shall not hold twō. At the End of the *Capitulary*, there is an Ordinance for publick Prayers, and Alms, on Account of the Drought and the Famine that Year 779. Every Bishop was to sing three Masses and three Psalters, for the King, for the Army of *France*, and for the publick Calamity; the Priests three Masses, the Monks, and Nuns, and Canons three Psalters, and all were to fast three Days successively. Every Bishop, Abbat and Abbess was also to maintain four poor Persons till Harvest Time, or at least three, two, or one, according to their Power; and in that *Capitulary* there is no Mention of *Canonesses*, because there were none at that Time.

It is not before the End of the same Century that we begin to discover some Tokens of *Canonesses*; for in the 47th Canon of the Council of *Francfort*, held in the Reign of *Charlemagne*, in the Year 744; it is said, that as for the Abbesses, who did not live *Canonically* and *Regularly*, the King should be made acquainted with them, to the End that they should be depos'd. Some Track of *Canonesses* is also found at the Beginning of the 9th Century. The same Emperor having call'd together an Assembly of all Orders, at *Aix-la-Chapelle*, in the Year 802, the Bishops and the Abbats were present, and they divided them into two Parts, each of them asunder. The Bishops particularly examin'd, whether the Clerks liv'd according to the Canons, and caus'd the Decrees of Popes to be read, to reduce 'em to their Duty. The Abbats on their Part propos'd to themselves the Rule of *St. Benedict* for their Model, and enquir'd whether there were any Abbats that swerv'd from it, and liv'd like *Canons*, and whether that Rule was observ'd in the Monasteries, where they had promis'd to keep the same; for there were Monasteries then that had shaken off the Yoke of that holy Rule, and in which they knew nothing of that Rule, nor even of the *Canons*. In Conclusion, they likewise examin'd, whether in the Monasteries of Virgins, they observ'd the Rule of *St. Benedict*, or whether they liv'd canonically; that is, after the Manner of the *Canons*, most of whom, as we have said, had quitted the Rule of *St. Benedict*, having only the Name of *Canons*, and it is likely had been imitated by the Nuns, who from *Benedictines* were on a sudden become *Canonesses*, without knowing what they were oblig'd to, or what their Observations were. For this Reason, the Council of *Chalons sur Saone*, in the Year 813, thought themselves oblig'd to prescribe Rules to those Nuns that call'd themselves *Canonesses*; which shews, that the Council using those Words, look'd upon that Institution

stitute as a new Thing, which had not been introduced in due Form, and that those Nuns took the Name of *Canonesse*s, without lawful Authority. Those Regulations principally regard Enclosure, Silence, the reciting of the divine Office, and the Regularity of the Abbesses; but it ordain'd nothing for other religious Women, because they had all the holy Practice of the Monastical Life in the Rule of St. *Benedict*. That Council had also been assembled by Order of *Charlemagne*, who at the same Time caus'd four others to be held, at *Mentz*, *Rheims*, *Tours* and *Arles*, but only that of *Mentz* takes Notice of the *Canonesse*s; for in the 13th Canon, it ordains, that the religious Women, who profess'd the Rule of St. *Benedict*, should live regularly; and that those who did not profess it should live canonically.

The *Canons* were not fit to instruct them, for they had only the Name of *Canons*, and were not at all acquainted with the *Canons*; for which Reason the Emperor *Lewis* the *Debonnaire*, having assembled the Council of *Aix-la-Chapelle*, in the Year 816, caus'd Rules to be there drawn up by the Deacon *Amalarius*, for the *Canons* and *Canonesse*s, in order to reduce them to a regular Life. They were not look'd upon as the Offspring of St. *Augustin*; for no mention is made of that holy Doctor in either of the Rules; but on the contrary, that of the *Canonesse*s is extracted from the Writings of St. *Jerome*, St. *Athanasius*, and *Cesarius*, and no Notice is taken of the Rule that St. *Augustin* had prescrib'd to the Nuns of *Hippo*, which was not given to the *Canonesse*s. Now the Council of *Aix-la-Chapelle*, having permitted them to retain the Possession of what they had, only upon Condition they should make a formal Letter of Attorney to some Relation, or Friend to take Care of, and defend the same by Law, and that they were also allow'd to keep Women Servants; that Abuse was corrected by the Council of *Rome*, wherein Pope *Nicholas* the II^d. presided, in the Year 1060; the like having never been allow'd to any religious Women, ever since the Time of the Apostles, till the Reign of *Lewis* the *Debonnaire*, who had caus'd that Council to be assembled.

The Council of *Rome* acknowledges that, till the said Year 1060, the Institute of that Sort of *Canonesse*s had not been receiv'd in any Part of *Asia*, *Africa*, or *Europe*; except only in one Corner of *Germany*, and says, it was certain, that before the same Emperor's Time all the religious Women in all Parts, had no other Rule than that of St. *Benedict*. However there were some religious Women in *Asia*, who follow'd the Rule of St. *Basil*. There were also some of them, at the Time of that Council, in the *West*, and there were some that follow'd other Rules; but it is certain that the Monasteries which profess'd the Rule of St. *Benedict*, were more numerous, and it is likely that Council took the greater Part for the whole; because in some Provinces in *Italy*, there were none but *Benedictine* Nuns; and the Council held at *Pavia*, in the Year 855, under the Emperor *Lewis*, the Son of *Lothair*, admitted but two Rules, the one of St. *Benedict* for the Monks and Nuns, and the other of the *Canons* for the *Canons*, and made no mention of the *Canonesse*s, tho' there were some then.

Penot pretends to carry up the Antiquity of those *Canonesse*s to the Time of the primitive Church, as well as that of the *Regular Canons*; and says, that even then, or at least in the Time of St. *Augustin*, they were both distinguish'd from the Monks, by their white Habits, and for a Proof of his Assertion quotes that Saint's Rule, which ordains that religious Women should cause their Habits to be wash'd by the Fullers, or do it themselves. But this is no convincing Proof;

for, besides this, that all Sorts of Cloaths are carry'd to the Fullers, of whatsoever Colour they be, to be wash'd and thickned; and that we to this Day, see *Regular Canons* and *Canonesse*s clad in several Colours; the Acts of the same Council of *Aix-la-Chapelle* positively express, that the Habits of the *Canonesse*s were black. The *Benedictine* Nuns of the Abbies of St. *Peter* at *Rheims*, of *Montmartre* near *Paris*, of *Xaintes*, and of the *Trinity* at *Caen*, and some others, might with more Reason have call'd themselves *Canonesse*s, if we should regard the Colour and Make of their Habits, for they wore white Habits, with Surplices, till they were reform'd about the Beginning of the last Century. Those of *Rheims* even went in Processions, with the *Canons* of the Cathedral, the *Canons* in one File, and the Nuns in another, not to mention many more *Benedictine* Nuns, that have worn white Habits, and some black with Surplices. There is still the Order of *Font-Evrard*, in which the Nuns are clad in white, with Surplices or Rochets, and in the Congregations of *Mount-Olivet*, *Mount-Virgin*, and the *Camaldulenses*, tho' under the Rule of St. *Benedict*, the Nuns are still habited in white.

By what has been said it appears, that the erecting of the *Canonesse*s is not to be look'd for before the End of the 8th Century, or the Beginning of the 9th. and tho' the *Canons* took the Name of *Regulars*, and entitl'd themselves the Sons of St. *Augustin*, about the latter End of the 11th Century, when they were oblig'd to renounce all Property, yet it appears that the *Canonesse*s were not subjected to the Rule of that Doctor of the Church till about the Middle of the 12th Century, since the 2d *Lateran* Council, held under Pope *Innocent* the 2d. in the Year 1139, forbids religious Women living in Houses by themselves, under Colour of Hospitality, as being contrary to the Rules of St. *Basil*, St. *Benedict*, and St. *Augustin*; and the Council of *Basil*, under Pope *Eugenius* the 3d. Anno 1148. obliges the *Canonesse*s, living under the Rule of St. *Augustin*, to renounce all Property. Upon Occasion of these two Councils, F. *Thomassin* says, it is possible they might be the same *Canonesse*s mention'd in the Council of *Aix-la-Chapelle*, whose scandalous Disorders at length oblig'd the Popes and Councils to prescribe them a Reformation, by which they were reduc'd to be *Regular Canonesse*s, and oblig'd to have no Property.

Canons Regular of St. AUGUSTIN, when brought into England.

THESE Canons, by reason of their upper black Habit, worn over their white Surplices, to distinguish themselves from the *Premonstratenses*; were generally call'd either *Black Canons*, or *Canons of St. Augustin*, as it was, and still is the Custom to call the black Monks, also Monks of St. *Benedict*. This Order of *Black Canons* was brought into England by *Adalwald*, or *Athelwulph*, Confessor to King *Henry* the First; who being in Authority with him, both for his Learning and Piety, first erected a Priory of his Order dedicated to St. *Oswald* at the Town of *Nostel*, in *Yorkshire*, and was himself made the first Prior of that Place; which appears to have so much improv'd in Wealth, that at the Suppression under King *Henry* the VIIIth, it was worth 600 l. a Year. The same great Man afterwards prevail'd to have the Church of *Carlisle* made a Bishop's See, and given to *Regular Canons*, who were to have the

Reynerus p.
155.

the perpetual Right of choosing the Bishop, as their immediate Pastor; and he himself was also chosen the first Prelate and Bishop of the same Church by his Brethren the Canons, and consecrated in the Year 1133, being two Years before King Henry's Death. For what Bale affirms, viz. that there were Regular Canons plac'd at *Dorchester* by St. *Birinus*, in the Year 636, plainly appears to be false, even by the Testimony of *Capgrave*, whom the said Bale quotes in his own behalf. But as the Order of *Clugni* took firm Root in *England*, under King *William* the Conqueror, it's principal Priories, as St. *Pancrace* at *Lewis Castle* in *Sussex*, St. *Saviour* at *Bermondsey* in *Southwark*, *Len-ton* in *Nottinghamshire*, *Montacute* in *Somersetshire*, being built under that King, to which in Process of Time 34 others were added; in the same Manner, under King *Henry* the First, the Order of *Black Canons* of St. *Augustin* first had it's Beginning, and a wonderful Increase, as if many of the Great Men of the Kingdom had vy'd in adorning the Abbies and Monasteries of the same. The first House in *England* was the Abby of *Colchester*, dedicated to St. *John Evangelist*, founded by *Eudo*, Sewer to King *Henry* the First, in the Year of our Lord 1105. The next Year 1106, *William Paulane*, and *William Domcius*, of a Knightly *Norman* Family, erected and endow'd for them the renown'd Priory of St. *Mary Overy*, where there had first been a Monastery of Nuns, and afterwards of *Secular Canons*, who being plac'd elsewhere, the aforefaid Noble Men brought in Regular Canons. *William Gifford*, then Bishop of *Winchester*, built a great Part of their Church, reckon'd the 3d among the Churches of *London*, for Majesty and Largeness, as contending for Preheminence with the Church of St. *Sepulchre*, and that of the *Arches*, after yeilding the precedence to the Cathedral of St. *Paul*, and the Abby Church of *Westminster*. The first Prior of it was *Algodus*. Afterwards, in the Year 1107, King *Henry* gave them the Priory of *Dunstable*, appointing one *Peter* the first Prior of that Place. The next Year 1108, Queen *Maud* built for them the Priory of the *Holy Trinity*, in the City of *London*, placing there one *Norman* by Name and Nation, Prior, who was the first Canon of this Order that came into *England*. The Church of the *Holy Trinity* was first Subject to the Church of *Waltham*, which was still under this King *Henry* the First, an Abby of *Secular Canons*; but the same Queen making Amends some other Way redeem'd this Subjection, and so much lov'd and promoted this Place, that the Prior of the *Holy Trinity* was one of the 24 *Aldermen* of the City, and as such govern'd that Part of the City or Ward, having a Place among them every where, always observing the Rule of his Priestly Habit, over which he us'd nevertheless in the Processions of the Magistrates to put on his *Alderman's Gown*. Again, in the Year 1112, *Geffry Clinton*, the King's Treasurer and Chamberlain erected for them another noted Priory at *Kenilworth*, in *Warwickshire*; and King *Henry* the First himself, in the Year 1116, converted the famous College of *Secular Canons*, which had been founded at *Cirencester* by *Remedius*, Chancellor of St. *Edward* the Confessor, into an Abby of *Black Canons* of St. *Augustin*, plentifully endow'd it, and conferr'd on the Abbat thereof, the Dignity of a Baron in Parliament. The following Year 1117, *Gilbert* an Earl of the *Norman* Blood founded for them, the renowned Priory of *Merton*. In the Year 1129, *Robert Olby* built for the same Canons the Priory of *Osney*, near *Oxford*; and in 1132, King *Henry* gave them the Bishoprick of *Carlisle*, in the Person of his Confessor *Athelwold*, as has been mention'd above. In the Year 1148, *Robert Fitzkber*, a *Dane*, and Citizen of *Bristol*, in the Reign

of King *Stephen*, built for the same Canons the Abby of *Bristol*. In 1154, the Priory of *Roucestre*, in *Staffordshire*, was given to them; as was in the Year 1177, under King *Henry* the 2d, Successor to King *Stephen*, by his Command, the College which Earl *Harold* had erected at *Waltham* for *Secular Canons*, under King *Edward* the Confessor, was also bestow'd on the *Canons Regular*, and the Abbat thereof dignify'd with a Parliamentary Barony.

A compleat Catalogue of all the Monasteries of this Order, that were in England, in the 22d Year of the Reign of King Edward the First, when that King oblig'd all Monasteries whatsoever to receive Protections from him, those of Canons Regular were thus.

THE Prior of *Wartre*.
 The Prior of *Cokesford*.
 The Prior of *Muchelham*.
 The Abbat of *Lesenes*.
 The Prior of *Bridlington*.
 The Prior of *Merton*.
 The Prior of *Belleford*.
 The Prior of the *Holy Trinity* at *London*.
 The Prior of *Wabrun*.
 The Prior of *Giseburn*.
 The Abbat of *Hertilant*.
 The Master of the House of St. *Marcus* at *Billeswick*, near *Bristol*.
 The Prior of *Taunton*.
 The Prior of *Blakemore*.
 The Prior of *Burnecestre*.
 The Prior of the Church of St. *Gregory* at *Canterbury*.
 The Prior of *Flitham*.
 The Priorefs of *Garinges*.
 The Abbat of *Cirencester*.
 The Abbat of St. *Osith's*.
 The Abbat of *Leicester*.
 The Prior of St. *Mary's Church* in *Southwark*.
 The Prior of *Werkfop*.
 The Prior of *Stodly*.
 The Prior of *Wurmesly*.
 The Abbat of *Hagbemon*.
 The Prior of *Wormeghey*.
 The Abbat of *Roucester*.
 The Prior of St. *Michael* at *Brummore*.
 The Prior of St. *Thomas the Martyr*, near *Stafford*.
 The Abbat of *Creek*.
 The Abbat of *Grefeley*.
 The Prior of *CHRIST's Church* at *Twynham*.
 The Prior of *Caldewel*.
 The Prior of St. *Oswald*.
 The Prior of St. *Peter* at *Gipwyte*.
 The Prior of *Newbury*.
 Brother *Walter Bricket*, Procurator General in *England*, for the Prior of *Beaulieu*, in *Normandy*.
 Master *Richard Werpleston*, Warden of the House of Scholars at *Merton*.
 The Prior of St. *Frideswide* at *Oxford*.

Th. in App.
 pendice p.654

The

The Prior of *Berneuwell*.
 The Prior of *Buttele*.
 The Prior of *St. Leonard at Brifele*.
 The Prior of *Haghe*.
 The Abbat of *Keynesham*.
 The Prior of *Laund*.
 The Prior of *Repingdon*.
 The Prior of *Wroxton*.
 The Prior of *Dunstable*.
 The Prior of *Keckham*.
 The Prior of *Dunmow*.
 The Abbat of *Nutteley*.
 The Prior of *Newenham*.
 The Prior of *St. Bartholomew in Smithfield, London*.

In another Catalogue of the Houses of this Order of St. Augustin, which receiv'd Protections of the aforesaid Edward the First, are these that follow.

THE Prior of *Chauconbe*.
 The Prior of *New Place, in Skynewood*.
 The Prior of *Paunteney*.
 The Prior of *Carlile*.
 The Prior of *Hickling*.
 The Prior of *Bromehill*.
 The Abbat of *St. James, without Northampton*.
 The Abbat of *St. Mary at Messendons*.
 The Abbat of *Hales*.
 The Prior of *Bliburg*.
 The Prior of *St. Botolph's, at Colchester*.
 The Abbat of *Thornton*.
 The Abbat of *Shirburn*.
 The Prior of *Drax*.
 The Prior of *Thurgarton*.
 The Prior of *Lanthony*.
 The Prior of *Coldnorton*.
 The Prior of *Trentam*.
 The Prior of *Westacre*.
 The Abbat of *Darly*.
 The Abbat of *Grimsby*.
 The Prior of *Burston*.
 The Prior of *Burskogh*.
 The Abbat of *Etilleshul*.
 The Prior of *Conyngesbeued*.
 The Prior of *Merton*.
 The Prior of *Elkesham*.
 The Prior of *Huntildesham*.
 The Prior of *Helagh-Park*.

These are all the Monasteries of the Order of St. Augustin mention'd in the two Catalogues aforesaid to have taken Protections from King Edward the First.

I know not how to reconcile what Reynerus says above, concerning the first House of this Order in England, which he first tells us was at Nostel in Yorkshire, and then a little lower that it was at Colchester, unless he means that their first Priory was at Nostel, and their first Abby at Colchester; but I give the same as I find it.



A Catalogue of the most Learned Men of English Birth, that were Writers of the Order of Regular Canons of St. AUGUSTIN.

1. **A**NDREW of St. VICTOR, an *Englishman*, so call'd because he was a Canon Regular of the Monastery of that Name in *Paris*, educated in Learning from his Youth, having a sharp Wit, in a few Years learnt Humanity, the liberal Sciences and Philosophy, and being yet young apply'd himself to Divinity; being much addicted to divine Contemplation. His Master was *Hugh of St. Victor*, at that Time renowned for his Studies, under whom he learnt his Divinity so industriously, that he afterwards taught the same with no less Applause. *Boston of Bury* and others testify, that he writ Commentaries upon most of the Books of the Old Testament, as *Genesis, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Kings, Chronicles, Ecclesiastes, Proverbs, and the Prophets Isaia, Jeremy, Daniel, and Joel*. He flourish'd in 1150.

2. **NICHOLAS BREAKSPEAR**, was a Man of singular Learning; but the Controversy depending, whether he were a Canon Regular, or a Monk of St. *Benedict* I shall say no more of him.

3. **ACHARD, or ARCHARD**, of *Northumberland*, Canon Regular of St. *Augustin* in the Monastery of *Bridlington*, renown'd in those Days for Integrity of Life, and Variety of Learning, having made very great Progress in Humanity, Philosophy and Divinity, as appears from *Boston of Bury*, and *Leland*. In Process of Time he was chosen Abbat of the Monastery of St. *Victor*, in the Suburbs of *Paris*; and lastly, Bishop of *Auranches* in *Normandy*, which same Year he Christen'd the Daughter of *Henry the II*, King of *England*. Most of his many Works perish'd, the Titles of those that escap'd are as follows, *A Treatise of the Division of the Soul and Spirit; Of the Temptation of Christ; Of the Holy Trinity; The Life of St. Gezelin Monk; Most Learned Homilies*. He flourish'd in 1162.

4. **CLEMENT**, Born at *Glocester*, and Canon Regular of St. *Augustin* in the Monastery of *Langthony*, near the aforesaid City, and at length Prior of the same, renown'd for Piety and Erudition. Being disturb'd in his Studies and Contemplation by many great Visitors, he retir'd into *Wales*, to another Monastery of the same Name and Order, where notwithstanding his retiredness he soon grew Famous. Of his Erudition there are sufficient Testimonies in his Works; the Titles whereof are, *A Gloss upon the Psalter; Commentaries on the Gospels; The Agreement of the four Evangelists, imperfect; Of the Wings of the Cherubims; On the Canonical Epistle of St. James; On those of St. Peter; On those of St. John; On that of St. Jude; Of the Art of Christian Faith; Sermons; Epistles; Lectures; Of the Astrological Orbs*. He dy'd of at Palsy a *Langthony* near *Gloucester*, about the Year 1170.

5. **ROBERT CANUTUS**, Canon Regular of St. *Augustin*, Born in the little Town of *Greeklade*, having in his Youth receiv'd some Relish of Humanity, afterwards made a wonderful Progress at *Oxford*, in Virtue, and all good Literature. Thus was he in process of Time chosen Prior of St. *Fredeswid's*, where he wholly

wholly gave himself up to divine Contemplation, and the Study of the Scripture, not neglecting his more youthful Exercises, as knowing they were proper to sharpen his Wit, and to instruct Posterity. The Titles of his Works were these, *Flowers of Pliny's Natural History; Commentaries on Genesis; On Exodus; On Leviticus; On Numbers; On the Psalms; On the four Books of Kings; On the Canticles; On Ezekiel; 41 Homilies on that Prophet; On the 12 lesser Prophets; Of Jacob's Marriage; Of Matrimony; Of the Blessings of Jacob, and Moses; Of the Mysteries of both Testaments; The Mirror of Faith; On St. Matthew's Gospel; On the Epistles of St. Paul; On the Revelation; Sermons and Epistles; Sentences in Divinity.* He flourish'd in the Year 1170.

6. ROBERT, surnam'd the Scribe, from his transcribing the Works of ancient Authors, Canon Regular of St. Augustin, in the Monastery of Bridlington, where on Account of his singular Learning, Wisdom, Piety, Industry, and other Virtues, he was afterwards the fourth Prior, spent most of his Life, as Leland testifies in reading, studying and expounding the Holy Scriptures, wherein that he might not err he follow'd the ancient Fathers and Doctors, whom he diligently read. Nor did he only study for himself, but for his Scholars whom he instructed, and for Posterity to whom he left the following Works, *Commentaries on Genesis, Leviticus, Numbers, Deuteronomy, the Psalms, the Canticles, the 12 lesser Prophets, St. Matthew, St. John, the Epistles of St. Paul, and the Revelation; On the Works of the 6 Days, On the Lord's Prayer; On St. Athanasius's Creed; Of the Body and Blood of our Lord; Of the Catholick Church; Sermons and Dialogues.* He flourish'd in 1180, and was bury'd in the Cloister of his Monastery.

7. GILBERT FOLIOTH, Canon Regular of St. Augustin, and Abbat of Leicester, a Discreet Man, and singularly Learned, on which Accounts he was first prefer'd to the Bishoprick of Hereford, and then to that of London. He adher'd to King Henry the 1st against St. Thomas of Canterbury, and was therefore excommunicated. St. Bernard writ an Epistle to him, when he was Bishop of London, and in it gives him the Title of Master Gilbert, several Times commending his Wisdom, Learning, and as he expresses it, his special Philosophy. The Titles of his Writings are, *In Defence of the King's Cause; Concerning the Execution of the Mandate; Invectives against St. Thomas; Of his rising against the King; The Lives of some English Saints; On the Canticles; Epistles.* He dy'd in the Year 1187.

8. RICHARD, Canon Regular of St. Augustin, in the Monastery of the Holy Trinity, in London, was educated from his tender Years in Studies befitting his Age, till by long Application he became one of the most celebrated Poets and Rhetoricians of his Time; for which Reason he was much esteem'd by Richard the First King of England, and continually with him in Syria and Palestine. Returning home, after his long and dangerous Travels, he most accurately and particularly, as an Eye Witness, describ'd all the principal Things he had seen in those Countries, in Verse and Prose, not omitting all that befell the King, his Stature, Shape, Manners, and Qualifications. The Title of that Work is, *King Richard's Itinerary*, in one Book, MS. St. Benedict's College at Cambridge; the other Titles are, *The Itinerary of Fellow Travellers; the Actions of King Richard; A Treatise of Penance; Epigrams, &c.* as may be seen in Nicholas Trivet and Leland. He flourish'd in the Year 1200.

9. WILLIAM LITTLE, or PETIT, or PARVUS, according to the several Languages we find his Name in, and call'd Newbrigensis, or of Newbury, from the Mo-

nastry in which he was a Canon Regular of St. Augustin, Doctor of Divinity, and well vers'd in profane Literature, seems to have been of a subtle and crafty Temper, a Flatterer of Great Men, and too great a Favourer of the Temporal Power, for which reason his Historical Relations are to be suspected. Leland deservedly reproves him for passing so unjust a Judgment on the History of Geoffry of Monmouth. However, he was learned enough in Divinity, and polite enough in his Writings, which are, *On the Canticles; Of the Actions of the English; Of the English Kings; Commentaries; Sermons, &c.* He flourish'd in 1200.

10. ALEXANDER ESSEBY, Born in the West of England, and there Canon Regular of St. Augustin, and afterwards Prior of a Monastery of that Order; a Man of an unblameable and religious Life, and of great Reading and Learning; the prime Poet and Rhetorician of his Time, and of this Nation, as also an able Divine; being in all Points more addicted to Piety, than to worldly Wit, he writ little on Profane, but more on Sacred Subjects. He happily imitated the Elegancy of the ancient Poets, but detested their Trifles and Superstitions, turning all their Ornaments of Words to the Worship and Praises of God. He publish'd in Verse, *A Compendium of the Histories of the Bible; Confessions; Of Holy Days; Meditations; A Festival; The Life of St. Bertelin; The Life of St. Cunger Anchorite; The Life of St. Agnes; Epistles and Poems; An Epitome of the History of Britain.* And flourish'd in 1220.

11. ALEXANDER NECKAM, by some waggishly call'd Nequam, that is wicked; born about St. Alban's, a Man excellently stor'd with Erudition, of an excellent Wit, a solid Judgment, a fluent Tongue, wonderful Industry, an innocent Life, extraordinary Affability, elegant in his Writings, facetious in Discourse, pleasantly witty, at the same Time acceptable and merry. He was notably skill'd in all the liberal Sciences, and a famous Divine, reckon'd a Miracle of Wit, not only among the English, but also among the French and Italians, with whom he study'd in his Youth. He remov'd the greatest Difficulties, solving the hardest Questions, and rendring the most abstruse Matters plain and easy. When in the Flower of his Youth, and well advanc'd in Learning, he was desirous to be admitted into the Order of St. Benedict, and had several Times signify'd as much to the Abbat of St. Alban's, who being very dilatory in answering his Request, Alexander writ to him these Words, *Si vis, veniam. Sin autem, tu autem.* That is, If you will, I will come. If not do you. This loses it's Grace in English, being an allusion to the last Words of the Lessons us'd in the Church, which are, *Tu autem domine miserere nobis.* Thou, O Lord, have Mercy on us. So that the *Tu autem*, signify'd, that if the Abbat would not, there was an End of all his Prayers to him. The Abbat in a few Words, and as wittily answer'd, *Si bonus es venias; si nequam nequaquam.* If you are good come, if wicked, not. Alluding to his Name in the Words *Nequam* and *Nequaquam*, which Allusion Alexander taking in ill Part, his Mind became estrang'd from the Order of St. Benedict, and going away from St. Alban's to Exeter, he there became a Canon Regular of St. Augustin, and in the Year 1215, was chosen Abbat of that Monastery. Sixtus Senensis, and others inform us, that he writ, *On the Proverbs; Ecclesiastes; The Canticles; Ezekiel; The Psalms; The Gospels and both Testaments; Lessons on Scripture; Concordance of the Bible; A Vocabulary to the Bible; Corrections on the Bible; Of the Decalogue; Morality of the Gospel; Praises of the Divine Wisdom; Of Tropes and Figures; Of the Nature of Things; On St. Athanasius's Creed; Of Virtues; Of Faith;*

Faith, Hope and Charity; Why the Son became incarnate; On the Divinity of Rules; Of the Purity of Mary; Of her Nativity; Annunciation; Assumption and Espousal; Of a virtuous Woman; Of the Conversion of Magdalen; Of Monastical Life; Of things created in Specie; Of the Office of Monks; Of the coming of our Lord; A Repertory of Words; Distinctions of Words; Eighteen Sermons; Mythology; The Mirror of Speculations; On the Exorcism in Baptism; To religious Men; Sundry Poems; Exposition on the Soul; Of the Degrees of Humility; Of the Nuptials of Mercury and Philology on Marcian; Several Tracts; Isagoge on Arts; Various Questions; Of the Names of Utensils; Description of the Library; Of the Fables of Poets; On Ovid's Metamorphoses; Of the Accent in middle Syllables; A Treatise of doubtful Kind; Commendations of Wine; New Anian; New Esop. At length he dy'd at Worcester, in the Year 1227. This is mostly from *Boston* of *Bury's Catalogue*.

12. WILLIAM, a Briton, and Canon Regular of St. Augustin in the Monastery of Lanthony, in Wales, which he afterwards govern'd, well instructed from his youthful Years in Literature and Monastical Discipline. Being, as *Leland* testifies, a learned eloquent Person, he went about to several Monasteries of his own Order, and made others Partakers of his Labours, Teaching, Disputing and Preaching. He was very intimate with *Robert de Betun*, and afterwards writ *his Life and Actions*, which is all I find of his; but he flourish'd in 1230.

13. RICHARD, surnam'd the Divine, having long study'd in England, went over to Paris to improve himself, and fixing there, became a Canon Regular of St. Augustin in the Monastery of St. Victor, where he is said to have been afterwards chosen Prior, for his singular Piety and Learning. His Writings testify him to have been a most able Philosopher and Divine; the Titles of them are these; *On the Prophet Joel; On Nabum; on Ecclesiastes; Expositions on the Psalter; Sentences of Scripture; Of Nabuchodonozor's Tree; On the Words; He cries to me; On the Words; An Edict came forth; On the Lord's Prayer; The Lives of the Patriarchs; Of the Conception of the Virgin Mary; Of six sorts of Contemplation: A Penitential Work; Sermons; and many other Pieces.* He flourish'd in 1240. Note, That there was another Richard of St. Victor, a Scot, and most Learned Man, who also writ much and very learnedly.

14. ALBERICUS VERE, of the Noble Family of the Earls of Oxford, having well improv'd in Letters, enter'd into the Order of the Canons Regular of St. Augustin, where he dedicated all the Time he had to spare from Prayer and Regular Discipline, to Reading and Writing. The Titles of his Works are these, *The Antiquities of his Monastery of St. Osith; The Life of St. Osith; Of the Eucharist, &c.* He flourish'd in the Year 1250.

15. JOHN, Canon Regular of St. Augustin, much addicted to reading of Poets and Philosophers, writ many Things of both Sorts, till growing weary of worldly Vanities, he began to think seriously on his religious State, he apply'd himself Day and Night to Heavenly Meditations, and is said to have had some wonderful Visions. His Writings are, *Predictions and Poems.* He flourish'd in 1250.

16. JOHN, Canon Regular of St. Augustin and Prior of the Monastery of Newburgh in Yorkshire, a Man of Piety, Wisdom, and Learning, for which Reasons he was much belov'd by King Henry the III, and of his Council, and being well vers'd in all polite Literature was by him often employ'd on Embassies. *Matthew Paris*, in the Year 1254, says, he was sent by the King

into Flanders, and that the same Year a bloody Battel was fought between the French and the Flemmings, whereupon he being inform'd by the Prime Men on both Sides of the Beginning, Causes, Progress, and dismal Event of that War, writ *the History* thereof, wherein he shews that Margaret, Countess of Flanders, an ambitious, proud, lustful and cruel Woman, had been the Occasion of all that Tragedy. He dy'd in the Year 1257.

17. THOMAS WIKES, Canon Regular of St. Augustin of the Monastery of Osney near Oxford, by the Neighbourhood of the University, advanc'd so far in Literature, that his Fame spread far abroad on that Account, as well as for the Integrity of his Life. Being very polite in all human Literature, he apply'd himself to Reading and Writing the History of England, together with the Lives of the Abbats of his Monastery, from the Year 1066, which was that of the Conquest, to the Reign of King Edward the First, under the Titles of the *Compendious Chronicle*, and the *Catalogue of the Abbats of Osney*, both which have been lately publish'd by the Learned Dr. Gale. He writ besides, *A Reproof of Gluttony; Commendations of Wine*, and much more, and flourish'd in 1290.

18. RICHARD CRICKLADE, Canon Regular of St. Augustin, in the Monastery of Cricklade, in Norfolk, whence he took his Surname, famous for the receiv'd Opinion of his Sanctity and singular Erudition, being a profound Divine, and a noted Preacher of his Time. He is said to have writ more than has been handed down to Posterity, the Titles of his Works we have are these; *Concerning the Testament of the Fathers; Of Jacob's Marriage; Homilies to the People in English, &c.* He dy'd and was bury'd in his own Monastery, about the Year 1310.

19. ROBERT PLIMPTON, Born in Devonshire, Canon Regular of St. Augustin at Plimpton, from which he had his Surname, and according to *Leland*, a pious Man, and of no small Literature. He is said to have been Archdeacon of Totness in Devonshire, where following the Example of St. John Baptist, he frequently preach'd to the People with much Fervor upon Penance, and the coming of the Kingdom of Heaven, and finding his Sermons to be profitable to those then present, he committed them to writing for the Benefit of Posterity. So that he writ; *Of Penance; And Sermons for Sundays*; and flourish'd about the Year 1320.

20. STEPHEN EITON, or EDON, Canon Regular of St. Augustin, in Wartrey Monastery, in Yorkshire, much commended by *Leland*, for his Improvement in Learning, was a very great Lover of his Country, and incredibly affected towards his Sovereign King Edward the III, and accordingly it much griev'd him to see the Nation disturb'd by the Scots, and them prosperous in their Undertakings, and the English Affairs to go to Ruin through that King's Sloathfulness. He therefore, with an aking Heart, faithfully, and in a doleful Manner, as the Times requir'd, committed to writing the King's Miscarriages, his Country's Calamities; and his Prince's Neglectfulness, continuing his History Year by Year, under this Title, *The Actions of Edward the III*; and flourish'd himself in 1320.

21. THOMAS HASLEWOOD, Canon Regular of St. Augustin, at Ledes in Kent, after he had taught, towards his old Age, took delight in Reading and Writing History, for which reason William Botomer afterwards gave him a Place among his famous Historians, and not undeservedly, for it appears that he publish'd many Things, and chiefly that Work which he entitles, *A compendious Chronicle*. He flourish'd in 1321.

22. WALTER HEMMINGFORD, *Canon Regular of St. Augustin*, in the Monastery of *Gisburn*, in *Yorkshire*, arriv'd at the Top of Erudition, and being then at liberty to follow his Genius, took to read *English History*; and transmitted what was most worthy to Posterity, in an accurate Method; beginning his History from the *Norman Conquest* in 1066, and bringing it down to the Year 1308, by the Title of *The History of England*; or, *A Chronicle of the Acts of the Kings of England*. He also writ, *The Chronicle of Edward the IIIrd*, and Sermons; and dy'd and was bury'd at *Gisburn*, in the Year 1347. The first of them has been publish'd by Dr. Gale.

23. JOHN BRIDLINGTON, Born in *Yorkshire*, *Canon Regular of St. Augustin*, in the Monastery of *Bridlington*, where he was afterwards Abbat. Besides his profound Knowledge in Divinity, was an excellent Poet, and yet so contemplative, that he is said to have been often in Raptures, and receiv'd Revelations, whereby he wonderfully predicted Things to come, and preaching with great Vehemency reprov'd the Vices of the People, the Nobility, and even of the Kings, deterring many from their ill Courses. This he also often did in his Discourse, and the same in his Writings, the Titles whereof are *Homilies to the People*; *Prophetical Poems*; *And other prophetick Verses*. He dy'd in the 60th Year of his Age, and of our Salvation, 1379. Having been reputed as an Holy Man, whilst Living, and said to have wrought Miracles after his Death, he was in process of Time canoniz'd.

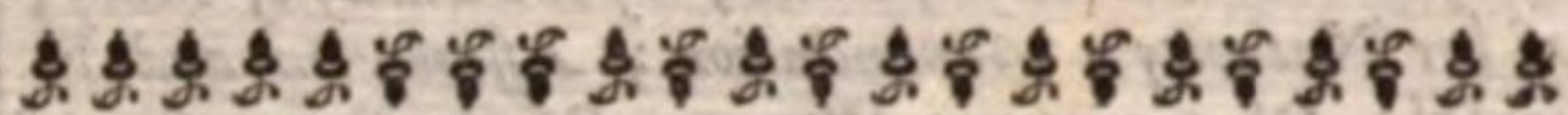
24. PHILIP REPINGDON, *Canon Regular of St. Augustin* in the Monastery, of *Leicester*, Doctor of Divinity of *Oxford*. It was pity he had not a more steady Mind, and solid Judgment; for he is said in the Flower of his Age to have been seduc'd by the *Wickliffists*, and to have preach'd and writ some Things, which he afterwards being convinc'd of publicly recanted in a Sermon at *St. Paul's Cross*, where in the Year 1382, he abjur'd 24 erroneous Articles, and returning into the right Way, continu'd so till his Death. But he was soon after his Recantation chosen Abbat of his Monastery, then Bishop of *Lincoln*; and lastly, by Pope Gregory the 12th created Cardinal of the Title of *St. Nereus and Achilleus*. He writ some things erroneous in his Youth, and others Orthodox in his riper Years; the Titles we have are, *Of Secular Dominion*; *Controverted Questions*; *Homilies throughout the Year*; *On the Gospels for Sundays*; and flourish'd in 1408.

Other Learned Canons Regular of *St. Augustin*, who were Writers, less known, as is the Time when they liv'd.

25. BARTHOLOMEW LINSTED, alias FOWLE, *Canon Regular of St. Augustin*, and the last Prior of *St. Mary Overy* in *Southwark*, Writ Of *London Bridge*; what else, or when he dy'd, does not appear.

26. GREGORY BRIDLINGTON, so call'd of the Place of his Birth in *Northumberland*, *Canon Regular of St. Augustin*, We have little or no Account of him, but only of his Writings, which *Boston of Bury*, says are, *On the Canticles*; *On several Texts of Scripture*; *Publick Lectures*; *Sermons*; *Of the Art of Musick*.

27. WALTER BAKER of *Swinburn*, *Canon Regular of St. Augustin*, in the Monastery of *Osney*, near *Oxford*, translated into *Latin*, at the Request of the Author, *The History of the Life and Death of King Edward the IIIrd*, Written in *French* by *Thomas de la More*; and flourish'd in the Year 1320.



HOLY TRINITY

Monastery of Regular Canons near Algate, London.

IN the Year of our Lord 1100, on the Nones of *Regist. Can. August*, King Henry the First, surnam'd *Beauclerk*, *Reg. S. Trin. London. penes Joh. Armig.* was crown'd at *Westminster*, being the Third Son of *William the Conqueror*. He marry'd *Maud* the Daughter of *Malcolm*, King of *Scotland*, which *Malcolm* had marry'd *Margaret*, the Daughter of *Edward*, the Son of *Edward*, King of *England*, surnam'd *Ironside*; by whom the said *Malcolm* had six Sons and two Daughters, *Maud* and *Mary*. *Maud*, as has been said, marry'd Henry the First, King of *England*, by whom he had *Maud*, who was afterward Empress. *Mary* was marry'd to *Eustace*, Earl of *Bologn*, by whom the said Earl had a Daughter, call'd *Maud*, afterwards marry'd to *Stephen*, King of *England*. The People fear'd King Henry, perceiving that the Wisdom of God was in him to execute Judgment; for, as we read in the *Chronicles*, he behav'd himself bravely in all his Undertakings. He always lov'd the Trinity, his Creator, preferring him before all Things, as of Right he ought; he rebuilt the Churches and Monasteries, which had been overthrown and destroy'd by the *Danes*; he built some new ones from the Ground; he reliev'd the Poor, and recall'd *Anselm* from Banishment, and in short shew'd himself a perfect and faithful Observer of the Faith in the Love and fear of God. The renown'd Fame of this illustrious King being first proclaim'd, I, tho' in all appearance insufficient and ignorant, do endeavour to write of the Benevolence, Goodness and virtuous Actions of his Wife *Maud*, that good Queen; since her bountiful Goodness can scarce be conceiv'd, or express'd; for this holy and devout Lady, being adorn'd with the Instructions of Archbishop *Anselm*, paid an acceptable Duty to God; she most devoutly heard Mass, and attended at the other divine Service; being inflam'd with the true Word of God, she paid a sincere Respect to the Ministers of CHRIST, especially the Monks, and other religious Men; she was a constant Visiter of the Sick; a continual Reliever of the Poor; compassionate to Captives; assisting to Women with Child; not only a Comforter of Lepers, but also a most compassionate cleanser of them, shewing herself a Servant of CHRIST in all Points. For to the End what has been above said, may be corroborated by the certainty of Truth, I have thought fit that those Things, which the Queen would have kept secret, whilst she liv'd, should now she is dead to the World be made publick, to the End that the Candle being set upon the Candlestick may shew to all the Light of her Goodness. Among her other Acts of Piety; it once happened, that she lovingly wash'd the Feet of Lepers, in a private Room of her Appartment; which *David*, the said Queen's Brother, coming on a sudden into that Room, without the Knowledge of the Queen, observing, and abhorring, he in a chiding manner said thus to her. *It does not become your Dignity to perform such Actions; Nay more, if this should be known to the King's Highness, be assur'd he would never cohabit with you again.* To whom the Queen said, *Draw near my Brother, and learn, that the same, who made us and not we our selves, in the Gospel says, What ye did to any one*

one of the least of mine, ye did to me, for I was sick, and ye visited me; and if you will thus comfort the Sick, visiting them, be it known to you, that you shall receive the Health of your Soul from the Lord. He being recover'd by these Exhortations of the Queen, drew near and kiss'd every one, and bestow'd Gifts on them; and being afterwards struck with the dread of the divine Judgment, and with Love, he most willingly, to the end of his Life follow'd the Queen's wholesome Advice. To the Queen who was endow'd with such Virtues the Lord granted a Name, which is above all the Names of the Queens of England, viz. that she be generally to this Day call'd by all the English, *The Lady Maud, the good Queen*. This Queen being improv'd by the Affection, and most agreeable Discourses of the Holy Archbishop *Anselm*, lov'd the blessed and individual Trinity with such a zealous Charity and Fervor, that she resolv'd to build a Church in Honour of the said Holy Trinity in the most convenient and honourable Place she might, in which Praise and Thanksgiving should be incessantly render'd to the most High, both Night and Day; and she happily perform'd her Design, by the Advice of the said Archbishop, in the City of London, as the most worthy Place in the whole Kingdom, on the Queen's Soc, or Lordship; because there had never before been any such Church built in the said City in the Honour of the most Holy Trinity, whose Mercy continually cherish, protect, and defend all coming into and inhabiting the aforesaid Kingdom and City, and whose Name be praised for ever. Amen.

Foundation of the Church.

IN the Year therefore after the Incarnation of our Lord, 1108, the Church of the Holy Trinity was founded near *Algate, London*, by the Noble Queen *Maud*, in the Place where one *Syred* had formerly begun to found a Church in Honour of the Holy Cross, and *St. Mary Magdalen*, from which the Dean and Chapter of *Waltham* us'd to receive 30 Shillings, which nevertheless they had not receiv'd for many Years past; but the Queen, to discharge her Church, gave them in exchange for the 30 Shillings a Mill, King *Henry* consenting to the same, and confirming it, as the following Charter will manifestly make out.

The Charter of King Henry I. declaring the Church free from all Subjection.

This Charter is in the Roll of the 8th Year of the Reign of King Richard.

HENRY, King of England, to *Richard* Bishop of London and *Hugh de Roch*, and to all his Lieges French and English, throughout all England, Greeting. Know ye, that I have granted to Queen *Maud*, my Wife, that she place Canons Regular in the Church of the Holy Trinity, in London. Know ye also that this same Church is free and discharg'd from Subjection to the Church of *Waltham*, by the Exchange the said Queen gave to the Church of *Waltham*, with my Consent, in the Presence of *T.* Bishop of *Salisbury*, and *Th. St. John*, and *Jordan Say*. It is my Will, and I ordain, that the aforesaid Church of the Holy Trinity, and all Things belonging to the same, remain as free and unmolested as ever they were in the Time of the Queen herself, and in the Time of *William* Bishop of *Durham*. Given at *Dunstable*.

And thus this Church was discharg'd from the Subjection to the Church of *Waltham*, as will most certainly appear by the following Deed of that same Chapter.

The Deed of the Dean and Chapter of Waltham discharging this Church from all Subjection.

WALTER Dean, and the whole Chapter of *Waltham*, to *Richard* Bishop of London, and all faithful, Greeting. Know ye, that we have quitted Claim to the Church of the Holy Trinity, in London, which belong'd to our Church, for the Exchange which Queen *Maud* gave us, with the Consent of our Lord King *Henry*. Farewell.

Norman made Prior of the Holy Trinity.

THESE Things being thus transacted by the Advice of the often mention'd Prelate *Anselm*, this said Church of the Trinity, was given to one Norman, the first Canon in all the Kingdom, by whom all England, through God's Permission was illustrated with the Canonical Rule and Habit of *St. Augustin*. The same Queen gave to God, the Church and Norman, as also to those who serv'd in the same Church the Gate of *Algate* and the Soccage belonging to the same, with all it's Customs as fully as she had the same; as also 25 Livres Blanches, which she had from the City of *Exeter*, as may more evidently and fully appear by the following Charter of the same Noble Queen, especially granted to the aforesaid Norman, then Prior of the said Church, and his Canons, and their Successors serving God in the same Church, in such Tenor of Words as follows.

The Charter of Queen Maud, giving Algate to this Church.

MAUD by the Grace of God, Queen of England, to *R.* Bishop of London, and all the faithful of the Holy Church, Greeting. Be it known to you, that I, by the Advice of Archbishop *Anselm*, and with the Consent and Confirmation of my Lord King *Henry*, have given and confirm'd the Church of *CHRIST* seated near the Walls of London, free and discharg'd from all Subjection, as well to the Church of *Waltham*, as all other Churches, except the Church of *St. Paul, London*, and the Bishops, with all Things appertaining to the same, for the Honour of God, to the Canons, regularly serving God in the same with Norman the Prior, for ever, for the Redemption of our Souls, and of those of our Parents. I have in like manner given them the Gate of *Algate*, with the Soc belonging to the same, which was my Lordship, and two Parts of the Revenue of the City of *Exeter*. And it is my Will, and I command, that the said Canons hold their Lands, and all things belonging to their Church, well and peaceably, and honourably and freely, with all the Liberties and Customs, which my Lord King *Henry*, by his Charter, confirm'd to them, so that neither wrong nor injury be done to them. Witnes *William* Bishop of *Winchester*, *Roger* Bishop of *Salisbury*; *Robert* Bishop of *Lincoln*.

The aforesaid renown'd King *Henry* did not only confirm the aforesaid Donation of the most Noble Queen, but also graciously strengthened the same with mighty Privileges, as will appear by the following Charter.

The

The Charter of King Henry the First, for Immunities granted to this Church of the Holy Trinity.

HENRY, King of England, to the Archbishops, Bishops, Abbats, Earls, Sheriffs, and all his Lieges, French and English, Greeting. Know ye, that I have granted and confirm'd the Canonry of Canons Regular in the Church of CHRIST in London, there founded by my Wife, Queen Maud, that it be establish'd for ever, and exempt from all Subjection, except to the Bishop of St. Paul; and it is my Will, and I command, that the same Canons do hold their Lands, and all things belonging to their Church, well, and peaceably and honourably, with Sac and Soc, and Toll and Them, and Infangentheof, and all their Customs, as well within the City, as without it, and so that no Wrong or Injury be done to them. Witnesses Roger, Bishop of Salisbury, and Robert, Bishop of Lincoln. At Westminster.

All the things above-mention'd, the same Noble King more fully confirms by his first Charter, concerning several Parishes; as most plainly appears in the same.

Of Norman, the first Prior of the Holy Trinity.

IN Regard it will be proper to declare all that necessarily appertains to the Canonical Religion, of the Order of our most Holy Father St. Augustin, the glorious Bishop and Confessor of Almighty God; It is now thought fit to say something, as God shall direct, concerning Norman, the first Prior of this Church, who first happily brought this Order into England, lest, which God avert, in Process of Time, the Negligence and want of Devotion increasing in Men, there should be a careless Omission of what ought to be done, taken, or left. This Norman being descended of a Noble Family, in the Island call'd Thanet, on the East Side of Kent, apply'd himself with Anselm in France, to the Study of Literature. Where having acquir'd Knowledge, and adorning his Youth with the Rays of Virtue, to the End that the Fruits of his Probity might bud out in his old Age, he return'd to England, and coming to Colchester, there most devoutly associated himself with certain Priests assembled in the Church of St. Botolph. It happen'd that whilst he liv'd there, they all unanimously agreed to take upon them a religious Habit. Arnulphus therefore, then the eldest Priest of that Church, call'd Norman to him, and enquir'd of him what was the best to be done in that Case. To whom Norman answer'd. If you propose to take upon you a religious Life there is a decent and beautiful Order in the Parts beyond the Sea; but utterly unknown in these Parts, viz. The Life and Rule confirm'd by the Authority of the most Holy Augustin, the glorious Doctor; which Rule is also by the Catholicks call'd the Canonical Rule, and those who follow it keep the High-way, and by it are led to their heavenly Country. Do you therefore appoint one or two prudent and discreet Persons of your Number, to go thither, and learn the Order and Rule, and take the Habit there, and when they know it to Perfection, they returning thence may instruct you. The Advice given by Norman pleas'd Arnulphus and his Companions. And Arnulphus said, Can we find any wiser than your self? And since God

has shown this to you, we will all be obedient to your Advice. I will only take place of you in one Point in this Church. They therefore sent him to Archbishop Anselm, praying, that he would by Letter recommend him to some House of the said Order. The said Bishop therefore understanding their good Intention, receiv'd him honourably, and sent him with a Letter under his Seal, to the Abbat of Mount S. Eloy; the Purport of which Letter was as here follows.

Archbishop Anselm's Letter.

ANSELM, the Servant of the Church of Canterbury, to his Friend John, Prior of the Canons of Mount St. Eloy, and to the Congregation serving God under him, Greeting. This Clergyman, by Birth an Englishman, by Name Norman, of a certain Church, in which some Clergymen have been lately assembled, who are willing to live regularly, after your Manner, comes to you, being desirous to live with you some Time, as long as it shall please you, to the End he may be instructed in your Order and Customs, in the Service of God to the Benefit of himself and others; who being our Acquaintance, lest any should suspect that he travels on any other Account, desires the same to be made known by the Testimony of our Letters, and to be forwarded in this his Desire, by our Notice and Intreaty. Therefore, though we have merited nothing from your Order, but on Account of good Will, nevertheless because I confide in your Compassion and good Will, in regard it is the Part of religious Men, willingly to instruct such as desire to advance in Religion, when opportunity offers, I pray you will, as far as may be with your Conveniency, grant him, as he desires, to remain in your Society.

Norman thus back'd with the Authority of Archbishop Anselm, went over Sea, accompany'd by a Brother of his, call'd Bernard; which Bernard was afterwards Prior of the Church of St. Peter, at Dunstable. Norman, the Man of God, coming to Chartres, and being receiv'd with Respect, he remain'd there many Days, as also at Beauvais with the regular Brothers, learning the Customs of the Order, how the Brothers behav'd themselves in every Place, viz. in the Choir, Cloisters, Refectory, Dormitory, and all other Places; likewise writing down the Rule of St. Augustin, and the Manner of the Habit, and in like manner regularly charging his Memory with what Things were necessary for each Canon, viz. three Couple of Shirts; two waste Cloths, with Strings to them; two Linnen Hankerchiefs; a white Cloak lin'd for the Night; two Pair of Sheets at least; one thick Quilt; one Coverlet for the Bed lin'd; two Caps; one Bolster long and broad; two Pillows; two Blankets; four Surplices, whereof two for Holy Days, and two for other Days; two Lambskin Garments; four Tunicks of Blanket; two Ward-coats, one of which at least to be lin'd; two worsted Cloaks, with lin'd Hoods; one worsted Cloak, with an Hood not lin'd; two Girdles, with a Penknife, and a Knife to cut Bread; one Purse; a Case with a Needle and Thread; a Pair of Ivory Cases for Combs; one Pair of Gloves; a Cloak for the Rain, with two Hoods and a Rochet; one Amuce; two Cloaks of Burnet, one of which to be lin'd; one Night-Cap; two Pair of Linnen Stockins; one Pair of Woollen Stockins; four Pair of Socks; two Pair of Breeches; two Pair of Cordovan Buskins; one Pair Night Buskins; one Silver Spoon; one Stone Cup; one Piece of Silver; one Knife for the Table. The Venerable Man Norman, at length perceiving that he was instructed, establish'd, and thoroughly knowing in the Canonical

nonical Order, taking leave of the Abbat and Brothers, who lamented the parting with his Holy and Modest Company, return'd to *England*. Being arriv'd at *Colchester*, he there taught the Brothers rejoicing at his coming, the Order he had learnt; and committed to them the Rule and Customs of the Order of *St. Augustin* the Confessor of God, brought from the Parts beyond the Seas. He being afterwards dismiss'd by his Prior *Arnulphus*, and lovingly absolv'd of his Obedience, as will appear by the following Letter, went away to *London*, viz. in the Year of our Lord, 1108. The Purport of the Letter was as follows.

The Letter of Arnulphus, Prior of Colchester, absolving Norman from his Obedience.

ARNULPHUS Prior, and the Convent of Canons of the Church of *Colchester*, to Queen *Maud* their honourable Lady, and *Richard* Bishop of *London*, and to all the Faithful of *CHRIST*, Greeting. Be it known to your Charity, that we will, and by common Assent do grant, that Master *Norman*, our Brother, and hitherto Canon of our Church, do comply with the Request and Will of our aforesaid Lady, and lawfully take upon him, with our Absolution, the Government of the Canons, and Church of the *Holy Trinity*, at *London*, which is granted to him by the Queen, and canonically enjoy'd him by the aforesaid Prelate. This only Condition remaining in force between us and the Brothers of that Place, that though the Church of *CHRIST*, wheresoever dispers'd throughout the World, does not cease in all it's Members to pray for each other, yet they and we in like Manner, in a more special familiar Manner do not cease, as is justly due, to pray for, and reciprocally comfort one another. May your Brotherhood for ever fare well in *CHRIST*. Amen.

The aforesaid Man of God *Norman*, took upon him the Government of the Church of *CHRIST*, on the Nones of *April*, in the Year aforesaid, by the Gift and Grant of King *Henry*, and his Wife Queen *Maud*, and supported, as has been said by the Authority of Archbishop *Anselm*, and *Richard* Bishop of *London*. He thus presiding over the Church of *CHRIST*, ordaining the Brothers, and instructing them in regular Observances, nobly building new Offices, a proper Cloister, and causing many Books to be new writ, and making new Ornaments for the Church, and rich Vestments proportionable to the Number of the Brothers, diligently ordering all things with the greatest Care, he began by Degrees to thrive like a Vine, shooting out Branches far from himself, for the Propagation of the Order, sending out it's Boughs unto the Sea, and it's Branches unto the River; sending his Brother *Bernard* to the Church of *St. Peter*, at *Dunstable*, and another to *Launceston* in *Cornwall*; also to *Plympton* in *Devonshire*; and in like manner to the Church of *St. Frideswick* in *Oxford*; to the Church of *St. Osithe* in *Effex*; to the Town call'd *Churche*, viz. *William Corbuil*, a very discreet Person, afterwards made Archbishop of *Canterbury*, and with him *Sybbard*, whom the same Archbishop afterwards call'd *Symon*. Also to the Church of *St. Mary de Aytton* in *Southery*, and many other Places throughout all *England*.

Arnulphus therefore and *Norman* perceiving that the Work of God prosper'd in their Hands, sent a certain Canon of the aforesaid Order, call'd *Senon* to Pope

Paschal, desiring him to honour their Order with Immunities, which Pope receiving the Message with fatherly Affection, and granting very special Rules, sent him back with the Relicks of many Saints. But he dy'd at *Paris*, in his way Home, leaving there the Relicks and the first Bull. The second was brought to *Colchester*.

This House being reduc'd to great Want, it happen'd on a *Sunday*, that many Persons of both Sexes, according to Custom repair'd to it, who following the Procession through the Cloisters, and looking into the Refectory, and seeing the Cloths laid without Bread, said, The Preparation is handsome, but where is the Bread. It was answer'd, That Bread was often wanting at Dinner-Time, and that the Brothers endur'd much in getting Necessaries. Hereupon the Women being mov'd with Compassion, agreed among themselves, from that Time forward, each of them to offer a Loaf on every *Sunday* at the Altar of *CHRIST*, perswading other Women that made Bread, who were not present at that Time to do the like. Thus so many Loaves were offer'd every *Sunday*, that there was enough for the Brothers and their Guests throughout the whole Week, and to spare. This offering of Loaves, ceasing as the Founders of it fail'd, the divine Providence was not wanting, till this Church got so many Revenues as would suffice for the proper Maintenance of those that belong'd to it; and as the Revenues increas'd, the offering of Bread wonderfully diminish'd. Thus such Accession of Possessions came to this House, through the Devotion of the Faithful, that the miserable want of the Brothers was reliev'd thro' the divine Providence. In the time of the aforesaid *Norman*, the first venerable Prior of this Church, as has been said, the aforesaid Noble Queen *Maud* gave to this Church the Soc and Gate of *Algate*, which the above-mention'd King *Henry* graciously confirm'd for the Foundation of this Church, as most plainly is declar'd in his first Charter of several Parishes.

It is also to be known how great this Soc is, the Bounds whereof are thus; From *Algate* to the Gate of the *Bailwick* of the Tower, call'd *Gungate*, and all the Lane call'd *Chykenlane*, towards *Berking* Church, as far as the Church-yard, excepting one House, next to the Church-yard; and returning again the same way to the Church of *St. Olave*, and then returning through the little Lane that goes to *Coleman's* Church, then towards *Fenchurch*, as far as the Brewhouse, where is now the Sign of the Dove. There was formerly a Lane which led to the House of *Teol*, the Son of *Ibbon*, the Alderman in *Limestreet*, which Lane is now shut up because suspected to harbour Thieves at Night, and therefore because there is no way open, it returns again through the Lane, towards the Chapel of *St. Michael*, and so to *Limestreet*, to the House of *Richard Canel*, and then it goes through the Street by *St. Andrew's* Church, to the Church of *St. Augustin*, by the City Wall; and then as far as *Algate*. This gave the aforesaid good Queen *Maud*, with the Gate of *Algate*, which the said Prior *Norman* rebuilt from the Ground, and held it peaceably all the Days of his Life, with all it's Customs, as well within as without the City. The same Queen also gave 20 *l.* of the Toll of the City of *Oxford*, as appears by the above written Charter. Also the Land and Soccage of the *English Knightengild*, for the acquiring of which the Venerable *Geoffrey Clynton* was very serviceable, with the Knights, by Intreaties and Mony; and among the other good Things he did, he obtain'd of the King the way between the Church and the City Wall, that we might enclose to ourselves that Way, as is more expressly declar'd by the following Charter, in these Words.

The Charter of King Henry the First, granting to the Church of the Holy Trinity, the enclosing of a Way.

HENRY, King of England, to Richard Bishop of London, and Albericus de Ver Sheriff, and to all his Barons and Lieges of London, Greeting. Know ye, that I have granted to the Holy Trinity, and to Norman Prior, and the Canons of the Holy Trinity, in London, that they may enclose with Walls the Way that was between their Church and Offices, and the Wall of the City of London, both ways, as far as the aforesaid City Wall, and that they hold the same peaceably. And the way that was wont to be there shall be now before their Church, on the other Side. And this I grant them for the Souls of my Father and Mother, and Successors, and for my own Safety, and the State of my Kingdom. Witnesses, Ranulphus, Chancellor, Geoffrey Clynton, and Ralph Basset, at Northampton.

This Church sustain'd many Losses and Troubles on Account of that Road; for it was twice or thrice rob'd that way. Two Hides of Land at Linton were also conferr'd on this Church, by the Gift of Simon Mulins; likewise the Church of Totenham, the Gift of David, the most pious King of the Scots; also the Church of Bixil, the Gift of William, Archbishop of Canterbury, whose Brother had been made a Canon here; also the Church of Walcumstow, the Gift of Adelia de Toemg; and many other Things, which are not here specify'd; for the said Norman, as well by Purchase, as by the free Gift of the good faithful People of CHRIST acquir'd to the Value of 20 l. Revenues in the City of London, he being much belov'd and honour'd by the People of this City, for God's and whose Sake they gave much to this Church, which Norman being more especially belov'd above others, was all the Time of her Life chosen her Father Confessor, by the said good Queen, who entirely gave herself up to be govern'd by him in Spirituals, understanding that he was in all Respects a true Servant of CHRIST, for through his Direction and Perswasion she carry'd herself devoutly towards the Poor, and Churches, in Alms, and other Acts of Piety, and had design'd to enrich this Church; which did not succeed, the Term of her Life falling short. But it being her Will to have her Body inter'd in this Church of CHRIST, she granted to it Lands to the Value of 20 l. per Annum, and her Chapel and Relicks, together with her Body. However, the Monks of Westminster, during the Time of her last Sicknes, prepossessing King Henry, who was then in Normandy, by means of a speedy Messenger, and having sent before some of the King's Council, and gain'd them with Gifts, perswaded the said King, that the Queen's Body ought in just Reason to be bury'd in the Church of Westminster, because the said King and Queen had been there crown'd and anointed. Having thus compass'd the Affair, the Messenger of the Monks returning the third Day, after the Queen's Death, when her Body was bringing to this Church to be bury'd, he having the King's Orders, directed the said Body to be carry'd back to Westminster, to be there solemnly bury'd, which none durst presume to oppose. Nevertheless the Monks got nothing by it, tho' she was there honourably bury'd, yet contrary to her express last Will. The King being ill advis'd, absolutely refus'd us the

Land left us as a Legacy; but graciously granted us the most precious Relicks belonging to the Queen, among which was a Basket of wonderful Workmanship, made of Gold, Silver, and precious Stones, with a Piece of our Saviour's Cross, with other Vestments and Copes, as also the Queen's Gold Scepters. Which Relicks the Emperor of Constantinople sent to the said King Henry, by the Hands of Hugh de Rimere, his Noble Baron, and the said King gave them to the Queen, and the Queen to this Church, with the Basket made at Constantinople, and a Table containing many and divers Relicks.

The Lady Maud, that worthy Queen, dy'd on the first Day of May, in the Year of Grace, 1118, and the 10th Year after the aforesaid Prior Norman had taken the Priorship upon him, and was bury'd in the Vestry, at Westminster; where having rested many Years, she was, by the Advice of King Henry the II^d, St. Thomas then Archbishop of Canterbury, and the other Nobility of the Kingdom, remov'd to the East Side of the High Altar, on the right Hand of Editha, Queen and Virgin, the Consort of the most Holy Edward King and Confessor, and there as she deserv'd honourably entomb'd. The Inscription over the said Venerable good Queen Maud, is there on a Table in the following Words.

HERE LIES THE LADY MAUD, THE SECOND GOOD QUEEN OF ENGLAND, ONCE WIFE OF KING HENRY THE FIRST, MOTHER OF MAUD THE EMPRESS, DAUGHTER OF MALCOLM KING OF SCOTLAND, AND ST. MARGARET, CONSORT OF THE SAID KING MALCOLM; WHO DY'D ON THE FIRST DAY OF MAY, IN THE YEAR OF GRACE, MCXVIII, OF WHOSE GOODNESS AND PROBITY, IF WE SHOULD GO ABOUT TO SAY ALL, THE DAY WILL BE TOO SHORT. TO WHOSE SOUL THE MOST HIGH BE PROPITIOUS. Amen.

In the Year of our Lord 1132, being the 24th of the Priorship of Norman, this Church of CHRIST was burnt, with almost all it's Offices, by a Fire coming from the City, from the House formerly of Gilbert Becket; by which Fire a great Part of London was then miserably ruin'd. At which Time our Lord shew'd a great Miracle in this Church upon a certain Cross; which, when the Fire had prevail'd, Men endeavouring to get out with other Goods of the said Church, drawing the same with Ropes they could not remove it, and the Lead of the Church melting they were oblig'd to desist. But returning the next Day, believing it had been consum'd with the rest, they found it untouched by the Fire. Being cheer'd with so great a Miracle, returning thanks to the most High, and encourag'd with the Hopes of Comfort in this Adversity, they plac'd great Confidence in our Lord, that they should enjoy future Prosperity.

Norman, the Servant of God some Time, more or less, before his Decease, began to decline in his Body, not being able to observe the Strictness of the Community. Whilst in Health he never would eat any thing more dainty than his Brethren, nor wear any better Garment, he suffer'd not any thing better to be set before him in the Refectory at Table, than what the Brothers had; and if any such happen'd to be set before him, he caus'd it to be distributed among the weakest of the Brothers, contenting himself with the common Diet. Lying also in the Dormitory with the Brothers, he us'd to rise first, to call up the others. He likewise was entirely against having a Chamber to himself, alledging, that those who are plac'd over others ought to be as much as possible with those under their

Direct.

Direction, and not to withdraw themselves from their Prefence upon any flight Account; and he appointed it to be observ'd, that no succeeding Prior should have a particular Chamber, but that they should always be in the Dormitory and Refectory, unless upon some urgent Necessity. Being, as has been said above, declin'd in Strength of Body, and desiring to be eas'd of the Priorship, and to appoint another, viz. one *Ralph* to govern, the Brothers would not give Ear to his Request; nor by any means consent to him in this Particular; therefore by the Advice of his Brother *Bernard*, Prior of *Dunstable*, and of other wise Men, and with the Consent of the Brothers, he appointed the said *Ralph* Subprior, under himself, *Robert*, Bishop of *London* confirming him, at the special Request, and upon the Presentation of the said *Norman*, and his Brethren. To whom was committed the Care of all this House, as well within as without, by *Norman* himself, as being Prior; lest the Father and Founder of this Place should be altogether depos'd, and seem to be subjected to the Obedience of his Son, whom he had before spiritually begot. *Norman* the Servant of God worn with long Sickness, like good Gold well try'd, departed this worldly Misery, on the second of the Ides of *January*, being *Sunday*, about break of Day, to our Lord, having been here faithful over little, to be plac'd over much with Joy; as having that *Sunday* Morning receiv'd the Sacrament of the Altar; his Abstinence of Food, and Sparingness of Drink, the Harshness of his Cloathing, and Rigor towards his Body, being scarce to be express'd; having preserv'd his Virginitie throughout the whole Course of his Life, and his Body being cleans'd by the Fire of his Sickness. *Norman* the Prior dy'd in the Year of our Lord 1147, in this Church of CHRIST, which he had nobly govern'd 39 Years, and he was bury'd before the High Altar, in a New Coffin; whence in the Year 1176, he was translated to the North end of the Altar, where he is said to continue with his Body entire and uncorrupted like one lying asleep.

Priors of the Canons of the HOLY TRINITY.

1. **NORMAN** was created the first Prior, in the Year of our Lord 1107, on the Nones of *April*, and govern'd this Church honourably 39 Years. He dy'd on the second of the Ides of *January*, in the Year of our Lord 1147.

2. **RALPH**, the second Prior, who had been Subprior, as has been said, was created on the 16th before the Calends of *February*, in the Year of our Lord, 1148, having before taken very good Care of this House; a venerable Man, ripe in Years, and well vers'd in divine and humane Learning; born and bred in this City, belov'd by all the Citizens, and Devout, known to and belov'd by King *Stephen*, his Wife Queen *Maud*, and the Royal Court; and was made Confessor to the said Queen *Maud*, by Archbishop *Theobald*. We have thought fit, now at the Election of this Person, to explain some Rules to be for ever observ'd, according to the Institution of the Prior *Norman*, viz. That the Prior of this Church never have any thing in Property, or that he can call his own; that he carry no Key; that he have no particular Bed-chamber; that he always as far as may be, live in common with the Brothers; that he neither give away, sell, or mortgage, any Revenue or Ornament belonging to the Church; that he neither receive nor send away to another House any Canon, without the Con-

sent of the Chapter. And if any one shall lay violent Hands on another, that he lose this House, unless, upon Sight of his Repentance after being expell'd, he be receiv'd by the universal Consent of all. We all of us, the Prior and the rest in Order did swear to the Observance of all these Things in this Church, according to the Institution of Prior *Norman*. King *Stephen* and his Wife bore so much Affection to *Ralph* the Prior and this Church, that they caus'd their Son *Baldwin*, and their Daughter *Maud*, once Wife to the Earl of *Mellent* to be honourably bury'd in this Church, that is, *Baldwin* at the North, and *Maud* at the South End of the Altar. The said Prior *Ralph* was present at *Halyngham*, at the Decease of the said venerable Queen *Maud*, Wife to the aforesaid illustrious King *Stephen*; having been especially sent for by her 3 Days before her Death, because he was her Father Confessor, by Leave and Commission of Archbishop *Theobald*; which *Ralph* administer'd all the Sacraments to the Queen, which are due to such as depart this Life; by whose Advice the same Queen bestow'd much Alms, and built a Noble Monastery of Monks at *Feverham*, where she is entomb'd and rests in our Lord. He was also with King *Stephen* at *Dover*, in his last Sickness. Archbishop *Theobald* very much honour'd and favour'd the same Prior *Ralph*, and therefore giving to the Church of his own, he never did it any Displeasure, or took away any thing to it's Damage; and he in the Year of our Lord 1155, in this Church baptiz'd King *Henry's* Son by Queen *Eleanor*, who was also call'd *Henry*; and the next Year the same Prelate also baptiz'd in this Church the same King's Daughter, call'd *Maud*, Born of the said Queen. That Archbishop's Noble Successor, the most Holy Champion of God, and most glorious Martyr *Thomas*, the most invincible Defender of all the Catholick Church, bore singular Affection to, and was very familiar with the said Prior, whom he appointed his Secretary and Father Confessor; and the said Holy Prelate when he was near, or in the City of *London*, often receiv'd Discipline of his said Secretary, exposing his Back naked to be scourg'd. The precious Death of which most glorious Martyr was reveal'd to the said Prior *Ralph*; for the Night after he had suffer'd Martyrdom, the Prior in a Dream fixing his Eyes on the Sun, saw in the Body of the Sun the Bishop in most rich Pontifical Vestments. At length the said Prior *Ralph* drawing towards his End having before labour'd very much in acquiring Lands, Revenues and other Necessaries to this Church, departed in our Lord; the Value of the Revenues of this Church having been increas'd to double the Value through his Sagacity and Forecast. Thus dy'd the said Prior *Ralph* the Day before the Ides of *October*, in the Year of our Lord 1167, having been Prior almost 20 Years, whose Body was laid on the Outside, near the Tomb of Prior *Norman*. To whose Souls the Almighty be Propitious. Amen. From that Time this House continu'd without a Prior two Years, thirty two Weeks, and one Day, and all Things were done under the Common Seal during that Time, and under the Name of Prior *Edward*, when none such had been created, as appears by the Testimonial Letter of *Gilbert*, Bishop of *London*.

3. **STEPHEN** the third Prior was created the 16th Day before the Calends of *June*, in the Year of our Lord 1170; and he was depos'd on the 6th Day before the Calends of *May*, in the Year of our Lord 1197, and afterwards dy'd on the 19th Day before the Calends of *September*, in the Year of our Lord 1198, and was bury'd.

4. **PETER**

4. PETER of CORNWAL, the 4th Prior, was created on the 7th Day of the *Ides* of *May*, in the Year of our Lord 1197, and dy'd in *July* 1221, and was bury'd in the middle of the Chapel of the Blessed Virgin *Mary*, which he had built. Which Prior flourish'd the Prime Doctor among all the Doctors in *England* of his Time. He disputing some Time with a certain subtle *Jew*, and converting him, made him one of his Canons. He compos'd two small Books of this his Disputation; as also an universal System of Divinity; a Book of the repairing of a Fall; of the two Handles of Predestination and Reprobation, and several other very useful Books in our Custody, and others to be found in several Places in Honour of the Holy Trinity. In his Time also, *Edmund* a Canon of this Church, was sent into *Ireland* to give a Beginning to our Order there.

5. RICHARD, the 5th Prior, was created the 17th Day before the *Calends* of *August*, in the Year of our Lord 1223, and dy'd the 19th before the *Calends* of *September*, in the Year of our Lord 1248, and was bury'd.

6. JOHN DE TOTYNGE, the 6th Prior, was created on the 9th Day before the *Calends* of *September*, in the Year of our Lord 1250, and dy'd the 17th before the *Calends* of *July*, in the Year 1258.

7. GILBERT, the 7th Prior, was created in the Year of our Lord 1260, and dy'd three Days before the *Calends* of *January*, in the Year 1264, and was bury'd.

8. EUSTACE, the 8th Prior, was created the 7th Day of the *Ides* of *January*, in the Year of our Lord 1264, and dy'd the 13th Day before the *Calends* of *January*, in the Year 1280, and was bury'd.

9. WILLIM AIGUEL, the 9th Prior, was created the Day before the *Calends* of *January*, in the Year of our Lord 1280, and dy'd the 12th Day before the *Calends* of *June*, in the Year 1289, and was bury'd.

10. STEPHEN of WATTON, the 10th Prior, was created in the Year of our Lord 1289, and was depos'd the 6th Day of the *Ides* of *March*, in the Year 1302, and dy'd afterwards in *October*.

11. RALPH of CANTERBURY, the 11th Prior, was created the fourth Day of the *Ides* of *March*, in the Year of our Lord 1302, and dy'd the 14th before the *Calends* of *July* 1314, and was bury'd.

12. RICHARD WYMBYSH, the 12th Prior, created the 7th Day before the *Calends* of *June*, in the Year of our Lord 1314, depos'd the 4th before the *Calends* of *June* 1325, and dy'd afterwards the 16th Day before the *Calends* of *April*.

13. ROGER POLY, the 13th Prior created the third Day before the *Calends* of *June*, in the Year of our Lord 1325, and depos'd the 7th Day before the *Calends* of *June* 1331, dy'd afterwards the 7th Day before the *Ides* of *January*.

14. THOMAS HEYRON, the 14th Prior, created the 6th Day before the *Calends* of *June*, in the Year of our Lord 1331, dy'd the 11th before the *Calends* of *March* 1360, and was bury'd.

15. RICHARD DE ALGATE, the 15th Prior, created the 6th Day before the *Calends* of *March*, in the Year of our Lord 1360, and dy'd the 17th before the *Calends* of *August* 1362, and was bury'd.

16. WILLIAM RISING, the 16th Prior, created the 6th Day before the *Calends* of *August*, in the Year of our Lord 1367, and dy'd on the *Calends* of *August* 1391, and was bury'd.

17. ROBERT EXETER, the 17th Prior, created the 19th before the *Calends* of *September*, in the Year of our Lord 1391, and dy'd the Day before the *Calends* of *August* 1408, and was bury'd.

18. WILLIAM HARADON, the 18th Prior, created in the Year of our Lord 1408, and dy'd on the first Day of *September* 1420.

"The Catalogue Mr. Browne Willis gives us of those Priors in his History of Abbies, Vol. 2. p. 127. differs very much from this, but as he tells us he had it from *Newcourt's Repertorium*, Vol. 11. p. 560 and 561. and that this of ours is from the Register Book of the House itself, there seems to be good Reason to conclude that their own Records should give the best Account of their Superiors. However, that the Reader may see the Difference, we will here give the Names of the Abbats of Mr. Willis's Catalogue, which are as follows".

1. Norman. 2 Ralph. 3 S---. 4 P---. 5 Gilbert 6 P--- 7 Richard. 8 John de Toting. 9 Eustachius. 10 William Augnell or Aynell. 11 Stephen de Watton. 12 Ralph de Canterbury. 13 Richard de Wymbish. 14 Roger de Polay. 15 Thomas Heron. 16 Nicholas de London. 17 William de Rising. 18 Thomas Percy. 19 Nicholas Hancock, who surrender'd the House to King Henry the VIIIth.

"This is mention'd for the Satisfaction of the Curious, though, as has been said, the Register Book must certainly be truest.

After 1420, where the Register Ends it's Catalogue, Mr. Willis's MSS. Collections inform us, That

THOMAS POMERAY occurs Prior Anno 1457. in *Chauncey's Hertfordshire*.

THOMAS PERCY was made Prior, Anno 1481.

RICHARD CHARNOCK dy'd Prior in 1507, and was succeeded by,

THOMAS NEWTON, in *August* the same Year, who held it about two Years, and was succeeded by

JOHN BRADWELL made Prior, Anno 1509. Then Mr. Willis's Hist. of Abbies, Vol. 2. p. 128, tells us that,

NICHOLAS HANCOCK was confirm'd Prior of this House, *July* 27, 1524. He was the last Prior of this Convent, which was surrender'd by him into the King's Hands in *July* 1532. After the Dissolution he became Vicar of *Braughing* in the County of *Hertford*, and was thereupon admitted to it, *July* 30, 1541.

We now return to the Register Book.

Of the Possessions of the Church of the HOLY TRINITY.

THE City of *London* was twice consum'd by Fire since the first founding of this House, viz. The first Time from the House of *Gilbert Becket* as far as this Church, as was said above, in the Time of *Norman* the first Prior, which Fire our Lord quench'd by Virtue of his Holy Cross, then in this said Church, as was observ'd above; as also in the Time of *Ralph* the second Prior, from the House of *Ailward*, near *London-Stone*, almost to the Gate commonly call'd *Algate*; which Fire coming as far as the Shrine of the most Holy Confessor of our Lord, *Erkenwald*, in *St. Paul's Church*, our Lord commanding, through the Merits of his aforesaid venerable Prelate, it left not the least Sign of any Damage there; which great Miracle is deservedly transmitted to Posterity. This Place therefore being, for the Reason aforesaid, reduc'd to great Streights, in Consideration of the City which was to be rebuilt, and for the better maintenance of this Church for the future, the Prior and Brothers then all unanimously thought fit to sell the Lands then acquir'd

to this Church, reserving for ever some small Income from the same. And now because the World takes Pleasure in deceiving every one, and is grown so wicked, as to contradict and oppose the Actions of the Ancients, that scarce any one will willingly suffer our Revenues to be quietly paid us without very great store of Evidences, and those most authentically prov'd from Antiquity for our present Justification; therefore, I, Brother Thomas of Exebrugge, call'd the Son of John of Cornwall, Priest and professed Canon of this Church, do undertake to renew this Rental; not according to the Times of the several Priors, but according to the Order of the old Books, with the Names in them Written, as also, if I can to express the Tenements, and among whose Tenements they now stand, as also the Names of those now inhabiting the same, for the better Information of Posterity.

For according to the saying of wise Men; it is no less honourable to maintain what is acquir'd than to acquire.

Possessions of the Church of the Holy Trinity, in the Parishes of St. Michael, St. Mary Magdalen, and St. Catharine.

IN the Parish of St. Mary Magdalen, St. Michael, St. Catharine, and the Holy Trinity, which is now one Parish, viz. of the most Holy Trinity, and was in most ancient Times of the Holy Cross, by whose Virtue may Jesus, who sanctify'd the Cross, protect us from the Assaults of our Enemies, and may the Son of the glorious Virgin grant me to perform this Work, to his own Praise, and the continual Benefit of this his Church.

John the Prior, and the Convent did let to John Panyfader, the Land with the Houses in the Street which leads from Algate to the Tower for 4 s. a Year, to be paid at the 4 yearly Terms, as appears by the following Grant.

The Grant made by the Prior and Convent.

BE it known to all that now are and shall be, that John, the Prior, and the Convent of the Holy Trinity, in London, have granted and let, and by this present Deed confirm'd to John Panyvadir, certain Land, with the Houses built on the same in the Parish of the Holy Trinity, within Algate, between the Land which Hugh le Mason holds of the said Canons, and the Land of the Brothers of Mount Joye, viz. whatsoever they had, or could have in the said Lands and Houses built thereon, with all Appurtenances, of all Sorts, without any Exceptions, to be had and held by the aforesaid John, and his Heirs or Assigns, freely, quietly, and peaceably for ever, paying thence yearly to the said Canons and their Successors four Shillings Sterling, at the four yearly Terms; viz. 12 d. at the Feast of St. Michael; 12 d. at the Feast of the Nativity of our Lord; 12 d. at Easter; and 12 d. at the Feast of St. John Baptist, without Fail. And it is to be known, that the said John, and his Heirs and Assigns shall not have it in their Power to render the same Land habitable, nor to spoil the Houses built on the same, but shall always improve and maintain them.

And if he shall design to sell the aforesaid Land to any one, the said Canons and their Successors shall have the Preference before all others of a Bezant of 2 s. if they will have the same. This Land and Houses with their Appurtenances the said Canons, and their Successors will for their Service of 4 s. warrant and defend to the aforesaid John, and his Heirs and Assigns against all Men and Women, as long as they shall make full Payment to the aforesaid Canons and their Successors, at the appointed Times. For this Grant, Cession, Warranting, Defence, and the Confirmation of this Deed, the aforesaid John gave to the above mention'd Canons forty Shillings Sterling, as a Fine. In Testimony hereof, the Seals of the Parties on both Sides have been affix'd to this sign'd Deed, before these Witnesses, Richard Hardel then Mayor of London, Matthew Bokeral, Thomas the Son of Thomas the Sheriff, and many more.

And these are the Names of the Persons paying, as appears in the ancient Rental, whose Letter is F f, and in all the following Rentals; John Panyfader, Robert Panyfader, William Moyn, Hamo Box, in the first Year of Edward, the Son of Edward. Benedicte Box, in the second Year of Edward the Third, as appears by, &c.

Here follows in the Original Manuscript, a very long Series of Deeds made by this Convent of the Holy Trinity, to a great Number of Persons, of all their Lands and Possessions in the above-mention'd Parishes, as also in St. Catharine, or All Saints Colmanchurch, which Names of Persons and Places, being now altogether unknown, will be of no manner of Use, or Satisfaction to any Reader, nothing being to be gather'd from the same, and the first of them above being sufficient to satisfy the Curiosity of such as desire to see the Form of such Deeds at that Time, we shall therefore only add the Total Value of what the Church of the Holy Trinity, possess'd in that Parish, as set down in the Rental.

The Total Sum of this Parish, 6 l. 11 s. 2 d.

And the Tenths are accordingly in the King's Books.

The same as has been said above is to be observ'd in Relation to the following Parishes, the Total Values of the Possessions of this Church of the Holy Trinity, in each of them take as follows.

The Total of their Revenue in the Parish of All Saints Staning, 8 l. 4 d. 4 d.

And so it pays the King's Tenths, as appears in the Books.

Fanchurch was of the Patronage of the Holy Trinity, and formerly belong'd to the Sock of Knightengyld, paying to the Church of the Holy Trinity, 2 s. yearly, from the Time it had been conferr'd on the Canons.

The Total of the Revenue of the Holy Trinity, in the Parish of Fanchurch was 6 s. 8 d.

And so it paid the in the King's Book.

In the Parish of St. Denis, Bishop and Martyr, call'd Backchurch.

The Total of the Revenue, 18 s. 1 d.

And so paid the 10th, as appears in the King's Book.

In the Parish of St. Olave, near the Tower of London.

The Total in this Parish, 3 l. 9 s. 4 d.

And yet the Tenth to the King, as for 101 s. 10 d. ob.

In the Parish of All Saints Berkingchurch.

The Total in this Parish 19 s.

And so the Tenth in the King's Book.

In the Parish of St. Dunstan in the East.

The Total in this Parish 63 s.

And so the Tenth in the King's Book.

In the Parish of St. Mary de la Hulle, near the Land of the Abbat of Waltham.

The Total in this Parish 10 s. 4 d.

Y

And

- And so the Tenth, as in the King's Book.
In the Parish of St. *Margaret Patyns*.
The Total in this Parish 2s.
And yet the Tenth, as for 3s. 6d. as in the King's Book.
- In the Parish of St. *Andrew, Eastcheap*.
The Total of this Parish 19s. 8d.
And so the Tenth in the King's Book.
- In the Parish of St. *Botolph, Bilinggate*.
The Total of this Parish 35s. 4d.
And so the Tenth, in the King's Book.
- In the Parish of St. *George, Eastcheap*.
The Total of this Parish 17s.
And so the Tenth in the King's Book.
- In the Parish of St. *Margaret, Southwark*.
The Total in this Parish 6s.
- In the Parish of St. *Magnus Martyr*.
The Total in this Parish 2s. 6d.
- In the Parish of St. *Margaret, in Bridgestreet, towards London-Bridge*.
The Total in this Parish 33s. 4d.
And so the Tenth, as in King *Richard's* Book.
- In the Parish of St. *Michael, Candlewykestreet*.
The Total of this Parish 13s. 4d.
- In the Parish of St. *Leonard Eastcheap, or Milk-Church*.
The Total of this Parish 54s. 4d.
And the Tenth as for 4s. 10d.
- In the Parish of St. *Benedict, Gracechurch*.
The Total in this Parish 42s. 10d.
And so the Tenth in the King's Book.
- In the Parish of *All-Saints, Gracechurch*.
The Total of this Parish 45s. 4d.
And yet the Tenth, as for 53s. 10d. as in the King's Book.
- In the Parish of St. *Peter Cornbil*.
The Total in this Parish 1d.
- And yet the Tenth, as for 20s. 4d. as in the King's Book.
- In the Parish of St. *Michael, Cornbil*.
The Total in this Parish 20s. 2d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Edmund Gracechurch*.
The Total in this Parish 28s. 4d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Clement, Candlewykestreet*.
The Total in this Parish 12d.
And so the Tenth in the King's Book.
- In the Parish of St. *Magnus Orgar*.
The Total in this Parish 27s. 8d.
And yet the Tenth at 28s. as in the King's Book.
- In the Parish of St. *Lawrence, Candlewykestreet*.
The Total in this Parish 14s.
- In the Parish of St. *Mary Abbechurch*.
The Total in this Parish 7l. 6d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Swithin*.
- In the Parish of St. *Mary Botharwe*.
The Total in this Parish 11s. 8d.
And yet the Tenth to the King, at 23s. 2d. as in the King's Book.
- In the Parish of *All Saints at Heywarfe*.
The Total in this Parish 3s. 4d.
And yet the Tenth at 47s. 4d. as in the King's Book.
- In the Parish of St. *Michael, Paternoster Church*.
The Total in this Parish 21s. 4d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Martin Vintrye*.
The Total of this Parish 5s.
And yet the Tenth at 16s. 4d. as in the King's Book.
- In the Parish of St. *John at Walbroke*.
The Total of this Parish 38s.
- And so the Tenth in the King's Book.
- In the Parish of St. *Stephen, Walbroke*.
The Total in this Parish 22d.
- And so the Tenth in the King's Book.
- In the Parish of St. *Mary Newchurch, alias Wolchurch*.
The Total in this Parish 6l. 6s. 8d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Mary Wolnothemape Church in Lombard-street*.
The Total in this Parish 15s. 4d. viz. 13s. 4d. in St. *Swithin's* Parish, and 2s. in the Parish of St. *Mary Wolnoth*.
And so the Tenth in the King's Book.
- In the Parish of St. *Benedict, Schorhog*.
The Total of this Parish 22s.
- And so the Tenth in the King's Book.
- In the Parish of St. *Pancrace, Soperlane*.
The Total in this Parish 4l. 9s. 8d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Mary of the Arches*.
The Total in this Parish 19s.
And yet the Tenth at 25s. as in the King's Book.
- In the Parish of St. *Mary Colechurch*.
The Total in this Parish 13l. 8s. 4d.
And so the Tenth as in the King's Book.
- In the Parish of *All-Saints, Honylane*.
The Total in this Parish 8s. 4d.
And yet the Tenth, at 48s. 4d. as in the King's Book.
- In the Parish of St. *Mary Aldermary*.
The Total in this Parish 6s. 8d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Thomas the Apostle*.
The Total in this Parish 40s.
And so the Tenth, as in the King's Book.
- In the Parish of St. *James Garlickbil*.
The Total in this Parish 15s.
And so the Tenth, as in the King's Book.
- In the Parish of the *Holy Trinity the Little*.
The Total in this Parish 3d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Olave Breadstreet*.
The Total in this Parish 5s.
And so the Tenth in the King's Book.
- In the Parish of St. *Michael Cold-abbey, near Old Fish-street*.
The Total of this Parish 21s. 8d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Mildred, Breadstreet*.
The Total in this Parish 17s.
And so the Tenth, as in the King's Book.
- In the Parish of *All-Saints, Breadstreet*.
The Total in this Parish 26s. 8d.
- In the Parish of St. *Michael, Queenbith*.
The Total in this Parish 20s.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Mary Somerset*.
The Total in this Parish 2s.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Mary Magdalen in Westpistry*.
The Total in this Parish 2s. 6d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Benedict-West*.
The Total in this Parish, 14s. 7d.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Gregory*.
The Total in this Parish 20s.
- In the Parish of St. *Faith Virgin*.
The Total in this Parish 18s.
And so the Tenth, as in the King's Book.
- In the Parish of St. *Matthew, Friday-street*.
The Total in this Parish 3s.

In the Parish of St. *Augustine*, at the Gate.
 The Total in this Parish 2s.
 And so the Tenth, in the King's Book.
 In the Parish of St. *Vedaft*.
 The Total in this Parish 33s. 8d.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *John Zachary*.
 The Total in this Parish 31s. 4d.
 And yet the Tenth at 51s. 4d. as in the King's-
 Book.
 In the Parish of St. *Mary Staining-lane*.
 The Total in this Parish 12s.
 In the Parish of St. *Peter Woodstreet*.
The Manuscript here sets not down the Total in this
Parish by itself, as in the rest, but by two Arti-
cles, I find it amounts to 20s.
 In the Parish of St. *Michael in Woodstreet*.
 The Total in this Parish 5s.
 In the Parish of St. *Alban, Woodstreet*.
 The Total in this Parish 12s.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Alphage, Martyr*.
 The Total in this Parish 11s. 6d.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Giles, without Cripplegate*.
 The Total in this Parish 4s. 9d.
 And yet the Tenth at 28s. as in the King's Book.
 In the Parish of St. *Mary, Aldermanbury*.
 The Total in this Parish 34s. 2d.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Lawrence in the Jewry*.
 The Total in this Parish 4s.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Martin, in Ironmonger-lane*.
 The Total in this Parish 6s. 8d.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Michael Bassyngefhaw* (now *Bass-*
shaw).
 The Total in this Parish 34s. 4d.
 In the Parish of St. *Stephen, in Colemanstreet*.
 The Total in this Parish 2s. 6d.
 And yet the Tenth, at 10s. 6d. as in the King's
 Book.
 In the Parish of St. *Margaret in Lothbury*.
 The Total in this Parish 13s. 9d.
 In the Parish of St. *Mildred*.
 The Total in this Parish 10s.
 In the Parish of St. *Christopher*.
 The Total in this Parish 16s.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Bartholomew the Less*.
 The Total in this Parish 7s.
 In the Parish of St. *Benedict Fink*.
 The Total in this Parish 3s. 1d.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Martin Otesfwych* (it is now writ
 Outwich).
 The Total in this Parish 22s. 4d.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Olave in Broadstreet*.
 The Total in this Parish 4s.
 In the Parish of *All-Saints* (or *Allhallows*) on *Lon-*
don-wall.
 The Total in this Parish 2s. 4d. ob.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Ethelburga*.
 The Total in this Parish 5s.
 And yet the Tenth at 7s. as in the King's Book.
 In the Parish of St. *Augustin Pappay, or on London-*
wall.
 The Total in this Parish 2s.
 In the Parish of St. *Mary Axe, or Pellipar*.

The Total in this Parish 24s. 6d.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Andrew on Cornhill, or St. An-*
drew at Knap.
 The Total in this Parish 26s. 11d.
 In the Parish of St. *Sepulchre without Newgate*.
 The Total in this Parish 47s. 6d.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Martin at Ludgate*.
 The Total in this Parish 6s.
 And so the Tenth, as in the King's Book.
 In the Parish of St. *Botolph without Bishopsgate*.
 The Total in this Parish 26s. 8d.
 And so the Tenth, as in the King's Book.
 Thus the Total Income, from all the above-men-
 tion'd Parishes, appears to amount to 105l. 17s.
 3d. 9. per Annum, which was a great Revenue in
 those Days, this Manuscript appearing to be about
 300 Years Old.



Of the Knighten-Gild.

IN the Days of *Edgar*, King of *England*, there were
 Thirteen Knights, well beloved by the King and
 Kingdom, who beg'd of the King a Piece of Land,
 on the East Side of *London*, which had been forsaken
 by the Inhabitants, on Account of the too great Ser-
 vitude, praying he would grant them the aforesaid
 Land, and the Liberty of a Gild for ever: Which the
 King granted them on the following Condition, viz.
 That each of them should Fight three Duels, viz. on
 the Land, under it, and in the Water, and come off
 Victorious, and afterwards they to Tilt with Lances in
 the Field, now call'd *East-Smithfield*, with any that
 should come, which was gloriously perform'd, and
 the same Day the King call'd it the Knighten-Gild,
 and assign'd it these Bounds. From the Gate call'd
Algate, to the Place where the strong Bars are East-
 ward, on both Sides of the Street; and extended it to-
 wards the Gate call'd *Bishopsgate*, as far as the House
 of *William* the Priest, afterwards of *Geoffry Tanner*,
 one of the Heirs of *Colvere*, and afterwards of *John*
Esby, but now of the Lord of *Bursere*; and then to
 the Southward, into the *Thames*, as far in the Water
 as an Horseman Riding in at low Water can cast a
 Dart into it: So that all *Smithfield*, with the Right
 Hand Part of the Way, which runs along *Dodding*
Pond to the *Thames*, as also the Hospital of St. *Cathe-*
rine, with the Mills, which were Founded in the Days
 of King *Stephen*, and the Outward Stone Wall, and
 the New Ditch of the *Tower* stand in and belong to
 the aforesaid Fee. For the aforesaid Wall, and the
 Ditch of the *Tower*, were made at the Time when
 King *Richard* was at *Jerusalem*, by the Bishop of *Ely*,
 who was then the King's Justice, that is, Chancellor
 of the Kingdom, by reason of the Difference that
 arose between him and Earl *John* the King's Brother:
 On Account of the making of this Ditch in *East-*
Smithfield, the Church of the *Holy Trinity* in *London*
 lost half a Mark of Yearly Revenue, and the Mill of
 the poor Brothers of the Hospital of St. *Katherine*, and
 likewise of the Church of the *Holy Trinity* in *London*
 was removed, which turn'd to no small Loss to both
 Parties; and the Garden which the King had hir'd of
 the Brothers, for six Marks a Year, was mostly spoil'd
 by the Ditch. It was often promised that Satisfaction
 should be made, but not yet perform'd; but King
Edward coming afterwards, gave the Brothers six Marks
 and

and a half for that Part which the Ditch now takes up, and he restor'd another Part, which was without, to the Brothers, which they still hold, and they have a Deed for the aforesaid six Marks and a half, pursuant to which they are well paid in the Exchequer, or in the Hamper Office, to this Day. But the aforesaid Knights had no other Charter all the Days of *Edgar*, *Ethelred*, and *Knute*, till the Reign of *St. Edward*. Then their Heirs perceiving the Sanctity of the King, entreated him to confirm their Liberties, who graciously complying, granted them his Charter accordingly.

Afterwards King *William*, Son to *William* the Conqueror, who subdu'd all *England*, graciously confirm'd to them, and the Heirs of the aforesaid Knights, as follows.

The Charter of King William Rufus.

WILLIAM King of *England*, to *Maurice* the Bishop, and *G. de Magn*, and *R. Delpare*, and his Lieges of *London*, greeting. Know ye, that I have granted to the Men of *Knightengild* their Gild, and the Land that belongs to it, with all Customs, as they had the same in the Days of King *Edward*, and of my Father. Witnesses *H. de Boch*, at *Rethyng*.

King *Henry* the First also confirm'd the same to them, as follows.

The Charter of King Henry I. to the Knights of the Knightengild.

HENRY, King of *England*, to *Maurice* the Bishop, to the Sheriff of *London*, and to all his Barons and Lieges, *French* and *English* in *London*, greeting. Know ye, that I have granted to the Men of *Knightengild* their Gild, and the Land belonging to it, with all Customs, as they best had the same, in the Days of King *Edward*, and of my Father, and as my Brother granted to them by his Brief and Seal; and let no Man dare to do them any Wrong in their Fee, on Account of my Forfeiture. Witnesses *N. de Mounford*, and *R. Bigot*, and *H. de Boch*, at *Westminster*.

In the Year of our Lord 1108. and the Eighth Year of the Reign of the Glorious King *Henry*, was Founded the Church of the *Holy Trinity* within *Algate*, *London*, by the Venerable Queen *Maud*, Wife to the aforesaid King, with the Advice of the Holy Archbishop *Anselm*, and the said Church was given to *Norman* the Prior, the first Canon throughout the Kingdom of *England*, by whom all *England* has been adorn'd with the Rule of *St. Augustin*, and receiv'd the Canonical Habit. And the Brothers being Assembled there, the Multitude of Persons Praising God Day and Night increas'd, so that the whole City was delighted at the Sight of them; in so much, that in the Year of our Lord 1126, some Citizens of *London*, of the Race of those Noble *Engli* Knights, viz. *Ralph* the Son of *Algod*, *Wimard le Doverlishke*, *Orgar le Prude*, *Edward Hupcornhill*, *Blackstan*, and *Albyn* his Kinsman, *Albyn* and *Robert* his Brother, the Sons of *Leofstan*; *Leofstan* the Goldsmith, and *Wizo* his Son; *Hugh* the Son of *Wlgar*; *Algar Secusun*; *Orgar* the Son of *Dereman*; *Osbert Drinchepyg*, *Adelard Hornepitesune*, meeting together in the Chapter of the Church of *CHRIST*, which is seated within the Walls of the said City, near the Gate call'd *Algate*, gave to the same Church, and

to the Canons serving God in it, all the Land and Soc, which was call'd the *English Knightengild*, adjacent to the City Wall, without the same Gate, and extends to the River *Thames*. They gave it, I say, being admitted into the Brotherwood, and made Partakers of the Advantages of that Place, by the Hands of *Norman* the Prior, who receiv'd them and their Predecessors into Society on the Text of the Gospel. And to the End that this their Donation might stand firm and unshaken, they offer'd on the Altar the Charter of King *Edward*, with the other Charters above inserted, which they had to that Effect, and afterwards they gave Seisin, to the said Prior, on the Land itself, through the Church of *St. Botulph*, which is built on it, and is, as they said, the Head of that same Land. All these Things were done before these Witnesses; *Bernard*, Prior of *Dunstaple*; *John* Prior of *Dunstaple*; *John* Prior of *Derland*; *Geoffry* Chamberlain of *Clynton*, and his Chaplains, *Peter* and *Nicholas Ciman*; *William Clerk*; *Edward* the Son of *Alfward*; *Hugh* the Son of *Richard*, and his Sewer and Chaplain; *Edward de Suthwark*, and his Son *William*, *Leugar* Priest; *Edwin* the Son of *Syred*; *Hacon* Deacon; *Algar* Priest, *Aschettel*, and many more Clergymen and Laymen, *French* and *English*. The Donors besides sent one of their own Number, viz. *Orgar le Prude* to King *Henry*, praying that he would consent to, and confirm that Donation. The King willingly granted the aforesaid Soc and Land to this aforesaid Church, free and exempt from all Service, as becomes an Alms, and graciously confirm'd the same by his following Charter.

The Charter of King Henry I. to the Church of the Holy Trinity.

HENRY, King of *England*, to *Richard*, Bishop of *London*, and to the Sheriff and Mayor, and to all his Barons and Lieges, *French* and *English*, in *London* and *Middlesex*, greeting. Know ye, that I have granted and confirm'd to the Church and Canons of the *Holy Trinity* in *London*, the Soc of the *English Knightengild*, and the Land belonging to it, and the Church of *St. Botulph*, as the Men of that Gild gave and granted it to them. And it is my Will, and I strictly Command, that they hold the same well and honourably, and freely, with *Sac* and *Soc*, and *Toll* and *Theam*, and *Infangenethef*, and all its Customs, as the Men of the aforesaid Gild best had it, in the Days of King *Edward*, and as King *William* my Father, and my Brother granted to them by their Deeds. Witnesses *A. Queen*, and *Geoffry*, Chancellor, and *Geoffry de Clynton*, and *William de Clynton*, at *Woodstock*.

All these Things are Inrolled at the End of the Book of Memorandums, *Guildhall*, *London*, with the Letter C. Folio 134.

The same King also sent his Sheriff, viz. *Albert de Veer*, and *Roger* the Nephew of *Hubert*, for them, in his Behalf, to invest this Church in the aforesaid Possession; which the said Sheriffs fulfilling the King's Commands in all Points, willingly perform'd, coming upon the Land it self, there being present *Andrew Buchewinte*, and the aforesaid Witnesses, with many others.

All that is above said, the same King *Henry* more fully confirm'd, as appears by his first Charter of several Parishes.

After the aforesaid Soc was thus conferr'd on this Church, the Prior and Convent of the same Church joyfully keeping the Church of *St. Botulph* in their own Hands,

Hands, they deputed one of the Brothers thither to be remov'd at the Will of the Prior, who should from Time to Time be accountable to this House for the Profits and Emoluments, arising from the said Church of St. Botolph, and the Garden, and administer to the Parishioners of the said Church the Sacraments, and perform divine Service, pursuant to the Power, Form and Tenor of a certain Bull graciously granted by Pope Innocent the Third, to the said Prior, and Convent hereupon, which here follows.

*The Bull of Pope Innocent the III^d,
to the Prior and Monastery of
the Holy Trinity.*

INNOCENT, Bishop, Servant to the Servants of God, to his beloved Sons, the Prior and Convent of the Monastery of the Holy Trinity in London, Greeting, and Apostolical Blessing. The sincere devout Affection which you my Sons, bear us and the Roman Church deserves, that we favourably, as far as with God we may, comply with your Desires, especially those by which the Benefit and Advantage of your Monastery is procur'd. Wherefore my belov'd Sons in the Lord, granting your Request, we receive your Persons, and the Church in which you perform the divine Offices, with all the Goods you at present reasonably possess, under St. Peter's, and our Protection; but more especially the Church of St. Botolph, in the Soc of the English Knightengild, without and near Algate, London, as also of St. Catharine, and the Chapel of St. Michael, in the Church-yard of your Monastery, united and annex'd, and canonically incorporated, which we by Apostolical Authority confirm, and strengthen by Virtue of this present Writing. Besides, out of our Apostolical Benignity, it is our Will, and we ordain, that for the future, the Parish Church of St. Botolph, as also of St. Catharine, and the Chapel of St. Michael aforesaid, be laudably serv'd by two of the Canons, to be remov'd at the Will of the Prior of the Monastery, whensoever he shall find it expedient; who are to administer the Sacraments, and Ecclesiastical Sacramentals to the Parishioners of the aforesaid Church and Chapel; providently considering that the Union, annexing and incorporation of the said Church and Chapel, by reason of their Poverty would be render'd of no Benefit to the said Canons, if there should be Portions for Vicars assign'd in the same. Let no Man therefore presume to infringe this our Constitution, or rashly to act contrary to it; but if any shall presume to attempt it, be it known to him, that he shall incur the Indignation of Almighty God, and of his Holy Apostles Peter and Paul. Given at the Lateran, on the 15th of the Calends of June, and the 4th Year of our Pontificate.

These things being thus transacted, the Land which was there not inhabited, but had been forsaken by the Inhabitants, was let to several Persons by Parcels in the Court of the said Prior and Convent, reserving to this Church a certain yearly Revenue, as could be best agreed on between the aforesaid Parties, as is more particularly made out by what follows.

Note, That before the aforesaid Soc was bestow'd on this Church, Laurence Hondesdych paid to the Knights of the Knightengild, 6 s. 3 d. at Martinmas, for his Tenement, with a Garden in the same Place; and the aforesaid Knights gave the aforesaid 6 s. 3 d. to the aforesaid Church, with all the Soc, as aforesaid, and the Prior Norman had Seisin at the Hands of the said Lau-

rence, as appears in the Rental by the Letters B. O. and D. And these are the Names, viz. the aforesaid Laurence, his Son Salomon, as appears in the Rental by the Letter E. And afterwards Robert de Retherbethe, and his Wife Agnes, the Daughter of the said Salomon granted to Eustace the Prior, and to the Convent 3 s. for the same Land, as appears by their Deed.

Here follow in the Manuscript all the Leases granted by the Prior and Canons of this Church of the Holy Trinity, to the several Tenants, among whom the Land of the aforesaid Knightengild was divided. The Names of the Persons therein mention'd, and the several Parcels of Land assign'd them, being now equally unknown, it would be of very little Use to insert here the said Leases, which are therefore omitted to make Room for Charters, and other Matters of more Note. Though the Particulars of the Land, and the Value of each Particular are here omitted for the Reason aforesaid, it will be some Information to know that the Total of the Lands thus let in the Parish of St. Botolph, without Algate, being part of the aforesaid Knightengild amounted to 8 l. 6 s. 3 d. ob. and yet the Tenth was as for 14 l. 10 s. 1 d. as appears in the King's Book.

Charters of several Parishes.

THE good Queen Maud being Dead, as has been said above, and bury'd at Westminster, contrary to her last Will, express'd in her Testament; King Henry hearing of her Death on the Continent, return'd out of Normandy into England. When he arriv'd at London, Norman the Prior went to him, and the King was glad to see him, and receiv'd him honourably. The King having enquir'd of him concerning the Queen's last Will, and understanding that what the Queen had desir'd, had not been perform'd, he was very angry, and gave the Monks nothing of what they had expected. However, afterwards, the King being ill advis'd, refus'd us the Land which the Queen had left as a Legacy to this Church; nevertheless he did us much good for her Sake, and with his most prudent Advice gave us a perfect Charter of our Foundation, which we had not before, and is as follows.

*The Charter of King Henry I. confirming the Foundation of the
Canons of the Holy Trinity, in
London.*

HENRY by the Grace of God, King of England, to the Archbishops, Bishops, Abbats, Earls, Barons, Sheriffs, and to all his Ministers and Lieges, Greeting. Know ye, That I have granted, and by this present Charter confirm'd the Canonry of the Canons Regular of the Holy Trinity, in London, which my Wife Queen Maud there founded; to be for ever establish'd, and free from the Subjection of all Churches; and that the same Canons may stop up the Way which is between their Church and the City Wall. I have also granted to the same Canons, for my own Soul, and the Soul of Queen Maud, my Wife 25 Livres Blancs yearly for ever, as a pure and perpetual Alms, of the Revenues of the same Queen Maud, at Exeter, which the said Queen Maud, with my Consent, gave them, during her Life; and so that whosoever shall be Sheriff in Devonshire, shall pay them to the aforesaid Canons

Canons at *Easter*, and the Feast of *St. Michael*, in *London*, as duly as they were ever paid. I have, besides, given to the same Canons the Gate of *Algate*, with the *Soc* belonging to the same. And I have granted to the same Canons, that they have the *Soc* of the *English Knights-gild*, with the Lands and all the Liberties belonging to the same *Soc*, within and without the City of *London*. It is also my Will, and I strictly enjoin, that the aforesaid Canons, and their Men have and hold all their Lands and Possessions, and their Fees and Alms, as well Ecclesiastical, as worldly Things and Possessions, with all Liberties, and free Customs and Claims, whether in Woods or Plains, in Meadows and Pastures, in Waters and Mills, in Paths and Ways, in Lakes and Ponds, in Marshes and Fisheries, in Granges and Underwoods, within the City, and without it, within the Burrough, and without, with *Sac* and *Soc*, *Toll* and *Team*, and *Infangenethef*. And that the same Canons, and their Men be for ever exempt and quitted of all *Gelds* and *Scots*, and *Wits* and *Assessments*, and of all Aids to the Sheriffs, and their Minutrels, and from all Suits of Shires, Hundreds, Laths, and Hustings, and from Pleas and Trespasses. And that they be quit and free from Hidage, Scutage, from Exercisings and Ridings, from Burdens of Expeditions, from keeping Watches, from the Works of Castles, Parks, Bridges, Warrens, Walls, and all Enclosures, and from all Carriage by Cart, by Horse, and by Ships, and Building of Royal Palaces, and all Sorts of Work, and from all Secular Service and Exaction, and from all Occasions. I have also granted, that the aforesaid Canons, and their Men be quit of all Toll in all Markets, and in all Fairs, and in passing all Ways, Bridges, and the Sea, and throughout all my Kingdom. And the Men who hold of the aforesaid Canons, as well in the City of *London*, as without it, shall not plead unless in the Court of the Canons, where they are to plead. And I forbid under Pain of Forfeiture to me, that they be not impleaded on Account of any Tenement of theirs, unless before me, or my Chief Justice. And that no Person contrary to this my Charter, wrong them, or their Men, for as much as all their Lands and Possessions, and those of their Men are under my Keeping, and special Protection. Witness, *Ranulphus* the Chancellor, *G. de Clinton*, *Ralph Basset*, at *Northampton*.

This Charter is enroll'd in the Roll of Memorandums of the Exchequer, among the Records of *Trinity Term*, in the 7th Year of the Reign of *Edward* the Son of *Edward*.

It is also enroll'd in *Guildhall*, in *London*, in the great Book of Memorandums, with the Letter C. Folio 68.

The Charter of King Stephen, confirming the Lands and Immunities of the Holy Trinity.

STEPHEN, King of *England*, to the Bishop of *London*, and the Sheriffs, Mayor and Magistrates, and all his Barons, *French* and *English*, of *London*; Greeting. I do command that what the Canons of the *Holy Trinity* in *London*, do hold of my Alms, and the Donation of the Queen, Wife to King *Henry*, be peaceable and quit of all *Gelds* and *Scots*, and Aids and Customs, and Suits, as it ever was at the best at any Time. And it is my Will, and I strictly command that they well, and honourably and freely hold whatsoever, and from whomsoever they hold, with *Sac* and *Soc*, and *Toll* and *Team*, and *Infangenethef*, and all their Customs, as King *Henry* granted and confirm'd

the same by his Charter to the Canons of the aforesaid Church. And moreover, I forbid under my Displeasure, that no Person presume any way to injure or abuse their Men, or other things belonging to the Church of the *Holy Trinity*. And the Men of that Church shall not plead, but where they ought to plead, viz. in the Court of the aforesaid Church, because I will not consent that their Right should in my Time decline, or be lessen'd. Witness the Bishop of *Winchester*, and *William de Pont*, at *Westminster*.

The Charter of King Henry the Second confirming those above.

HENRY, King of *England*, Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to the Archbishops, Bishops, Abbats, Earls, Sheriffs and Magistrates of *London*, and of all *England*, and to all his Lieges, *French* and *English*, Greeting. Know ye, that I have granted and confirm'd the Canonry of Canons Regular in the Church of *CHRIST*, in *London*, which my Grandfather, King *Henry*, and his Wife Queen *Maud*, my Grandmother founded there, to be establish'd for ever, and free from all Subjection, except to the Bishop of *St. Paul's*. And it is my Will, and I command that the same Canons do well and peaceably, and honourably and freely hold all their Lands, and all Things belonging to their Church, with *Sac* and *Soc*, and *Toll* and *Team*, and *Infangenethef*, with all their Customs, of whomsoever they hold, as well within the City, as without. I also command, that what the aforesaid Canons hold of the Alms and Donation of King *Henry* my Grandfather, and Queen *Maud*, and mine, be altogether peaceable and quit of all *Gelds* and *Scots*, and Aids, and Customs and Suits, as it was at the best in any Time. And I prohibit, under my Displeasure, that none presume to do any Wrong, or Injury to the Men or Things belonging to the aforesaid Church. Witness Queen *Eleanor*, and *Hubert D' Aubigny*, Bishop; *Thomas* Chancellor, and *Richard de Lucy*, and *Humphrey de Bohun*, Sewer, and *Ralph Hastings*, at *London*.

Memorandum, That *St. Thomas*, Archbishop of *Canterbury*, was Chancellor of the Kingdom in the Reign of the aforesaid King, and at the granting of the above mention'd Charter.

The Charter of King Henry the Third, confirming all former Grants.

HENRY, by the Grace of God, King of *England*, Lord of *Ireland*, Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to the Archbishops, Bishops, Abbats, Priors, Earls, Barons, Justices, Sheriffs, Mayors, Magistrates, and all Bailiffs, and his Lieges, Greeting. Know ye, That we, for the sake of God have granted and by this Charter confirm'd to God, and to the Church of the *Holy Trinity*, seated in this City of *London*, and to the Prior and Canons there serving God; that the aforesaid Church of the *Holy Trinity*, be free and exempt from all Subjection, as well to the Church of *Waltham*, as all other Churches, except the Church of *St. Paul*, in *London*, and the Bishop, with all things belonging to it, pursuant to the Purport of the Charters of Queen *Maud*, the Foundress of the same Church of the

Holy

Holy Trinity, and King *Henry* the First, her Husband, and of King *Henry* the Second, our Grandfather. We also grant to them, and confirm the Donation of the aforesaid Queen *Maud*, of the Gate of *Algate*, with the *Soc* belonging to it, as they at present hold the same, and two Parts of the Revenue of the City of *Exeter*, viz. 25 Livres Blancs a Year, to be receiv'd at our Exchequer, at the Hands of the Sheriff of *Devonshire*, and the Grant made to them by the aforesaid King *Henry* the First, for shutting up with a Wall the Way, which was between their Church and Offices, and the Wall of the City of *London* on the other Side, as far as the Wall of the aforesaid City, and likewise of the Way which us'd to be there, and is now before the said Church, on the other Side, as also their Men and their Land of the *English Knightengild*, with the Liberties and Immunities they have thence of the Grant of the aforesaid King *Henry* the First, and of King *Henry* the Second, and in like manner, their Land of *Leyton*, with the Liberties they have from the same, by the Charter of the aforesaid King *Henry* the First. We also grant to them, and confirm the Custody of the Hospital by the Tower of *London*, with the Lands and Mills appertaining to the said Hospital, as they have the same by Grant of King *Stephen*, and Queen *Maud*, his Wife, and likewise their Lands with their Appurtenances at *Bracking*, with the Church of *Bracking*, with the Immunities they have of the Grant of the same, and likewise their other Lands of the Honour of *Bolon*, viz. the Land of *Berkeden*, of the Gift of *Richard de Anefye*, and the Land of *Corneye*, and the Church of *Leffane Church*, of the Gift of *Hugh Triket*, and the Chapel of *Alfyswick*, of the Gift of *Richard* the Son of *William*. We also grant to them, and confirm the Lands and Revenues of *Bekeham*, and of *Clayberst*, which they have of the Gift of *Picot Empastorat*, together with the Liberties they have there of the Grant of *Maud* the Empress, the Daughter of King *Henry* the First. We also grant to them, and confirm the Lands and Tenements they have of the Persons underwritten, viz. of the Gift of *Roger*, the Son of *Brian*, and *Maud* his Wife, two Carrucates of Land; at *Haddenho* and *Trockyng*, of the Gift of *Robert Gutton*, his Land of *Hamstode*, with all its Appurtenances, which *Gilbert de Bradele* held of him in Fee-Farm; of the Gift of *Hubert*, the Queen's Chamberlain four Pounds in the Manor of *Bracking*; of the Gift of *Richard Wallensis*, fourscore and one Acres and a half of Land, and four Acres of Meadow at *Brackyng*, with the Service of *Augustin* the Son of *Wilebard*, and the Widow *Edithe*, and *Richard Crugland*; of the Gift of *Ralph Hareng*, 25 Acres and a half of Land in *Heston* Fields, and as much Meadow as belongs to such a Tenement of the same Fee, and the Service which *Robert* the Smith of *Heston* us'd to do him yearly; of the Gift of *William Blennund*, all his Wood, with the Heath Ground, and with all its Appurtenances, as on every Side enclos'd with Ditches, in the Parish of *St. Pancrace*, of *Kentishtown*, by the Park of the Lord Bishop of *London* on the South Side, and *William Uggel* and his Heirs, and their Service; of the Gift of *Ralph Tricket*, the Cross call'd *Hogue*, and a Piece of Land by his Barn, at *Brambeles* and *Nortmade*, and *Spareweham*, and *Wild*, and *Wigerwike*, and the Land that belong'd to *Edmund*, and the Land that belong'd to *Hugh*, the Son of *Baldwyn*, and the riding Place of the same *Hugh*, with the adjacent Field; of the Gift of *Richard* the Son of *Osbert*, a certain Place, with its Appurtenances, in which a certain Mill was seated at *Brambeleg*, which Mill was one of the four Mills, by the Mill of the Nuns of *Stratford*, on the East Side; of the Gift of *Robert Burell*, Ten Shillings

Revenue at *Brambeleg*; of the Gift of *William Pyrko*, 16 Shillings Revenue of the Mill call'd the Monks Mill at *Brambeleg*; of the Gift of *Ralph Heyrun*, and *William Thruste*, and *William Berking*, 42 Acres of Land, and one Acre of Meadow, with their Appurtenances, and 15 Shillings, and six Pence Revenue, and half a Pound of Pepper yearly, at *Edelington*; of the Gift of *William* Earl of *Essex*, and Earl *Geoffry* his Father, his Land of *Selegeford*, and one Hide and a half of Land at *Brambeleg*; of the Gift of *Richard Lucy*, 20 Shillings Revenue at *Neweton*, and all the Land that *Godfrey Beysum*, his Servant, held a Day and a Night in the Manor of *Leefnes*; of the Gift of *Henry de Furnell*, and *Theobald* of *Bracking*, the Mill of *Bracking*, with its Appurtenances; of the Gift of *Henry Corney*, the Land and the Meadow, and 37 Pence Revenue, which they have at *Corney* and *Widibale*; of the Gift of *Henry Bendeng*, 10 Shillings Revenue of quit Rent of the Land of *Bileberse*; of the Gift of *Hubert Anefies*, and *Dionisia* his Wife, 9 Shillings Revenue of quit Rents of the Mill of *Kaldecot*; of the Gift of *Nicholas Catesbery*, and *Catharine* his Wife, 11 Acres of Land, with Appurtenances, at *Catesbery*; of the Gift of *Thomas Bordefden*, 9 Acres of Land, with Appurtenances at *Bordefden*; of the Gift of *Hugh Marnies*, 16 Acres and one Rod of Land, and the Service of *Stephen Wayte*, and his Heirs, at *Westmelne*; of the Gift of *Richard* the Son of *Robert*, one Rod, and the fourth Part of a Rod of Land, with Appurtenances, at *Westmelne*, and the Service of *Geoffry* his Brother, for the half of his Father's Land; of the Gift of *Henry Stalar*, and *Joan* his Daughter, 9 Acres and a half of Land, with Appurtenances, at *Widibal*; of the Grant and Confirmation of Earl *William* of *Mandevill*, 40 Cart Loads of Wood yearly in the Wood of *Enesfeld*; of the Gift of *Walter Mandevill*, the Church of *Brensfeld*, with the Lands and Tithes, and all things belonging to it; of the Gift of the same *Walter*, the Church of *Nuzeleg*, with the Lands and Tithes, and all things belonging to it. All these things aforesaid we grant and confirm to the aforesaid Prior and Canons, and their Successors, to hold and to have for ever, as the Charters and Confirmations aforesaid, which they have relating to the same, and which we have seen, reasonably Testify and as they at the present peaceably have and hold them. Wherefore it is our Will, and we strictly command, that the aforesaid Prior and Canons, and their Successors for ever, have and hold all the things aforesaid well and peaceably, and quietly, entirely and honourably in all Places and Things, with all their Liberties, and free Customs, as aforesaid. Witnesses, *E. London*, *J. Bath*, *R. Sarum*, Bishops; *Hubert de Burg* our Justice; *Ranulphus* Earl of *Chester* and *Lincoln*; *William Eynesford*, and *Richard de Argent*, our Seneschals; *Stephen Segrave*; *Henry de Capella*, and others. Granted by the Hand of the Venerable Father *R. Bishop* of *Chichester*, our Chancellor, at *Westminster*, the 8th Day of February, in the 11th Year of our Reign.

The Charter of King Richard the II, *confirming all former Grants.*

RICHARD, by the Grace of God, King of England, and France and Lord of Ireland, to the Archbishops, Bishops, Abbats, Priors, Dukes, Earls, Barons, Justices, Sheriffs, Mayors, Magistrates, and all Bailiffs, and his Lieges, Greeting. We have seen the Charter of our Lord *Henry*, late King of England, our Progenitor, in these Words.

Here

Here is in the Manuscript the Charter of King Henry the First, Word for Word, as it is above, presently after the Title of Charters of several Parishes, and therefore it is needless to repeat the same, the Reader may turn back to it.

We have also seen the Charter of the Lord Stephen, once King of England, our Progenitor, in these Words. Stephen, King of England to the Bishop of London, the Justices, Sheriffs, Barons, Officers, and all his Lieges French and English, in Hertfordshire, Greeting. Know ye, that I have given and granted to the Church of the Holy Trinity in London, and to the Canons there serving God, 100 Shillings Revenue in my Manor of Bracking, as a perpetual Alms for the Repose of the Souls of Baldwin my Son, and Maud my Daughter, who lye bury'd in that Church. I have besides given and granted to the same Church and Canons, Land to the Value of six Pounds in the same Manor of Bracking in exchange for their Mill, and of that Part of their Land, which they granted to Maud, my Wife, by the Tower of London, where she built an Hospital for the Poor; I say I granted them those Lands, to the Value of six Pounds, which I had retain'd in my Lordship, after I had divided the other Parts of my Manor; that is, the Part on which the Church is founded, and to which the Market also belongs. Wherefore it is my Will, and I strictly command, that the aforesaid Church and Canons do hold and for ever possess the aforesaid Land, well and peaceably, and freely and honourably, and quit of any Secular Exaction, as my Sovereign Alms, with Sac and Soc, and Toll and Theam, and Infangenethief, and with all their other free Customs, with which they hold their other Possessions. Witness Theobald, Archbishop of Canterbury, and Robert Bishop of London, and Robert Bishop of Hereford, and Robert Bishop of Exeter, and Hilary Bishop of Chichester, and William Bishop of Norwich, and Queen Maud, and Earl Eustace my Son, and William of Ypres, and Robert d'Eu, and William Mare, and Henry of Essex, and Richard Lucy, and Waren de Luser, at London. We have also seen a certain Charter of the same Lord Stephen, our Progenitor, in these Words.

This Charter is the same Word for Word, as that before, under the Title of Charters of several Parishes, and next to that above referr'd to of King Henry the First, where the Reader may find the same.

We have also seen another Charter of the same King Stephen, our Progenitor, in these Words. Stephen, King of England, to the Sheriffs and Barons of London, Greeting. I command, that the Prior and Canons of the Holy Trinity in London, do hold their Men and their Land of the English Knightengild, as well and peaceably, and justly, and quietly and honourably as their Ancestors held it, as best and freest in the Days of King William, my Grandfather, and of the Kings, William and Henry, my Uncles, and in mine, and in the Days of * Leovestan, and in the best Manner they have held the same themselves since. And moreover, they shall be quit from the Ward, and Forfeiture for the same, as my proper Alms, because in Justice they are to be quit of the same, and as both they and their Predecessors were ever till now quit of the same, and as the Charter of King Henry testifies. Witness Queen Maud, and W. de Luser, at Bermundsey. We also have seen another Charter of the same Lord Stephen our Progenitor, in these Words. Stephen, King of England, to the Bishop of London, the Justices, Sheriffs, Barons, Officers, and all his Lieges

French and English, in London, Greeting. Know ye, that I have restor'd and granted to God, and the Church of the Holy Trinity, in London, and to the Canons Regular there serving God, for the Soul of King Henry, and for the Safety of my self, and Queen Maud my Wife, and my Son Eustace, and my other Sons, for ever their Land of Smithfield, which Earl Geoffry had seiz'd to make his Vineyard. Wherefore it is my Will, and I strictly command, that they well and peaceably, and freely, and quietly and honourably have and hold the aforesaid Land, as they best, and most freely and quietly hold their other Lands, and as King Henry granted it to them, and confirm'd it by his Charter. Witness Queen Maud, and Thomas Capell, and William of Ypres, and Richard Lucy, at London. We have also seen another Charter of the same Lord Stephen, our Progenitor, in these Words. Stephen, King of England, to the Bishop of London, the Justices, Sheriffs, Barons, and all his Officers and Lieges, French and English, in Essex, Greeting. Know ye, that I have granted to God, and to the Prior and Canons of the Holy Trinity, of London, for the Souls of my Father and Mother, and for the Wellfare of my Friends, and Relations, and Predecessors, two Hydes of Land, at Leyton, which Simon de Molend, and his Wife Adelina, and afterwards Robert de Ver gave them in Alms. Wherefore it is my Will, and I strictly command, that they hold the same, well and peaceably, and freely, and quietly, and honourably, in Wood, and Plain, and Meadows and Pastures, and Waters and Ways, with Soc and Sac, and Toll and Theam, and Infangenethief, and with all other Things, and Liberties and Immunities belonging to the same, as the aforesaid Simon and his Wife ever held them at best, and most freely, and as they gave and granted the same to them. Witness Robert Carve, and William Mars, and Eulk de Dilly, at Westminster. We have moreover seen another Charter of the same Lord Stephen, our Progenitor, in these Words. Stephen, King of England, to the Justices, Sheriffs, Barons, and Officers, and Lieges, French and English of Hertfordshire, Greeting. I command, that all those who shall come to the Market of the Canons of the Holy Trinity of London, from Bracking, in their stay there, and return thence, have my firm Peace. And I forbid any Person unjustly to disturb them, or the things belonging to them herein, upon Forfeiture of ten Pounds. Witness William Mark, at Bermundsey. We have also seen a certain Charter of the aforesaid Lord Henry, our Progenitor, in these Words. Henry, King of England, and Duke of Normandy and Aquitain, and Earl of Anjou, to the Archbishops, Bishops, Abbats, Earls, Sheriffs, and his Officers of London, and of all England, and to all his Lieges, French and English, Greeting, &c.

This is the same Charter of King Henry the Second, Word for Word, which may be seen above, after the Title of Charters of several Churches, next to the Charters above, refer'd to of King Henry the First, and King Stephen.

We have also seen certain Letters Patents of the same Lord Henry, our Progenitor, in these Words. Henry, King of England, to the Sheriffs and Barons of London, Greeting: I Command that the Prior and Canons of the Holy Trinity of London do hold their Men and Lands of the English Knightengild, as well and peaceably, and justly, and quietly, and honourably, as their Predecessors ever most freely held the same in the Days of my Father and of my Brother, and mine, and in the Days of Levestan, and as they had them at best themselves since then till now. And moreover,

* N. That this Leovestan was the Father of Alwin, the Father of Henry Mayor of London, whose first Charter is in the Priory of Tortington.

over, that they shall be exempt from the Ward and Forfeiture of the same, as my proper Alms, because they are to be exempt from the same, and as both they and their Predecessors were always till now exempt from the same, Witness *R. de Ver*, at *Westminster*. We have also seen a certain Charter of the Lord *Henry*, the Son of King *John*, formerly King of *England*, and our Progenitor, in these Words. *Henry*, by the Grace of God, King of *England*, Lord of *Ireland*, Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to the Archbishops, Bishops, Abbats, Priors, Earls, Barons, Justices, Sheriffs, Mayors, Officers, and all his Bailiffs and Lieges, Greeting. Know ye, that we have granted, and by this Charter confirm'd, to our Beloved in *CHRIST*, the Prior and Convent of the *Holy Trinity* of *London*, that they and their Successors for ever, have free Warren in all their Lordship Lands, which they now have in the Counties of *Hertford*, *Kent*, and *Middlesex*, provided that those Lands be not within the Bounds of our Forest, so that none enter those Lands to drive in them, or to take in them what belongs to Warren, without the Leave or Consent of the said Prior and Convent, or their Successors, under the Forfeiture of Ten Pounds to us. We have also granted to the same Prior and Convent, that they and their Successors for ever, have a Market at their Manor of *Corneye*, on *Thursday* in every Week; and that they have, in the same Place, a Fair every Year, to last eight Days, viz. On the Eve, and on the Day of *St. Bartholomew* the Apostle, and the six following Days; unless that Market, and that Fair, be to the Detriment of the neighbouring Markets, and neighbouring Fairs. Wherefore it is our Will, and we strictly enjoin, for our selves, and for our Heirs, that the said Prior and Convent, and their Successors for ever, have free Warren in all their Lordly Lands, which at present they have in the Counties of *Hertford*, *Kent*, and *Middlesex*, provided nevertheless, that those Lands be not within the Bounds of our Forest, so that none enter those Lands to drive in them, or to take any thing that belongs to Warren, without the Leave and Consent of the same Prior and Convent, or of their Successors, under Forfeiture of Ten Pounds to us; and that they and their Successors for ever, have a Market, at their aforesaid Manor of *Corneye*, on *Thursday* in every Week, and that they have, in the same Place, a Fair every Year, to hold eight Days, viz. On the Eve, and on the Feast of *St. Bartholomew* the Apostle, and the six following Days, with all Liberties, and free Customs, to such Market, and Fair appertaining, unless that Market and that Fair be to the Detriment of the neighbouring Markets; and the neighbouring Fairs, as aforesaid. These being Witnesses, Master *William* of *Kilkenny*, *Archibald* *Coventre*, *John* de *Greye*, *Henry* *Wendebam*, *William* *Chaboney*, *William* *Grey*, *Imbert* *Pugey*, *Henry* *Peyterun*, and others. Given by our Hand at *Havering*, the fourth Day of *April*, the thirty seventh Year of our Reign. We have also seen another Charter of the same Lord *Henry*, the Son of King *John*, our Progenitor, in these Words.

Here is again, in the Manuscript repeated, the whole Charter of King Henry the Third, which is to be seen immediately before this, and therefore needless to be here again inserted, the Reader may turn back to it.

We have also seen the Charter of the Lord *Edward*, late King of *England*, our Great-Grandfather, in these Words. *Edward*, by the Grace of God, King of *England*, Lord of *Ireland*, and Duke of *Aquitain*, to all to whom these Presents shall come Greeting. Know ye, that of our special Grace, we have granted and

given Leave for Ourselves and our Heirs, as far as in us is, to our Beloved in *CHRIST*, the Prior and Convent of the *Holy Trinity* of *London*, that they may add Lands or Revenues of Ten Pounds Value Yearly, according to the true Value of the same, with their Appurtenances, as well of their own Fee as of others, excepting the Lands and Tenements, which they hold of us in Capite, to be held by them and their Successors for ever; notwithstanding the Statute set forth against giving of Lands and Tenements to Mortmain; provided nevertheless, that it appear by the Inquisitions to be made in due Form about the same, or to be return'd into ours or our Heirs Chancery, that the same can be done without Damage and Prejudice of us and our Heirs, or of any other whatsoever. In Testimony whereof we have caused these our Letters Patents to be pass'd. Witness my self, at *Westminster*, the third Day of *November*, in the eleventh Year of our Reign. We have also seen the Charter of the Lord *Edward*, our Grandfather, late King of *England*, in these Words. *Edward*, by the Grace of God, King of *England*, Lord of *Ireland*, and Duke of *Aquitain*, to all to whom these Presents shall come, Greeting. Tho' our Beloved in *CHRIST*, the Prior and Convent of the Church of the *Holy Trinity* of *London*, ought, by the Charters of our Progenitors, once Kings of *England*, which we have seen, to be free and exempt from performing any secular Service to our said Progenitors, or to us or our Heirs for ever; nevertheless, the aforesaid Prior and Convent, both at the Request of some of our Progenitors, as at present, have burden'd their said House with the Maintenance of certain Persons, for the Term of their Lives, to the great Damage of their House, and contrary to the Purport of the aforesaid Charters. We being unwilling to Prejudice the same Prior and Convent, on Account of such Maintenances granted as aforesaid, and resolving to provide for the Immunity of themselves, and their Liberties in this Particular, do will and grant, for ourselves and our Heirs, that after the Death of those who have Corrodies or Maintenances in the aforesaid House, at the Command or Request of our said Progenitors, or of us, the aforesaid Prior and Convent, or their Successors, be not oblig'd to, or burden'd with any Maintenance to be granted to any one, at the Command or Request of us or our Heirs, on Account of any Right of ours, or of any other Thing whatsoever; but that the same Prior and Convent, and their Successors, be for ever exempt from granting any Maintenances. In Testimony whereof, we have caused these Letters Patents to be made. Witness my self at *York*, on the sixth Day of *June*, in the ninth Year of our Reign. Now we holding for valid, and approving all the Things aforesaid, Donations, Grants, and Mandates, of our aforesaid Progenitors, as also all and every thing and things contain'd in the aforesaid Charters and Letters, do, of our special Grace, by these Presents approve, ratify and confirm the same, for Ourselves and our Heirs, as far as in us is, according to the Tenor of the aforesaid Charters, and Letters, to our Beloved in *CHRIST*, the present Prior and Convent of the aforesaid Church of the *Holy Trinity* of *London*, and their Successors, as the Charters and Letters aforesaid reasonably Testify. Besides, being willing to do farther Favour to the same Prior and Convent, we have granted for Ourselves and our Heirs, and by this our Charter confirm, that tho' they or their Predecessors, on Account of some Emergency, have not hitherto made full use of any one or more Liberties, Immunities and Privileges contain'd in the said Charters and Letters, nevertheless the said Prior and Convent, and their Successors shall, from this Time forward for ever, fully enjoy and make use of

the aforesaid Liberties, Immunities, and Privileges, or any of them. And moreover, notwithstanding during the Life of our Grandfather aforesaid, *Thomas Richeer*, Chaplain, did by Will bequeath to the then Prior and Convent of the Church of the *Holy Trinity* of *London*, to have and to hold for ever, for them and their Successors, one Messuage, one Toft, and one Key, with their Appurtenances, in the Parish of *St. Mary-at-Hill*, in *London*; and *William Thormeston* one Messuage, and one Shop, with their Appurtenance, in the Parish of *St. Botolph* without *Algate*, *London*, the which Messuages, Toft, Shop and Key, were held in Burgage of our said Grandfather, and that the aforesaid Prior and Convent enter'd upon the said Messuages, Toft, Shop and Key, on Pretence of the said Legacies, without obtaining Leave of our said Grandfather, and the said Messuages, Toft, Shop and Key, for that Reason, and because the aforesaid *Thomas* and *William* were not Free-Men of the aforesaid City, having belong'd to our Grandfather, and now belonging to us, as being forfeited to us, by Virtue of the Statute made against Conveying of Lands and Tenements to Mortmain, as we have been inform'd; we nevertheless, of our special Grace, and for the Devotion we bear and have to the said Church of the *Holy Trinity*, have pardon'd the aforesaid Transgressions, and the Forfeiture of the Messuages, Toft, Shop and Key aforesaid fallen to us, in manner aforesaid, and have granted for Ourselves and our Heirs, as far as in us is, to the aforesaid now Prior and Convent, that they have the said Messuages, Toft, Shop and Key, with their Appurtenances, pursuant to the Form of the aforesaid Legacies, and that they hold them for ever of our Gift to themselves and their Successors, of us and our Heirs, by the same Services by which they were held of our said Grandfather, before the Forfeiture aforesaid, the Statute aforesaid, or the said Messuages, Toft, Shop and Key having been held of our aforesaid Grandfather, notwithstanding; without Let or Impediment from us, or our Heirs, the Justices, Escheators, Sheriffs, or other our Bailiffs or Officers whatsoever; and in regard that the aforesaid Prior and Convent, under Pretence of the aforesaid Letters of our said Great-Grandfather, have purchased Lands and Tenements, to the Value of 23 s. 8 d. in part of Satisfaction for the aforesaid 10 Pounds, Lands and Revenues; we will not that now the aforesaid Prior and Convent, or their Successors, do by Virtue of the same Letters, or by the Tenor of these, any way acquire any thing besides the remaining 7 l. 17 s. 4 d. in Land and Revenue, of the said 10 Pounds in Land and Revenue. These being Witnesses, the Venerable Fathers, S. Archbishop of *Canterbury*, Primate of all *England*, our Chancellor, Ch. Bishop of *Exeter*, our Treasurer; *John*, King of *Castile* and *Leon*, and Duke of *Lancaster*; *Edmund*, Earl of *Kent*; *Thomas* of *Woodstock*, Earl of *Bucks*, our most Beloved Uncles; *Nicholas Arundel*, *Thomas Beauchamp*, Earls of *Warwick*; *William Beauchamp*, our Chamberlain; *Hugh Segrave*, Steward of our Household; *John Fordham*, Keeper of our Privy Seal, and others. Given by us at *Westminster*, the 30th Day of *May*, in the Third Year of our Reign.

Here follow several Grants and Donations made by private Persons.

The Grant of the Abbess and Monastery of Berking, of 13 s. 8 d. per Annum.

BE it known to all Persons present and to come, that we *Alicia* of *Merton*, humble Abbess of the

Religious House of *St. Alhelburga* of *Berking*, and the Convent of the same Place, by the unanimous Will and Consent of the whole Chapter, have given and granted, and by this present Deed confirm'd to God and the Church of the *Holy Trinity* of *London*, and to the Canons there serving God, 13 s. 8 d. Yearly Quit-Rent in *London*, viz. 8 s. and 8 d. from the Land and Houses built on it, with their Appurtenances, which once belong'd to *Edmund* the Cordwainer, in the Parish of *St. Michael* towards *Algate*, which Land, with the Houses and Appurtenances, lies between the Tenement once belonging to *Roger* of *Levesham*, on the West, and the Tenement once of *Thomas le Breton*, on the East; and 5 Shillings of the Land, Houses built on the same, and their Appurtenances, which once belong'd to *Joseph* the Barber in *Marklane*, in the Parish of *All-Saints* of *Stanyng-Church*, towards the *Tower* of *London*, which Land, with the Houses and Appurtenances, lies between the Tenement of *Alicia* of *Portsmouth*, on the South, and the Tenement of *Henry le Lung*, on the North; the said Canons, and their Successors, or their Assigns, to have and receive all the aforesaid Quit-Rent yearly of us and our Successors freely, quietly, entirely, well and peaceably for ever, at the four principal Terms of the Year, viz. at the Feast of *St. Michael* 3 s. 5 d. and at the Nativity of our Lord 3 s. 5 d. and at *Easter* 3 s. 5 d. and at the Nativity of *St. John Baptist*, without any Delay. So that the one Half of all the aforesaid Revenue be to the Use of the Church of the said Canons, and the other Half, for the Use of Sick in the Infirmary of the said Canons, they therefore paying to us and our Successors yearly, one Clove at *Easter*, for all Secular Services and Demands. And if the said Revenue happen to be in Arrear in the Whole, or in Part, the aforesaid Terms not being observ'd, it shall be Lawful for the said Canons, and their Attorneys whatsoever, against us or our Successors, to Seize and Distrain the said Lands, with the Houses built on them, and their Appurtenances, and to hold the Seizure till full Satisfaction be made them for the aforesaid Revenue. And we the aforesaid Abbess and Monastery, and our Successors, will for ever, through the aforesaid Service, warrant, quit and defend, to the said Canons and their Successors, or their Assigns, as is above express'd, all the aforesaid Revenue yearly and quietly, to be receiv'd in the manner aforesaid, against all Men and Women, as well Christians as *Jews*. For this Donation, Grant, Warrent, Defence, Quittance, and the Confirmation of this present Deed, the said Canons gave us Ten Marks Sterling in Hand. And to the End that all these Things aforesaid may be perpetually establish'd, we have affix'd our common Seal to this present Deed; these Persons being Witnesses, *John Rokefle*, then Mayor of *London*, *John Adrian* and *Walter le Engleis*, Sheriffs, *John* of *Northampton*, and *William* of *Hadestoke*, Aldermen of the same Wards; *Ralph de la More*, and *John Coke*, Clerk and Alderman.

The Grant and Donation of John Rosamund, of Forty Shillings per Annum.

BE it known to all present and to come, that I *John Rosamund*, for the Health of my Soul, and of the Souls of my Predecessors and Successors, have given and granted, and by this present Deed confirm'd to God, and to the Church of the *Holy Trinity* of *London*, and to the Brothers *E. Prior*, and the Canons of the said Place, 40 s. of yearly Revenue in *London*, viz. 20 s. which I had of the Gift and Grant of *Thomas* of *Oxford*,

Oxford, and his Wife *Alicia*, of all their Revenue in the Parish of *St. Dunstan*, opposite to the Church, in the Street that leads to the Tower; and one Mark of yearly Revenue, which I had of the Gift and Grant of *Godfrey of Essex*, and his Wife *Lettice*, of a certain Messuage, with a Shop and Appurtenances, which *Robert of Ugele*, held of the same *Godfrey* and *Lettice*, for two Marks yearly, in the Parish of *St. Mary Abby Church*, in *Candlewickstreet*; and half a Mark of yearly and Quit-rent, which I had of the Gift and Grant of *Adam Gyseburn*, and his Wife *Marfilla*, of all their Land, with the Houses, which the same *Adam*, and *Marfilla* had and held of *Gilbert Felford*, in the Parish of *St. Edmund*, towards *Garschurch*, viz. whatsoever I had and could have in the said 40 s. without any Reserve, to be had and held by the said Prior and Canons, and their Successors, as a free and perpetual Alms. And it is to be known, that the aforesaid 40 s. are to be yearly receiv'd at the four principal Terms, without any Let, paying thence yearly to *Thomas of Oxford*, and his Wife *Alicia*, and their Heirs, for the said 20 s. half a Pound of Cumin Seed, or 3 Grains of Pepper, and to *Godfrey of Essex*, and his Wife *Lettice* and their Heirs, for the said Revenue of one Mark, half a Pound of Cumin Seed, or 3 Grains of Pepper, for all Secular Services and Demands. In Testimony whereof, I have made good this present Deed, with the Impression of my Seal, and for the greater Security have deliver'd to the aforesaid Prior and Canons, as to my Assigns, all the Deeds of Enfeoffment, I had relating to the said 40 s. These Persons being Witnesses, *John Adrian*, then Mayor of London; *Philip le Tailor*, and *Walter le Porer*, Sheriffs; *Matthew Bokerel*, *Thomas* and *Alward Tedmar*, Aldermen, and others.

It would be tedious to insert all the rest of the Deeds at Length, as hitherto, and the Information be never the more; therefore to avoid nauseating the Reader, we shall only set down the Names of the Donors, the Value, and the Places where such Donations lay.

John Splent gave to these Canons 18 d. Revenue of a Piece of Land, near the Gate of his Capital Messuage near *Kingstreet*, in the Parish of *St. Andrew*, in *Eastcheap*, and a Revenue of 8 d. of another Piece of Land in the Parish of *St. Botolph* without *Algate*, between the Church-yard of that Church, on the South, and the Land of *Ralph* the Chaplain, on the North. For which Grant the said Canons remitted to the said *John*, 9 Shillings and 6 Pence Sterling, and all Suit against him for Arrears.

Felicia, the Widow of *Focus* the young, gave to these Canons 40 Shillings of Quit-rent, whereof 20 s. of the Land and 3 Shops, with Appurtenances of the Fee of the Hospital of *St. Giles* in *Bridgestreet*, London, between the Land and Shop of *Wygod* the Mercer, on the South, and the Land and Shop which belong'd to *Richard Blund* of the same Fee, to the North, &c. 8 s. in the Parish of *St. George Eastcheap*, and 14 s. at *St. John Walbrook*; of all which 2 Shillings were to be paid to the Lords of the Fee.

Alan Fitz-Peter, gave and granted to these Canons 26 s. 4 d. yearly Revenue, viz. 13 Shillings in the Parish of *St. Margaret* towards the Bridge, adjoining to the Church-yard of that Church on the South; and 5 Shillings Revenue in the Parish of *St. Clement Candlewickstreet*, and 8 Shillings Revenue at *St. Leonard Eastcheap*.

Geoffrey Fitz-Stephen gave to these Canons, six Shillings yearly, of a Butcher's Shop in *Eastcheap*; five Shillings yearly of some Ground in the Parish of *All Saints*, towards *Grace-church*, 18 Pence yearly more,

in the same Parish, 18 Pence more in *Colemanstreet*, in the Parish of *St. Stephen*; three Shillings more in *Staninglane*, seven Shillings more in the Parish of *St. Michael Woodstreet*; two Shillings more Quit-rent, in the Parish of *St. Alban Woodstreet*; this last being in all seven Shillings, out of which they were to pay to the Monks of *St. Alban*, to whom the Ground belong'd, five Shillings yearly.

Amicia, the Daughter of *William Wilchin*, Alderman, gave these Canons seven Shillings a Year Quit-rent, whereof 3 s. 6 d. in the Parish of *All Saints Grace-church*, 3 s. 6 d. in the Parish of *St. Benedict Grace-church*.

William Blemont gave to these Canons 20 Shillings a Year Quit-rent, in the Parish of *St. Mary Newchurch*; also 17 Shillings yearly in *Cornhil*, and the Parish of *St. Mary Wolnoth-mary-church*.

It was agreed between *Benedict* Abbat of *Stratford*, and his Convent on the one Side, and *Peter*, Prior of the Church of the *Holy Trinity* and his Canons, that the said Abbat and Convent should give to the Prior and Canons aforesaid, 60 Marks of Silver, and 40 Shillings in Quit-rents in London, in exchange for two Parcels of Land, one of them call'd *Luymudbe*, and the other *Holecumbham*, which Lands the Prior and Canons gave to the Abbat and Monks of *Stratford*, for ever; and the aforesaid 40 Shillings a Year in Quit-rents, which the said Abbat and Monks of *Stratford* assign'd to the said Prior and Canons are thus, eight Shillings in the Parish of *St. Faith*; eight Shillings in the Parish of *St. Benedict*; in the Parish of *St. Nicholas* five Shillings; in the Parish of *St. Martin* in *Candlewickstreet* seven Shillings; in the Parish of *Saint Peter Cornhil* 12 Shillings.

William Fitz-Roger, Citizen of London, gaveto these Canons 24 Shillings a Year in the Parish of *St. Martin*, near *Candlewickstreet*; also 23 Pence yearly, in the Parish of *St. Martin Oteswyck*; for which the Canons were to pay yearly to the Monks of *St. Saviour of Bermundsey*, 10 Shillings. For this Grant the Prior and Canons of the *Holy Trinity* gave to the said *William Fitz-Roger*, 12 Marks of Silver in Hand.

Richard Reng, Citizen of London, gave to *Richard*, Prior of the *Holy Trinity*, and his Canons two Shillings a Year, in the Parish of *St. Mary Somerset*, also 14 Pence a Year, in the Parish of *St. Swithin*, in *Candlewickstreet*; also 7 Shillings and 6 Pence yearly in the Parish of *St. Botolph* without *Bishopsgate*. This is the first of all the private Grants hitherto mention'd that bears any Date, and it is dated in the Year of Grace 1236.

William Chamberlain, the Son of *Robert Chamberlain*, gave to *Richard* Prior of the *Holy Trinity*, and his Canons, all his Capital Messuages, with Appurtenances, in the Parish of the *Holy Trinity* the Lesser, and 5 Shillings Quit-rent, and half a Pound of Pepper; also 5 Shillings of Quit-rents, and half a Pound of Pepper in the same; also one Pound of Pepper yearly, in the Parish of *St. Thomas* the Apostle, *Pater-noster-church*, with 8 Shillings a Year; Item, In the Parish of *St. Mildred Breadstreet*, 12 Shillings yearly; Item, In the Parish of *St. James*, on the *Thames*, 20 Shillings; Item, 35 Shillings yearly in the Parish of *St. Michael*, on the Shore; also 8 Shillings yearly in the Parish of *St. Richard Olaf*; Item, In the Parish of *St. Augustin*, near *St. Paul*, one Pound of Cumin Seed yearly; Item, 4 Shillings yearly payable by the Nuns of *Holwell*, for Houses within *Newgate*, and 10 Shillings payable by the same Nuns, in the Parish of *St. Andrew*.

Ralph la Justise gave to the aforesaid *Richard*, Prior, and his Canons, 42 s. yearly, viz. a Mark in the Parish

rish of *Paternoster-Church*; in the Parish of *St. James* 5 s. yearly, and 14 s. yearly in the Parish of *St. Thomas the Apostle*, and in the Parish of *St. Nicholas* 3 s. and in the Parish of *St. Faith* half a Mark; for this Grant the Prior and Canons afore said gave the said *Ralph* ten Marks of Silver.

Peter, Prior of the *Holy Trinity*, and his Canons, agreed, with the Nuns of *St. Leonard at Stratford*, to reap all their Tithes within their Lordship of *Bracking* every Year for ever, which they were wont to reap at their own Charge, and to permit the Servants of the said Nuns, without any Let, to come into their Lands with their Wains and Carts, to carry away the said Tithes; in return for which the said Nuns of *Stratford* gave to the said Canons 40 d. Yearly, in the City of *London*, viz. 18 Pence in the Parish of the *Holy Trinity at Algate*, and 22 d. in the Parish of *St. Stephen at Walbrook*.

Eustace, the Son of *David de Staunford*, granted to *John*, Prior of the *Holy Trinity*, and his Canons, two Marks a Year, in the Parish of *St. Mary Newchurch*, and 22 s. and 4 d. yearly, of a contiguous House in the same Parish, out of which they were to pay 9 s. a Year to the Landlord. He also gave them 3 s. yearly of Quit-Rent in *Cockeslane*, and all his Land and Garden, near the *Tower of London*, for which they were to pay 2 d. yearly to the King for Soccage. For this Grant the said Canons gave the said *Eustace* six Marks yearly during his Life.

Robert the Son of *John Cherimburt*, gave to these Canons a Stone House, with its Appurtenances, in the Parish of *St. Mary Wolnoth, Marychurch*, they paying for the same, to the King, 1 d. Soccage, and 2 s. to the Monks of *Moroton*, for all Services. He also gave the said Canons a Piece of Ground, in the Parish of *St. Mary Abbechurch*, the said Ground being of their own Fee; and moreover, he gave them 8 s. Rent of his Ground, in the Parish of *St. Mary Newchurch*, out of which they were to pay 2 s. yearly to the Head Landlord.

Richard Flit, and *Alicia*, the Daughter of *Alured* the Mercer, sold and made over to these Canons, 6 s. of Quit-Rent, of two Pieces of Ground, the one at *Basinghall*, and the other in *Aldermanbury*; for which the said Canons gave them 50 s.

William, the Son of *Brichmar of Handbul*, gave to these Canons 3 s. Rent, in the Parish of *St. Richard Westmateker*; for which the said Canons quitted to him all Arrears, amounting to 40 s. due to them for five Years Rent for two Pieces of Ground, at 8 s. a Year, the one in the Parish of *St. Mary Magdalen*, the other in the Parish of *St. Michael, Basinghall*. This Deed was Dated in the Year 1196, from the Incarnation of our Lord.

Sabina, the Daughter of *David Corderwisse*, confirm'd to these Canons, the Sale before made to them of 7 s. Quit-Rent, in the Parishes of *St. Gregory*, and of *St. Leonard Eastcheap*, for which Confirmation the said Canons gave her half a Mark Silver.

William, the Son of *Osbert Piederfer*, the Husband of *Sabina*, above mention'd, sold the afore said Quit-rent to these Canons for five Marks of Silver.

Ralph, the Son of *Roger Palmer*, gave to these Canons his Capital Tenement in the Parish of *St. Peter Woodstreet*, with two Shops, for which they were to pay to the Lords of the Fee two Marks and a half in Lieu of all Service; he also gave them eighteen Pence Quit-rent, and a Shop at *St. Ives*.

Adam Branking, Clerk, assign'd over to *Ralph* the Prior, and to these Canons, two Tenements, in the Parish of *St. Botolph, without Algate, London*, with their Appurtenances, and 6 s. and 8 d. of Quit-rent, in the Parish of *St. Sepulchre without Newgate*.

Thomas Haverhill gave to these Canons 3 s. of Quit-rent, without *New-Temple-Bar*, in the Parish of *St. Clement*, and 3 s. in *Cockeslane*, out of which the Canons were to pay 2 s. per Annum to *Roger Towers*; and besides he gave them his Ground, in the Parish of *St. Edmund*, out of which Revenues, half a Mark was to be reserv'd for a Pittance to the Canons, on the Day of the said *Thomas's* Anniverfary.

King Richard the Second's Exemplification of all the Revenues belonging to the Church of the Holy Trinity in London, as Tax'd to the King's Tentb.

Richard, by the Grace of God, King of England and France, and Lord of Ireland, to all those to whom these Presents shall come, Greeting. Know ye, that having seen the Roll of the particular Taxation of the Temporal Estates of the Clergy of the City of *London*, in the Diocese of *London*, it appears, in the same, among other Things, to this Effect. The Estate of the Prior of the *Holy Trinity of London*, in the Parishes, in that of *St. Mary Woolchurchbarrow* 70 s. 8 d. in *St. Mary Ax* 23 s. 2 d. in *St. Lawrence in the Jewry* 4 s. in *St. Christopher's* 16 s. in *All-Saints Berking* 11 s. in *St. Swithin* 13 s. 4 d. in *All-Saints, Coleman-Church*, 55 s. 4 d. in *St. Andrew Cornhil* 18 s. in *St. Faith, Virgin*, 18 s. in *St. Olave at the Tower*, 101 s. 10 d. ob. in *St. Peter's Cornhill* 20 s. 4 d. in *St. Mary Aldermanbury*, 34 s. 2 d. in *St. Peter's, Woodstreet*, 4 s. in *St. Alphege's* 5 s. 5 d. in *St. Botolph's without Bishopsgate* 24 s. 8 d. in *St. Michael's Cornhil* 25 s. 4 d. in *St. Michael Queenbith* 20 s. in *St. Mary Woolnoth* 2 s. in *All-Saints at Fenn*, 47 s. 4 d. in *St. Clement's Candlewyck-street*, 12 d. in *All-Saints Stainingchurch* 8 s. 4 d. in *St. Giles's Cripplegate* 28 s. in *St. Benedict Fink* 3 s. in *All-Saints Fenchurch* 6 s. 8 d. in *St. Martin's Ludgate* 6 s. in *St. Margaret Pattins* 3 s. 6 d. in *St. Margaret's, at the Bridge* 33 s. 4 d. in *St. George's* 19 s. in *St. Benedict Shorhog* 22 s. in *St. Mary Magdalen's Fishstreet* 2 s. 6 d. in *St. Mary Arches* 25 s. 8 d. in *St. Pancrace, London*, 66 s. 8 d. from *Aldermary Church* 6 s. 8 d. in *St. Vedast's* 5 s. in *St. Michael's Paternoster-Church* 15 s. in *All-Saints Gracechurch* 53 s. 10 d. in *St. Edmund Gracechurch* 25 s. 8 d. in *St. Mary Somerses* 2 s. in *St. John's Walbroke* 24 s. in *Holy Trinity the Less* 3 d. in *St. Mary de la Hull* 3 s. in *St. Ethelburga* 7 s. in *St. Martin Candlewyck* 28 s. in *St. Benedict Gracechurch*, 42 s. 2 d. in *St. Botolph's Bilingsgate*, 35 s. 4 d. in *All-Saints at the Wall*, 2 s. 4 d. ob. in *St. Alban's Woodstreet* 10 s. in *St. Martin Otteswyk* 21 s. in *St. Richard Olaf* 5 s. in *St. Thomas the Apostle* 30 s. in *St. Sepulchre* 25 s. in *St. Augustin*, at the Gate, 2 s. in *St. James's at Garlekhuth* 25 s. in *St. Martin Vintrey* 15 s. 7 d. in *St. Mary Abbechurch* 67 s. 2 d. in *St. Martin Orchard* 6 s. 8 d. in *All-Saints Hony-lane*, 48 s. 4 d. in *St. Michael and St. Katherine within Algate*, 161. 1 s. 1 d. in *St. John Zachary* 51 s. 4 d. in *St. Stephen's in the Jewry*, 10 s. 6 d. in *St. Benedict Woodwharf* 12 s. in *St. Mildred Breadstreet* 17 s. in *St. Nicholas Cold-abby*, 21 s. 8 d. in *St. Stephen Walbroke* 22 d. in *St. Botolph's, without Algate*, 141. 10 s. 1 d. in *St. Andrew Hubbard* 16 s. 4 d. in *St. Mary Bothaw* 23 s. 2 d. in *St. Mary Bothaw* 23 s. 2 d. in *St. Leonard's* 5 s. 4 d. ob. in *St. Denis's* 3 s. in *St. Dunstan, East*, 62 s. in *St. Ma-*

ry Colechurch 13l. 6s. 8d. in St. Michael Bassynge-shawe 32s. 6d. All which, at the Request of our Beloved in CHRIST, the Prior of the Holy Trinity of London, we have thought fit to be exemplify'd under the Seal of our Exchequer. In Testimony whereof, we have caus'd these our Letters Patent to be made. Witness R. de Plessington, at Westminster, on the 26th Day of January, in the 7th Year of our Reign, according to the aforesaid Roll of Particulars in the Treasury, and by the Barons.

The Total of the above Contents 121l. 16s. 6d. ob.

The Tenth whereof 12l. 3s. 7d. 3q. and the half Tenth 6l. 1s. 10d.

The Church of St. Botolph, without Algate, ten Marks, thence the Tenth 13s. 4d. and the Half 6s. 8d.

The Church or Chapel of St. Catherine, one Mark, thence the Tenth 16d. and the half 8d.

Last Wills and Testaments, relating to several Parishes.

THE Last Will of Ralph Blunt, was prov'd and enroll'd in the Husting of London, held on Monday, before the Feast of St. Valentin, in the 24th Year of the Reign of King Edward, and the Year of our Lord 1295. wherein, among other Things, the said Ralph bequeaths to the Conventual Church of the Holy Trinity, after the Death of his Wife Maud, six Marks of Yearly Quit-rent, viz. four Marks in the Parish of St. Mary Wolchurchbarw; two Marks in the Parish of All-Saints, Breadstreet, to say a Mass for ever for his Soul and the Soul of his Wife Maud.

The Last Will of Thomas of Algate, was read, prov'd, and enroll'd, in the Husting of London for Land Pleas, held the Monday next after the Feast of the Translation of St. Edward, King, in the 33d Year of the Reign of King Edward the Third, after the Conquest, and of our Lord 1358. wherein the said Thomas, orders his Body to be bury'd in the Church-yard of the Holy Trinity within Algate, by his Father and Mother, and bequeaths to his Brother Nicholas then Prior, and to that Convent, his Tenement in the Parish of St. Catherine within Algate, also a Revenue of 6s. 8d. in the Parish of St. Andrew Cornhil, London, and his Tenement in the Parish of St. Botolph without Algate, for the Increase of the Maintenance of the Boys Choristers in the said Church, with ten Shillings Quit-rent of the same Tenemens. He also left ten Pounds to Hugh, the Son of John Skinner, to be paid him when out of his Apprenticeship; but if he happen'd to die before he was out of his Apprenticeship, then the said ten Pounds to go to the Prior and Convent of the Holy Trinity, to Pray for the Souls of the said Hugh and his Kindred, and for this Thomas and his Kindred. All the rest of his Estate, Real and Personal, he left to his aforesaid Brother Nicholas, the Prior, for him to dispose of as he should think fit, for the Good of his Soul, and of the Souls of his Father and Mother, and of all his Kindred.

The Last Will of Thomas Richer, Chaplain, was prov'd, proclaim'd, and enroll'd, in the Husting at London, for Pleas of Land, held on the Monday next after the Feast of St. Gregory, Pope, in the 36th Year of the Reign of King Edward the Third, after the Conquest. Wherein he orders his Body to be Buried in the Church-yard of the Holy Trinity, leaving 20s. for the Expence of his Funeral; besides, he bequeath'd 20s. to the said Church; Item, 3s. 4d. to every Ca-

non thereof; Item, To the Convent, all his Tenement on the Key and vacant Place adjacent, in the Parish of St. Mary Attebil; Item, All his Lands and Tenements in the Parish of the Holy Trinity the Great, in London; Item, a Tenement, with a Garden and Appurtenances, in the Parish of St. Botolph without Algate, London: He also bequeath'd to the Friars, Preachers in London 6s. to the Carmelites 6s. to the Friars Minors 6s. to the Friars of Autun 6s. and to the Brothers of the Cross 6s. &c.

The Last Will of Simon Hatfield, prov'd, proclaim'd and enroll'd, in the Husting at London, for common Pleas, held the Monday next after the Feast of the Translation of St. Edward, King; wherein he bequeaths, to the Church of the Holy Trinity, all his Tenement in the Parish of St. Catherine, in the Church-yard of the Church of the Holy Trinity aforesaid, for the Use of the Sacrist, for the Repairs and Maintenance of the Church aforesaid, for which, on every Anniversary Day of his Death, the Sub-prior of the said Church then in being, or his Deputy, should say Mass, at the High Altar, for his Soul, and the Souls of his Kindred, and that the aforesaid Sacrist pay to every Canon of the Convent, on that Day 6d. in Silver, out of the Profits of the said Tenement, and if the said Sacrist should at any time fall in Arrear, by non-Payment of the said Money, then all the said Tenement to devolve to the Prior and Convent, for the Increase of their common Stock, besides what they before us'd to receive, that Canon then in the Office of Sacrist being wholly excepted; and if the said Prior and Convent should convert the said Profits to any other Uses than as aforesaid, then the said Tenement, with all its Appurtenances, to devolve to the Chapel of Guildhall, London, and the Chaplains there to Pray for his and the Souls of his Kindred: He also bequeath'd to the said Prior and Convent 20s. of Quit-rent, in the Parish of St. Catherine aforesaid; also 12d. of Quit-rent, in the Parish of St. Botolph without Algate; also 11s. of Quit-rent, in the Parish of St. Botolph without Aldersgate.

The Last Will of John de Cantebregge, subscrib'd, read, prov'd, proclaim'd and enroll'd, in the Husting at London, for Pleas of Land, held on Monday, at the Festival of St. Thomas the Apostle, in the first Year of the Reign of King Richard, the Second after the Conquest. The Will it self expresses, that it was made in the Year 1376. and the 50th Year of the Reign of King Edward, the Third after the Conquest, wherein the said John orders his Body to be Buried in the Chapel of the Blessed Virgin Mary of Criccherch, of the Holy Trinity, London, where his two Wives Elizabeth and Agnes, and his Son John, lay interr'd. Then he bequeaths, to the Prior and Convent of the said Church, all the Tenements at Ebbegate, London, in the Parish of St. Lawrence, near Candlewykstreet, with the Reversion of certain Tenements, in the Parish of St. Giles, without Cripplegate, London; also, all his Tenements, in the Parish of St. Catherine, within Algate.

Here End the Wills in the Manuscripts, and then follow several Acquittances or Discharges to Tenants for Arrears of Rent, &c. which do not appear to be of any use at present, and are therefore omitted. The Book concludes with Leases, and those imperfect, which for the same Reason are not thought fit to be taken notice of. But after the Charters of Kings, is an Explanation of many now uncommon Terms used in them, which are therefore here inserted for the better understanding of the said Charters, as they are in the Manuscript.

Difficult Words which occur in the Charters of Liberties explain'd.

Soc. That is the suing of Men in their own Court, according to the Custom of the Kingdom.

SAC. Is the Power of impleading and punishing Transgressors in their Court, because *Sake* in *English* signifies *Encheison*, in *French*, (*which is Occasion, Cause, or Reason*) and it is said *for sicke Sake* (*that is for such Sake or Reason*) being the same as *quele Encheison*, and *Sake* is said for *Forset*.

TOL. Imports, that you, and all your Men, throughout all your Homage Lands, be exempt in all Markets from Toll, for Things bought or sold.

THEAM. This is that you have all the Generation of your Villains, with their Services and Chattels, wheresoever they shall be found in *England*: excepting if any one born in Servitude, shall continue for a Year and a Day undisturb'd in any Priviledg'd Town, so that he be receiv'd into their Company, or Gild, and as one of them, by the same he shall be exempted from Villanage.

INFANGENETHEF. Is, that Thieves or Robbers, taken in your Lordship, or Fee, and convicted of their Theft, be adjudg'd in your Court.

HUTFANGENETHEF. Is that Thieves or Robbers, which belong to your Land, or Fee, if taken with a Robbery out of your Land or Fee, be brought back to your Court, and there try'd.

HAMSOKENE. That is, that you be exempt from Amerciaments for entering Houses violently and without Leave, against the Peace of our Lord the King, and that you hold Pleas of this Sort of Transgression committed on your Land, in your Court.

GRYTHEBRICHE. That is, the Breach of the King's Peace, for *Gryth* in *English*, is *Pax* in *Latin*, and *Pees* in the *Roman*; *Briche* in *English*, is *Freynt* in the *Roman*.

BLODWYTE. That is, that you be exempt from Amerciament for Blood spilt, and that you hold Pleas thereupon in your Court, and that you have the Amerciament arising from thence; because *Wyte* in *English*, is the same as *Injuria* in *Latin*.

PHILTWYTE. Is, that you be exempt from Amerciaments for Frays, and that you hold Pleas of the same, in your Court, and have the Amerciaments thence arising; for *Philt* in *English* is *Medle* in the *Roman*.

PHLYTHWYTE. That you be exempt from Contention and Assemblies, and that you hold Pleas thereof in your Court, and have the Amerciaments proceeding from the same; for *Phlyth* in *English*, is *Contentio* in *Latin*.

PORDWYCHE. Is that you be exempt from Amerciaments when any fugitive Outlaw comes to the Peace of our Lord the King, either of his own Accord, or upon Licence.

PLEMENESFRITH. Is, that you have the Chattels or Amerciaments of a Fugitive.

LECHERWITE. Is, that you take a Fine of him that lies with a Bond-woman born, without your Leave.

CHILDWYTE. That you take a Fine from a Bond-woman born, that is with Child, who has lost her Virginity without your Leave.

PORSTALL. Is, that you be exempt from Amerciaments for Chattels seiz'd, either within or without your Lands, and that you have and hold Pleas concerning such Cafes so Arrested within your Lands, in your Court, and the Amerciaments arising from the same.

SCHOT. Is, that you be exempt from a certain Custom, as of the common Toll impos'd by the Sheriff or his Bailiffs.

GELDE. Is, that you be exempt from servile Cu-

stoms, which once us'd to be paid; as of *Hornbilde*, and the like.

HITAGE, or CARRUAGE. Is, that you shall be exempt, if our Lord the King should Tax all the Land, by *Carucates*.

DANEGELDE. That is, exempt from a Custom us'd in another Place, which the *Danes* once exacted in *ENGLAND*.

HORNGELDE. That you be exempt from a certain Custom exacted at Fairs and Markets.

WAPENTALL. Is that you be exempt from Suit of the Hundred, which is call'd *Wapentale*.

LESTAGE. That is exempt from a Duty exacted at Fairs and Markets.

STALLAGE. Is exempt from a Duty exacted for standings taken or assign'd in Fairs and Markets.

STHENG, or HEDWYNG. Is exemption from Attachment in any Court, and before any Persons whatsoever, for Trespasses presented and not avow'd.

MISHERYNG. That is, exempt from Amerciaments for any Trespasses whatsoever brought into Court, without Exemplification.

BURGBRICHE. Is discharg'd from any passing thro' Cities or Borough, against the Peace.

AVERPAYE. Is exempt from paying a Penny for Average to our Lord the King.

HUNDREDAT. Is exempt from paying the Penny, or contributing to the Hundred.

BORDALPANY. That is, exempt from the Exaction us'd in Markets, where they paid an Half-penny for taking away their Stalls.

BURGBOTE. Is exempt from contributing to the Relief of the City, or Borough, or for building of Walls fallen.

BRUGBOTE. Is exempt from contributing to build Bridges.

THECLEPENY. Is exempt from Tallage of the Tenth for the Council.

MUNDEBRYCHE. Is exempt from Amerciaments for Transgressions, committed against our Lord the King.

Thus far this Manuscript, being the Register Book of this Convent of Canons Regular of the *Holy Trinity* within *Algate*, now in the Hands of the Learned *John Austis*, Esq; Garter Principal King at Arms. This Manuscript, as appears above, was written by Brother *Thomas* of *Axebrigge*, the Son of *John* of *Cornwal*, Priest and Canon of this House; who by what may be collected from the said Manuscript, seems to have done it about the Year of our Lord, 1425.

It is to be observ'd that where proper Names, especially of Places, and other unusual Words may appear not to be truly spelt, they have been exactly taken from the said Manuscript, that the Blame may not lye upon the Translator.

This Monastery was in the Year 1531, being the 23d of King *Henry* the VIIIth, surrender'd into the King's Hands, who gave it to *Thomas*, Lord *Audley*, of *Walden*. *Leland Collect.* Vol. 1. p. 107.

Stow in his Survey of *London*, p. 145, adds farther, in relation to this Manuscript of the *Holy Trinity*, as follows. This Priory in process of Time became a very fair and large Church, rich in Lands and Ornaments, and pass'd all the Priories in the City of *London*, or Shire of *Middlesex*, the Prior whereof was an Alderman of *London*, to wit, of *Portoken* Ward.

I read, that *Eustace*, the 8th Prior, about the Year 1464, because he would not deal with Temporal Matters, instituted *Theobald Fitz-Ivonis*, Alderman of *Portoken* Ward under him, and that *William Rising*, Prior of *Christ's Church*, was sworn Alderman of the said *Portoken* Ward, in the first of *Richard* the Second.

cond. These Priors have sitten and ridden among the Aldermen of London, in Livery like unto them, saving that their Habit was in Shape of a spiritual Person, as I myself have seen in my Childhood. At that Time the Prior kept a most bountiful House of Meat and Drink, both for Rich and Poor, as well within the House, as at the Gates, to all Comers, according to their Estates.

To conclude of this Priory; King Henry the VIIIth, minding to reward Sir Thomas Audley, Speaker of the Parliament against Cardinal Wolsey, as ye may read in Hall, sent for the Prior; commending him for his Hospitality, promis'd him Preferment, as a Man worthy of a far greater Dignity, which Promise surely he perform'd, and compounded with him, tho' in what sort I never heard, so that the Priory, with the Appurtenances, was surrender'd to the King, in the Month of July, in the Year 1531, the 23d of the said King's Reign. The Canons were sent to other Houses of the same Order, and the Priory, with the Appurtenances, King Henry gave to Sir Thomas Audley, newly Knighted, and afterwards made Lord Chancellor.

Sir Thomas Audley offer'd the great Church of this Priory, with a Ring of nine Bells well tun'd, whereof four the greatest were since sold to the Parish of Stebunhith, and the five lesser to the Parish of St. Stephen in Colemanstreet, to the Parishioners of St. Catharine's Christs Church, in exchange for their small Parish Church, minding to have pull'd it down, and to have built there towards the Street; but the Parishioners having Doubts in their Heads of afterclaps, refus'd the Offer.

Then was the Priory, Church and Steeple, proffer'd to whomsoever would take it down, and carry it from the Ground; but no Man would undertake the Offer; whereupon Sir Thomas Audley was fain to be at more Charges, than could be made of the Stones, Timber, Lead, Iron, &c. for the Workmen with great Labour, beginning at the Top, loos'd Stone from Stone, and threw them down, whereby the most part of them were broken, and few remain'd whole, and those were sold very cheap.

The said Thomas Lord Audley built and dwelt on this Priory, during his Life, and dy'd there in the 1544, since which Time the said Priory came, by Marriage of the Lord Audley's Daughter and Heir, to Thomas late Duke of Norfolk, and was then call'd the Duke's Place. Thus Stow

As it was not proper to dismember the excellent Register Book of this Monastery, or interrupt it's Account by interspersing other Things, I have given the Quotation from Stow at last by it self, and must here refer the Reader to the Appendix, where are 15 Bulls of Popes, of Privileges and Immunities granted to this Monastery with Confirmations of other Grants, &c. and are from NUM. ccclxii. inclusive to ccclxxvi. inclusive.



DORCHESTER

Abby of Regular Canons of St. Augustin, in Oxfordshire.

Kenner's
Paroch. Ant.
tiq. p. 626.

THIS Abby being spoken of in Dugdale's Monasticon, Vol. 2. p. 197, and among the Additions to the same in Vol. 3, and in the English Translation of the same, p. 241, and 171, it should not be here re-

peated, but on account of a Chantry founded in the same by Edmund Rede, Esq; Lord of Borsfall, the Original Charter whereof translated from the Latin, is as follows.

" Be it known to all who shall see this present Deduction, that we John Clyfton, and the Convent of Regular Canons of the Monastery of Dorcestre, in the Diocefe of Lincoln, seriously considering in the Bowels of Charity that it is behoveful, according to the Law of Gratitude, to requite the Benefits conferr'd on the Faithful of CHRIST by devout Persons, with spiritual Suffrages. Therefore, on Account of the special Devotion and singular Affection, which our belov'd in CHRIST, Edmund Rede in sincere Charity bears in our Lord, to our aforesaid Convent, we have, as much as in us is, for ourselves and our Successors, given and granted to the same Edmund, the spiritual advantages, which follow as here under noted. In the first Place, that every Day, during the Life of Edmund, and his Wife Agnes, John Stokys, his Wife Alice, and Thomas Wyfold, and his Wife Elizabeth, there be said by the Canon, who shall for the Time being celebrate Mass in the Chapel of St. Mary the Prayer, Deus qui caritates, for their happy State, and the other Collect Deus cui proprium, in the Mass for the Dead, said for ever in the said Monastery, at the Altar of St. Michael every Day, for the Health of the Souls of Robert James, Catharine and Maud his Wives, John James, Christian his Wife, and of all the aforesaid Benefactors. And we have also granted for the Souls of all the aforesaid one Anniversary of nine Lessons, viz. Placebo and Dirige, to be celebrated once a Year for ever, viz. on the Feast of St. Julian a Virgin, or within 6 Days, immediately following the same, and especial Participation of the Prayers, Fasts, Abstinences, Watchings, and other good Works, which the Lord shall grant to be done by the Canons of our Convent, in Life as well as in Death, that so by the Help of many Suffrages, they may after an happy Passage out of this Life, attain to the eternal. But to the end that this our Concession may not be conceal'd, and in Process of Time, through Forgetfulness neglected, but that it may be imprint- ed in the Hearts of our Successors in future Times, it has been our Will, and we have ordain'd, that when the said Edmund shall happen to depart this World, the Names of all those aforesaid, with the Time of their Death be inserted in our Register, and be read over every following Year, on the Day of their Anniversaries, in the Presence of the Convent, in our Chapter House. And there shall be for ever paid, by the Hands of the aforesaid Abbat, or his Successors, three Pence weekly to every Canon celebrating the aforesaid Mass, viz. Deus cui proprium, during the Space of a Week. In Testimony of all which our common Seal is affix'd to these Presents. Given in our Chapter House, the 19th Day of February, in the Year of our Lord 1438.

" For the performing of which Service, for ever, as in the aforesaid Writing, by the Abbat and Convent of Dorcestre, the aforesaid Edmund Rede gave to the aforesaid Abbat and Convent 20 l.

Kenner's Par. Ant. p. 626.

I will add the Abbats of this Place from Mr. Willis.

Abbats of Dorchester.

1. ALURED occurs Abbat, Anno 1163, in the Register of Missenden.

Hist. Abb.
Vol. 2. p.
175.

2. JOHN

2. JOHN DE WARWICK is the first Abbat the *Lincoln* Registers furnish me with. He was elected, *Anno* 1258, and having govern'd 11 Years, became a Frier Preacher, and quitted his Abbacy to,

3. WALTER DE BURGO. After him

4. RALPH DE DUDECOTE occurs Abbat. He dy'd *Anno* 1294, and was succeeded by

5. WILLIAM ROPFORD, elected 5 *Cal. Feb.* 1298. He dy'd the same Year, and was succeeded by

6. ALEXANDER DE WALTHAM, confirm'd Abbat the 5th of the *Id.* of *Feb.* 1298, depriv'd *Anno* 1305, and

7. JOHN DE CAVERSHAM substituted in his Place the 7th of the *Id.* of *Dec.* 1035. He dy'd *Anno* 1333, and was succeeded by

8. JOHN DE SUTTON, confirm'd Abbat the 8th of the *Id.* of *Oct.* 1333, his Death I guess was in the Year 1349, for in that Year.

9. ROBERT WICHINGTON was elected to this Abbacy, then vacant by the Death of the last Abbat not nam'd there, and accordingly admitted the 5th of the *Id.* of *May* 1349. He dy'd *Anno* 1380, and

10. ROBERT GODSTOW succeeded him, and was confirm'd Abbat, 6 *Nov.* 1380. When he dy'd, I find not, or who succeeded him, but the next that occurs is

11. JOHN CLIFTON in 1438, mention'd in *Kennet's Paroch. Antiq.* in the Deed above, the next is

12. ALAN BUTTESSON. On whose Resignation, *Anno* 1455, one

13. THOMAS became Abbat, at which Time here were 12 Canons, who voted at the Election. After him I meet with no more till

14. ROGER, Prior of *Raunton*, who presid'd here in the Beginning of *Henry* the VIIIth's Reign, viz. about the Year 1510. By the best account I can learn of him, he dy'd *Anno* 1518, and was Suffragan to the Bishop of *Salisbury*. Who was his immediate Successor, I am to seek, unless it was

15. JOHN MERSHE the last Abbat, who with *Thomas Pyne*, and 5 others subscrib'd to the Supremacy, *Oct.* 1, 1534. He was alive in 1553, and possess'd of a Pension of 22 *l.* per *Ann.*

The Dimensions of this Abby Church, left standing and made Parochial, are, as I took them, Length of the Church from East to West, 77 Yards; Breadth of the Body and side Isles 70 Feet. Height about 55 Feet. The Tower stands at the West End, and in it hang 6 Bells; some of which are as ancient as ever I saw, according to the Characters.

This that follows was noted this Year 1722, by one who went to take the View and Plan of this Church of *Dochester*, which are here inserted.

The Inscriptions on the Bells are as follows,

On the First and Second, *Henry Knight* made me, 1603.

On the Third, *Sancte Thoma, ora pro nobis.*

On the Fourth, *Virgini egregia dicata Campana Maria.*

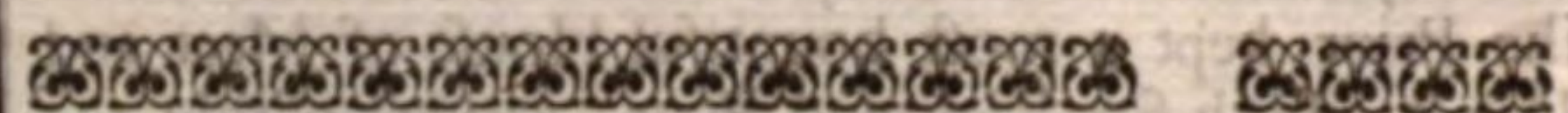
On the Fifth, *Sancte Petre aperi nobis ostia. Miserere tuis.*

On the Sixth, *Protege Birme, quos convoco; tu sine fine.*

There is a Vulgar Tradition that
Within the Sound of this great Bell
No Snake or Adder e're shall dwell.

The Reason they give for this is, because *Birinus* was stung to Death by Snakes. And the oldest Men there do affirm that, they never saw any venomous Creature within that District, and have heard their Parents say, that they never saw or heard of any there.

By some of the remaining painted Glafs in the South Window, it appears that *St. Birinus* was beheaded.



REPINGTON

Priory of Regular Canons in Derbyshire.

THIS Priory being spoken of in the *Monasticon*, Vol. 2. p. 280, we shall here only add, what *Fuller*, p. 358, says concerning its Total Overthrow in his *History of Abbeys*, p. 358, which is to this Effect.

In the Reign of *Queen Mary*, the Possessors of Abbey Lands, being all put into a great Consternation, for fear that the same should be restor'd to the Right Owners, notwithstanding Cardinal *Pool* had solemnly, in the Name of the Church, resign'd all Claim to them; one *Thacker*, who was possess'd of *Repington* Abby in *Derbyshire*, alarm'd with the News, that *Queen Mary* had set up some Abbeys again, which were in her own Hands, on a Sunday, for his Conscience was not so Squeamish as to stick at the Day, call'd together all the Carpenters and Mafons he could find in those Parts, and in one Day pull'd down a most beautiful Church belonging to that Abbey, saying he would destroy the Nest, for fear the Birds should build there again.



BILSINGTON

Priory of Regular Canons of St. Augustin in Kent.

I have not any thing to add concerning this Priory, to what is said in the *Monasticon*, but only to advertise the Reader not to be led into an Error, by *Weever*, who in his *Funeral Monuments*, makes this a distinct House from that near *Rumney*, whereas in Reality there never was any other but this one, which being as he says, near *Rumney*, he has taken the Liberty to make one of the Name of that Place. *Weever* is to be read with great Precaution, for he is full of very gross Errors; as to his Account of Antiquities, there is nothing in him to be rely'd on but the Inscriptions copy'd from Tombs, and even those are not always exact. In other respects those who will give themselves the Trouble, may find he was extraordinary ignorant in the Affairs he undertook to write of.

Mr. Willis, Vol. 2. p. 96, says no more of this Priory than thus.

JOHN MOYSE, alias *TENTERDEN*, last Prior, who with 6 others, surrender'd this Convent to the King, 26 *Dec.* 1534, 26 *Hen.* 8, and had a Pension of 10 *l.* per *an.*

BYSSHEMEAD

Abby of Regular Canons of St. Augustin, in Bedfordshire.

Bibl. Cotton
Osbo. D. 3.

THERE is some Account of this Abby in the *Monasticon*, Vol. 2. p. 157, and p. 139, of the *Englisch Translation*, to which we must add what follows.

William de Hurst gave to God and the Church of the Blessed *Mary of Bysbemead*, and the Canons and their Successors, the Manor of *Caldecote*, near *Asbewell*, (in *Hertfordshire*) which he had by the Gift of *Sir Gerard*, Son of *Gerard de Furnivall* his Lord, in Free and perpetual Alms, with the Advowson of the Church, and all the Appurtenances belonging to it, for the Provision of two Canons in the House of *Bysbemead*, to pray for the Souls of the Noble Martyr the Lady *Christian Leder*, *Sir Gerard*, the Son of *Gerard de Furnivall* his Lord, and the Wife of *Sir Gerard*, *Walter de Hurst* his Brother, and for the Souls of all their Ancestors and Successors, performing to the chief Lords of the Fee all Services due and accustomed. This Deed was attested by *Philip de Asbewell*, *John de Wenlington*, *John Foliot de Illesford*, *Richard Otewy de Henxteworth*, *Peter Culin* of *Stratton*, *John Bastard* of *Eton*, and *Robert de Munden*, with many others; and *Gerard de Furnivall* did confirm this Deed under his Hand and Seal, in the Presence of *Robert de Gravele*, *Geoffery de Hanvil* of *Clothall*, *John de Poley*, *Laurence de Hippingrave*, *William de Gravele*, *John* his Brother, and *James de Raderelle*, with many others.

Robert, the Prior of *Bysbemead*, and his Convent, did by their Release, dated at *Bysbemead*, in full Chapter, on Monday next after the Feast of the Apostles *Philip* and *James*, Anno Domini 1341. (15 Edw. 3.) release and quit Claim all their Right and Interest in this Manor, and the Advowson, to the Abbat of *St. Alban's*, and his Successors; which Release was granted in the Presence of *Sir Edward de Kendale*, *Sir Gerard de Braybroke*, *Sir Richard de Havering*, and *Sir John de Maperesbale*, Knights; *Thomas Fenbund*, *Richard de Arderne*, *Roger de Luda*, *John de Munden*, *James de Raderwell*, and others; and it did continue in the Possession of the Abbats of that Church until the Dissolution of that Monastery, when it came to the Crown.

King Henry the Eighth, by Charter, dated the 32d of his Reign, granted this Manor, with others, to *Ralph Rowlet* the Elder, of *St. Alban's* and his Heirs, who, Anno 1542, (33 Hen. 8.) was constituted Sheriff of this County. He dy'd, leaving *Ralph* his Son and Heir, who succeeded him, was Knighted the ensuing Year, and dy'd without Issue. Thus the Family was extinct in the first Heir that took Possession of this Land dedicated to God.

Mr. Willis, Vol. 2. p. 1. has no more of it, but that *ROBERT BURR* Prior, and others, subscrib'd to the King's Supremacy, September 30. 1534.

WIMUNDESLEY

Priory of Regular Canons of St. Augustin in Hertfordshire.

RICHARD Argenton, Lord of *Wimundsfley Magna* and *Parva*, in the Reign of *King Henry the III.* founded a Priory of *Canons Regular* at *Little Wimundsfley*, which they held till the Time of the Suppression thereof, when it was valu'd to be yearly worth 37 l. 10 s. 6 d. ob. but in the *Monasticon* at no more than 29 l. 19 s. 8 d. ob. (Note, That the *Monasticon* says nothing of this Monastery any farther than the Valuation here mention'd, in the general Catalogue of Valuations.

This Priory was dedicated to the Blessed Virgin *St. Mary*. When it came to the Crown by the Dissolution, *King Henry the VIIIth*, by Deed, dated 10 Dec. Anno 29, of his Reign, devised to *James Needham*, Gentleman, Clerk and Surveyor of the King's Works, all the Lordship and Site, late of the Priory and Monastery of *Wymondlee*, in the County of *Hertford*, suppress'd by Authority of Parliament, with all Lands, Meadows and Pastures belonging to the Monastery and the Rectory of the Parish Church of *Wymondlee Parva*, and all Tithes, Oblations, Profits, Obventions and Commodities whatsoever belonging to the Rectory, for the Term of 21 Years, reserving to the King and his Heirs the yearly Rent of 13 l. 10 s. This Priory has been a fair old Building, with Cloisters, &c.

Chauncy's Hist. and Antiq. of Hertfordshire, p. 361. *Mr. Willis* calls it *Wymondley*, and says, *JOHN DORCHESTER*, Prior, *John Turner*, and three others subscrib'd to the King's Supremacy, October 14, 1534.



ST. MARY OVEREY

Monastery of REGULAR CANONS of St. Augustin, in Southwark, Surrey.

MARY, a Noble Woman, long before the Conquest, first founded it for Nuns.

Swithina, a Noble Lady, afterwards converted it into a College of Priests.

William de Pont le Arche, and *William Daunsey*, Knights, Normans, founded it anew, and instituted Canons Regular, 1106, 7 H. 1. *Algody* was the first Prior.

William Gifford, Bishop of *Winchester*, the principal Benefactor, built the Nave of the Church, 1106, 7 Hen. 1.

King Henry the First, a Benefactor, appropriated to it the Church of *St. Margaret*, in *Southwark*.

King Stephen, a Benefactor, gave the Fine House of *William de Ponte Arche*, by *Dowgate*.

Peter de Rupibus, Bishop of *Winchester*, a Benefactor, founded the Chapel of *St. Mary Magdalen*, in the same Church, which was afterwards made a Parish Church for the Parishioners.

C c

John

*Chauncy's
Antiq. of
Hertf. p. 361.*

Stow's Surrey, p. 410.

John Gower, a notable Poet, a principal Benefactor when the Church began to be new built, in the Reign of King *Richard* the Second, and King *Henry* the First, who lies there bury'd in a fine Tomb, against the North Wall of the Church.

This Monastery, at the Time of the Suppression in the Year 1539, being the 31st of King *Henry* the VIIIth was valu'd 624 *l.* 6 *s.* 8 *d.* a Year.

Here are several Particulars not mention'd by Sir *William Dugdale*, see the rest in the *Monasticon*, Vol. 2. p. 84, and 490, and the *English* Abridgement, p. 134, and 226. For the Priors, we will be beholding to Mr. *Willis*.

Priors of St. Mary Overey.

Hist. Abb.
Vol. 2. p.
233.

From Mr. Wharton's Collections,
ex Annalibus Southwark, and
Registro Prioratus notat. Faustina
A. 8. in Biblioth. Cotton.

1. **ALGODUS** presided 24 Years, and dy'd the 8th of the *Id.* of *Jan.* 1130. and was succeeded by
2. **ALGARUS**. He fate two Years, and dy'd the 8th of the *Cal.* of *Nov.* 1132. and was succeeded by
3. **WARIN**. He govern'd 10 Years, and dy'd the 2d of the *Cal.* of *March* 1142, and was succeeded by
4. **GREGORY**. He continu'd 8 Years, and dy'd 13 *Cal. Feb.* 1150, and was succeeded by
5. **RALPH**. He was Prior 4 Years, and dy'd 6 *Id.* of *March* 1154, and was succeeded by
6. **RICHARD**. He presided 9 Years, and was succeeded by
7. **VALARIANUS**. He dy'd *Cal. April*, and was succeeded by
8. **WILLIAM DE OXONFORD**. He presided 14 Years, and dy'd the 4th of the *Id.* of *Nov.* 1203, the next was
9. **RICHARD DE STA. MILDREDA**. He govern'd 2 Years, and dy'd on the *Non.* of *Jan.* 1205. and was succeeded by
10. **WILLIAM FITZ-SAMARI**. He fate one Year, and was succeeded by
11. **MARTIN**. He govern'd 12 Years, and dy'd 3d *Id.* of *June* 1218. and was succeeded by
12. **ROBERT DE OSENEY**. Elected *Sept.* 1. 1218. He presided 5 Years, and dy'd the 14th of the *Cal.* of *May*. and was succeeded that Month by
13. **HUMPHRY**. Who presided 17 Years, and his Successor was
14. **EUSTACHIUS**. Who fate 13 Years, and was succeeded by
15. **STEPHEN**. He presided also 13 Years, and was succeeded by
16. **ALAN**. He govern'd 33 Years, and dy'd 5 *Cal. Oct.* 1283. and was succeeded by
17. **WILLIAM WALLYS**. Elected Prior, 2 *Non.* *Oct.* 1283. He fate 23 Years, and dy'd 17 *Cal. Jan.* 1306, and was succeeded
18. **PETER CLEGHAM**. He fate 20 Years, and was succeeded by
19. **THOMAS DE SOUTHWARK**. Elected 16 *Col. Oct.* 1327, and confirm'd by the Bishop of *Winchester*, the 17th of the *Cal.* of *Nov.* ensuing. He presided 4 Years, and then resigning the 23d of *Oct.* 1331. had for his Successor

20. **ROBERT DE WELLES**, The 25th of *Oct.* 1331, and the same Day Install'd, by *John Bishop* of *Winchester*. He presided 17 Years, and dying *Anno* 1348, was succeeded by

21. **JOHN DE PECHAM**. He govern'd 11 Years, and then resign'd, *Anno* 1359, to

22. **HENRY COLINGBORNE**. He presided 34 Years, 9 Weeks, and two Days, and was succeeded by

23. **JOHN KYNGESTON**. He fate 2 Years and an half, and was succeeded about the Year 1396, by

24. **ROBERT WESTON**. He govern'd 17 Years and more, and was succeeded before the Year 1416, by

25. **HENRY WERK WORTH**. He fate 36 Years, and was succeeded by

26. **JOHN BOTTISHAM**. He govern'd 10 Years, and had for his Successor

27. **HENRY DE BURTON**, who presided 24 Years, and had for his Successor, according to my Authorities

28. **RICHARD BRIGGES**. He fate almost 6 Years, and, as I guess, was succeeded by

29. **JOHN RECOLVER**. He occurs Prior 1492, govern'd 7 Years or more, and was succeeded by

30. **ROBERT MICHELL**. He presided about 13 Years, and was succeeded by

31. **ROBERT SHOULDHAM**. Admitted Professor of Divinity at *Oxford*, *Anno* 1515, about which Time he was advanc'd to this Office, in which I presume he was succeeded by

32. **BARTHOLOMEW LINSTED** alias *FOWLE*, the last Prior, who surrendering his Convent 14 *Oct.* 1546.

31 *Hen.* 8. had a Pension of 100 *l.* per *Annum* assign'd him, which he enjoy'd, *Anno* 1553.

BECKFORD.

Priory of Regular Canons, in Gloucestershire, a Cell to St. Barbe en Auge, in Normandy

Atkyns's
Glocest. p.
258.

WAS Founded by *Robert Fitz-Alan*, and seiz'd of the Manors of *Beckford*, *Alton*, and *Grafton*, 56 *Hen.* 3. The Prior held the Manor with Court Leet and Waifs, 15 *Edward* 1. and his Right was allow'd the same Year in a Writ of *Quo warranto*.

King *Edward* the 3d, upon his Wars with *France*, had the Estates of all the Priories in *England*, that were Cells to Monasteries in *France*, granted to him in Parliament, 10 *Edw.* 3. *Anno Domini* 1336, whereupon he let out those Priories to Farm, with all their Lands and Tenements. This Priory was afterwards totally suppress'd, in the Year 1414, 2 *Hen.* 5. when all other Alien Monasteries in *England* were suppress'd, by Act of Parliament, and the Lands belonging to this Priory were granted to *Eaton College* by King *Henry* the 6th, in the 22d and 23d Year of his Reign; and afterwards to the College of *Fotheringhay*, 2 *Edw.* 4. and 1 *Edward* 6, when all the Religious Endowments which had escap'd King *Henry* the 8th, were taken away, it was granted to Sir *Richard Lee*.

The

The Charter of King Henry the Second, confirming the Grants made to the Abby, to which this Monastery was a Cell.

HENRY, King of England, Duke of Normandy and Aquitain, and Earl of Anjou, to Archbishops, &c. Know ye, That I have granted, and do by this present Charter confirm to the Church of St. Martin and St. Barbara of Eschaiolet, and to the Canons serving God in that Place, in perpetual Alms, whatsoever has been legally given unto them.

The Gift of Ravelle Chamberlain of Normandy.

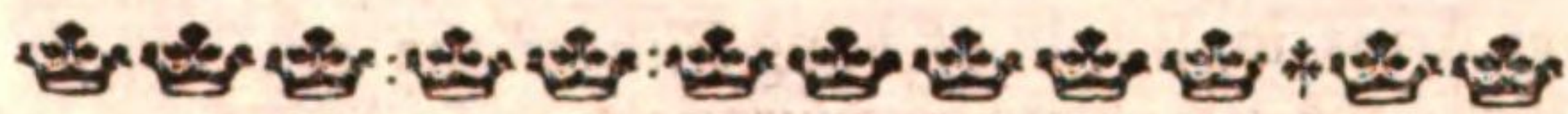
HE gives, in the Valley of Gloucester, all the Manor of Beckford, and of Ashton, out of which he reserv'd nothing to himself, but their Defence and Protection out of Love to God. Witnes Thomas Chancellor, Richard de Humet Constable, Richard de Lucy at Roan.

The Charter of King Henry the Sixth, conferring the Priory of Beckford on Eaton College.

THE King to all to whom these Presents shall come, &c. grants, &c. to the King's College of our Lady, by Eaton besides Windsor, 53 l. 6 s. 8 d. in Rent, issuing yearly out of the Manor of Beckford, otherwise call'd the Priory of Beckford, in the County of Gloucester, payable by the Hands of John Beauchamp, Knight, his Heirs and Assigns, Tenants of the said Manor of Beckford, otherwise call'd the Priory of Beckford, from and after the Death of Robert Roos Knight, who holds the same for Term of Life, by a former Grant from us.

Witnes the King, at his Castle of Windsor, the twenty fifth Day of March.

This Priory is not mention'd in the *Monasticon*, nor by Mr. Willis.



CIRENCESTER

Abby of Regular Canons in Gloucestershire.

THIS Abby is spoken of in the *Monasticon*, Vol. 2. p. 89. and in the *English Translation*, p. 135. wherein is no more concerning it, but the Charter of King Edward the Third, confirming that of King Henry the First, wherein are nam'd the Lands belonging to this Monastery in the Counties of Gloucester, Wilts, Somerset, Dorset and Oxford, and another Charter of

King John, confirming the Grants of the two Henries. We will here add, besides the Catalogue of the Abbats, some other Particulars we have been able to find relating to the same.

Sir R. Atkyns, in his *Gloucestershire*, p. 341, informs us, that there was, at Cirencester, an Ancient College in the Time of the Saxons, and that Rumbald, Chancellor of England, was Dean thereof in the Reign of King Edward the Confessor: He was Chancellor in the Year 1065, and set his Hand as a Witness to the Charter of Privileges granted by that King to the Abby of Westminster, subscribing himself the King's Chancellor.

King Henry the First repair'd the College, and built a Monastery of Black Canons, of the Order of St. Augustin in the Year 1117, and Dedicated it to St. Mary and St. James, and endow'd them with large Revenues, which were never after much Augmented.

The following Deed made in the Year 1305, when Henry de Hamptonel was Abbat, is remarkable for its Concessions to John de Latton of Latton in Wiltshire, not far from Cirencester. p. 342.

“ To all Christian People, who shall either see or
“ hear this present Deed, Henry, by Divine Permissi-
“ on, Abbat of Cirencester, and the Convent of that
“ Place, send Health in our Lord. Know ye, that
“ we have granted to John de Latton, and Isabel his
“ Wife, in Form, and under Condition following,
“ these several Things hereafter specify'd, to receive
“ every Week, so long as they shall jointly live; Four-
“ teen white Loaves, and nine Gallons of Beer, where-
“ of five Gallons of Beer shall be such as the Con-
“ vent useth, and the other four Gallons shall be of
“ the Chaplain's Beer, and they shall receive one Mess,
“ every Day, out of our Kitchen, in like manner as
“ our Day Officers do receive it from our House.
“ Provided, that if the said Isabel shall survive, that
“ then, and immediately from the Death of the said
“ John, one Moyety of all above granted shall altoge-
“ ther cease. And in consideration of the aforesaid
“ Grant, the aforesaid John hath wholly releas'd to us,
“ and to our Church, and hath quit-claim'd for him-
“ self and his Heirs, for ever, all Right and Claim
“ which he had, or any way can have, with the Re-
“ version thereof, in all the Lands and Tenements,
“ with all their Appurtenances, which Walter, Father
“ of the said John, did hold by Lease from us at
“ Latton. And the said John, and his Heirs shall
“ fully and entirely warrant the said Lands and Tene-
“ ments to us and to our Church, without any Di-
“ minution whatsoever. And if it should happen,
“ which we hope will never be, that the said John
“ and Isabel shall any way be deficient in the said War-
“ ranty, or should lay claim, or pretend to any Right
“ to the said Tenements, that from thenceforth the
“ said Abbat and Convent, shall be for ever discharg'd
“ from the Performance of every Part of this Grant,
“ without any Pretence whatsoever. In Witness where-
“ of the Parties aforesaid have interchangeably set their
“ Seals to this Indenture.

“ Given at Cirencester, at the Feast of the Purificati-
“ on of the Blessed Virgin, in the 33d Year of
“ the Reign of King Edward, the Son of Henry.

King Richard the First, in the Ninth Year of his Reign, annex'd the Jurisdiction of the seven Hundreds to this Monastery, which is now vested in Sir Robert Atkins of Saperton.

This was a mitred Abby, and had Place in Parliament. It claim'd its Mitre about the Year 1416, when William Best was Abbat. At the Dissolution it was valu'd at 1057 l. 7 s. 1 d. ob.

There

There have been 29 Abbats of this Monastery: The last was *John Blake*, who resign'd the Abby the 19th of December, 31 Hen. 8. 1539, to the King, and had a Pension of 200*l.* yearly, during his Life.

Most of the Lands in this Parish of *Cirencester* did belong to this Abby, for which Reason they are exempted from Payment of Tithes, which would otherwise be worth 300*l.* a Year.

King *John* granted to this Abby the Manor of *Cirencester*, the seven Hundreds, and the Town of *Minety*, 1 *John*. The Lands of *William* of *Cirencester*, in *Minety*, were granted to the Monastery, 5 *John*, and a new Farm was granted to the Monastery, 17 *John*.

The Abbat of *Cirencester* held the *Seven Hundreds*, and Free Warren in their Manors, by the Grant of *Richard* the First. Their Charter of Free Warren was again confirm'd, 10 Hen. 4. A *Quo Warranto* was brought against the Abbat of *Cirencester*, for the Liberties of the *Seven Hundreds*, 15 Edw. 1. and the Claim of the Abbat was allow'd.

The Abbat of *Cirencester* had a Grant of Fairs in the Town of *Cirencester*, 37 Hen. 3. which was confirm'd, 10 Hen. 4. as is observ'd above.

The Abbat and Convent of *Cirencester* paid an annual Rent of 30*l.* into the *Exchequer*, for the Town of *Cirencester*, and *Seven Hundreds* thereunto belonging; this Rent was settl'd by King *Edward* the First, on his Wife Queen *Margaret*, as Part of her Dowry, 27 Ed. 1.

The Abbat of *Cirencester* held *Crinlewood*, containing 30 Acres, 9 Edw. 2. *Walter Wrilock*, and others, granted two Messuages, one Toft, twenty six Acres, a Yard Land, four Acres of Meadow. &c. to the Abbat of *Cirencester*, 13 Edw. 2.

A large and strict Inquisition was issued against the Abbat of *Cirencester*, for usurping divers Privileges in the Towns of *Cirencester* and *Minety*, and in the *Seven Hundreds*, 1 Hen. 4. Thus far Sir R. Atkyns. *Leland* in his *Itinerary*, Vol. 2. p. 19. and 20. speaking of *Cirencester*, has what follows concerning this Abby.

There was afore the Conquest, a fair and rich College of Prebendaries in this Town (*Cirencester*) but of what *Soc* or Foundation no Man can tell.

Henry the First made this College an Abby of *Canons Regular*, giving them the Lands of the *Prebendaries* totally, and some other Things. *Rumbaldus* Chancellor, to King *Edward* the Confessor, was Dean of this House, and buried in the Body of the Church, as it appears by his Epitaph on his Tomb.

The East Part of the Church of *Cirencester* Abby sheweth to be a very old Building. The West Part, from the *Transseptum* (the great Cross Isle) is but new Work to speak of: King *Richard* the first gave to *Cirencester* the Cortes and Perquisites of *Seven Hundreds*, thereabouts in *Gloucestershire*.

The Lands of *Cirencester* Abby, little augmented since the Time of the Foundation by *Henry* the First.

There lie two Noblemen of the *Amandes*, buried within the Presbytery of *Cirencester* Abby Church.

And there is buried the Heart of *Sentia*, Wife to *Richard*, King of the *Romans*, and Earl of *Cornwall*. *Serlo*, first Abbat of *Cirencester*.

This *Serlo* made his Brother Prior of *Bradene Stoke*. There were 28 or 29 Abbats of *Cirencester*, after *Serlo*.

Mr. *Blake*, the last Abbat, builded two Fulling-Mills at *Cirencester*, that cost 700 Marks of Money; They be wonderful necessary, because the Town standeth by clothing.

We come now to the Catalogue of the Abbats of this Monastery, of whose Lives or Actions scarce any thing does appear, we shall borrow the same from Mr. *Brown Willis*.

The Catalogue of the Abbats of Cirencester.

1. *SERLO*, the fourth Dean of *Salisbury* was made *Hist. Abb.* the first Abbat after the Foundation Anno 1117, he Vol. 1. p. 61. dy'd Anno 1147, and was succeeded by

2. *ANDREW*, who dy'd Anno 1176, and had for his Successor

3. *ADAM*, Prior of *Bradney*, he dy'd Anno 1183, and

4. *ROBERT*, Canon of *Cirencester*, succeeded, who dying the same Year, the Convent Elected another

5. *ROBERT* for their Abbat; upon whose Death, which happen'd Anno 1187

6. *RICHARD*, Prior of *St. Gregory's Canterbury*, succeeded; he dy'd 1113, in which Year

7. *Alexander Nequam*, or *Neccham*, was made Abbat: He was a very Learned Man, and greatly renown'd for his Skill in Poetry, and all sorts of Literature. See him among the Learned Men of this Order. The Year after his Death, which hapned in 1217.

8. *WALTER*, or as some Records have it, *RICHARD*, was Elected Abbat, and dy'd in 1230, whereupon

9. *HUGH DE Bampton*, alias *BATHON*, who is elsewhere call'd *Henry*, succeeded, who dy'd Anno 1238, and was succeeded by

10. *ROGER DE RODMERTON*, who dy'd Anno 1266, and was succeeded by

11. *HENRY DE MUNDEN*, to whose Election the King assented, October 10, 1266. I don't find when he dy'd, but Anno 1281

12. *HENRY DE HAMPTONEL* was made Abbat, dy'd November 2. 1307, eleven Days after which

13. *ADAM BROKENBURY* was Elected Abbat, November 13, but his election was vacated till the 3d of December, at which Time he obtain'd a Confirmation of it, and dy'd Anno 1319.

14. *RICHARD DE CHARLETON*, on whose Resignation, Anno 1334

15. *WILLIAM HAREWARD* was admitted Abbat, who dy'd April 25. 1352, and was succeeded by

16. *RALPH DE ESTCOTE* elected, May the 11th, and confirm'd May the 20th, 1352, dy'd Anno 1357.

17. *WILLIAM DE MARTELEY*, or *MARTELEGE*, was confirm'd January the 5th, 1358. by the Bishop of *Worcester* at *Hartlebury*, dy'd Anno 1361, and was succeeded by

18. *WILLIAM DE DINTON*, who receiv'd the Benediction, November 28, 1361, and dy'd in 1363.

19. *NICHOLAS DE AMENEX* obtain'd the Benediction on the 30th of June the same Year, dy'd in 1394, and was succeeded by

20. *JOHN LEHAMPTON*. In his Time, viz. Anno 1400, *Thomas Holland*, Duke of *Saxony*, and Earl of *Kent*, and *John Montacute*, Earl of *Surrey*, taking up Arms in Behalf of King *Richard* the 2d, against *Henry* the 4th, were here surpriz'd, and taking Sanctuary in this Abby, were violently brought forth and beheaded. Their Bodies being interr'd here, rested some time, till they were remov'd, the first to the Priory of *Montgrace*, in the County of *York*, 2 Hen. 4. and the other to *Bisham* Abby, in the County of *Berks*. 8 Hen. 5.

21. *WILLIAM BEST*, Anno 1416, presided thirteen Years, and dying February 6, 1429

22. *WILLIAM WOTTON* obtain'd the Benediction March 5, the same Year: On his Death, which happen'd Anno 1440,

23. *JOHN TAUNTON* was consecrated Abbat, and receiv'd the Benediction at *Hartlebury*, June 3. the same Year: He dy'd Anno 1445, and had for his Successor

24. *WIL-*

24. WILLIAM GEORGE, who receiv'd the Benediction, April 10, the same Year, at *Pershore*, and dy'd Anno 1461, whereupon

25. John Salbury, or *Sadbury*, receiv'd the Benediction at *Alchurch*, October 13, 1461. I find not when he dy'd, but Anno 1478

26. THOMAS COMPTON occurs Abbat. He dy'd October 11, 1481, and was succeeded by

27. RICHARD CLYVE elected October 25, and confirm'd November 5, 1481. He was succeeded, Anno 1488, by

28. THOMAS ASTON, confirm'd Abbat, in the Bishop of *Worcester's* Chapel in the Strand, London, October 22, 1488. He resign'd Anno 1504, and was succeeded by

29. JOHN HALEBORNE, or HAUKEBORNE, who was confirm'd Abbat, December 7, 1504. *Anthony a Wood*, in his *Athenæ Oxonienses*, says, he takes him to be the same that was before Prior of St. Mary's College in Oxford, when he commenc'd Batchelor of Divinity, and afterwards Doctor, and dy'd about the Year 1522, being succeeded by

30. JOHN BLAKE, the last Abbat, who in the Year 1534, subscrib'd to the King's Supremacy, with *Richard Ciceter*, Prior, and 16 of the Canons. In 1539, he surrender'd up all to the King's Use, on the 19th of December, and obtain'd a Pension of 200*l.* per Annum.

We have seen above, that *Leland* gave some Account of the Church of this Abby, but immediately after the Dissolution, both Abby and Church were so intirely demolish'd, that no Sign thereof remains, nor is the Site so much as known at present.



St. BARTHOLOMEW's

Priory of Regular Canons in Smithfield, London.

Newcourt,
Vol. 1. p.
293.

ALL we have to add to what is already said concerning this Priory, in the *Monasticon*, Vol. 2. p. 166, and in the *English Translation* of the same, p. 139. is from *Newcourt*, who having related the same, as in those above quoted, proceeds thus.

This Priory was again new built, as *Stow* tells us, Anno 1410, and the Priory Church, with the Parish Church adjoining, and the Offices and Lodgings belonging to the Priory, were afterwards repair'd by Prior *Bolton*, who likewise new built the Manor of *Canonbury*, now *Cambury* at *Islington*, which belong'd to the Canons of this House; and his Device, which was a Bolt through a Tun, remains to this Day in several Places of the Garden Wall there, as also in this Priory Church, and in several Houses within St. Bartholomew's Close.

This Priory was surrender'd 30 Hen. 8. and was then valu'd at 653*l.* 15*s.* per Annum, according to *Dugdale*; and 753*l.* 8*s.* 4*d.* according to *Speed*, and with its Appurtenances within St. Bartholomew's Close, was granted to Sir *Richard Rich*, in 36 Hen. 8. and again to the same Person, by the Title of *Richard*, Lord *Rich*, and to his Heirs, in free Socage, by Queen *Elizabeth*, in the 2d of her Reign.

The Parochial Church, now call'd *Great St. Bartholomew's*, was an old Parish Church, and stood next

adjoining to the aforesaid Priory Church, which Priory Church having six tunable Bells in the Tower, they were sold to the Parish of St. *Sepulchre*, and then, the Church being pull'd down to the Choir, the Choir was, by the King's Order, annex'd for the enlarging of the said old Parish Church thereto adjoining, and so was us'd till the Reign of Queen *Mary*, who gave the Remnant of the Priory Church to the *Friers Preachers*, or *Dominicans*, or *Black Friars*, which was us'd as their Conventual Church, till the first of Queen *Elizabeth*, then those Friars were turn'd out, and all the said Church, with the whole Parish Church, was wholly, as it stood in the last Year of *Edward 6.* given by Parliament, to remain for ever a Parish Church, to the Inhabitants within the Close, call'd *Great St. Bartholomew's*.

Mr. *Willis*, Vol. 2. p. 125. says, ROBERT FULLER was the last Prior, and held this in *Commendam* with the Abby of *Waltham*, and surrender'd this Convent to the King 25 Oct. 1540, 31 Hen. 8.



ROYSTON

Priory of Regular Canons, in Hertfordshire.

NEWCOURT calls this all along a Priory, and in the Valuation thereof calls it an Hospital, and afterwards mentions the Hospital by itself. Mr. *Willis*, I think does not distinguish between them. *Weaver* indeed mentions them both distinctly, and they ought to be so, being two several Foundations, the Priory at the Suppression, valu'd at 89*l.* 10*s.* per Annum, according to *Dugdale*, and according to *Speed*, 106*l.* 3*s.* 1*d.* whereas the Hospital when suppress'd, was valu'd but at 5*l.* 6*l.* 10*d.* The *Monasticon*, Vol. 2. p. 264, has the Charter of King *Richard the First*, confirming all Grants to this Priory, and reciting them, which may be seen abridg'd in the *English Monasticon*, p. 146. To what little is there said of it, may be added the following Account from *Newcourt*.

Newcourt,
Vol. 1. p.
875.

Since the Time of the Conquest, one Dame *Roisie*, a Woman of great Name, and high Esteem in that Age, whom some think to have been the Daughter of *Aubrey de Vere*, Chief Justice of England, in the Time of King *Henry the First*, and Wife to *Geoffery de Mandevil*, the first Earl of *Essex*, or as others say, the Wife of *Richard de Clare*; others, the Countess of *Norfolk*, and some, Daughter to *Pain Peverel*, erected there a Cross, in the High Way, in memory of our Saviour's Passion, whereupon this Place was call'd *Roisie's Cross*, until *Eustace de Mer*, Knight, Lord of *Nucels*, *Ralph de Rovecester* and some other Persons, purchas'd a Place adjoining to the Cross, where *Eustace* built a Monastery for Regular Canons of St. *Augustin*, in Honour of St. *Thomas of Canterbury*, endowing it with several Churches and Lands; when therefore he and others had endow'd it with a competent Revenue for the Maintenance of these Canons, Houses and Inns were erected there, which in Process of Time did multiply to a Town, so that then, instead of *Roisie's Cross*, it was call'd *Roisie's Town*, and afterwards by Contraction of the Words into one, *Royston*.

The Prior and Convent of this Monastery, in the Time of *Robert Braybroke*, Bishop of London, being

D d

judici-

judicially impleaded before his Commissioners, at a Visitation, about the small Tithes, Oblations and Mortuaries within this Town, and the Parish, which they pretended they had there, made it appear before them, by authentick Records; That they had canonically obtain'd and possess'd the small Tithes, Oblations and Mortuaries, and Parish; whereupon the Bishop pronounc'd for their Right in the Premises, and dismiss'd them from all farther Proceedings against them in that Matter, as appears by an Instrument under the said Bishop's Seal, dated *October 7, 1396*, and in the 15th Year of his Consecration.

Upon a Petition of the Prior and Convent of this Monastery to *Richard Fitz-James*, Bishop of *London*, setting forth, That in saying and singing their divine Offices, a certain Use very imperfect, by some call'd *Bangor*, was wont to be observ'd among them, and their Books for that Service were torn, and very imperfect, and it would be very chargeable to get new ones, and that if they might change the Use of *Bangor*, into that of *Sarum*, it would be very much for their Advantage, and the Increase of Devotion; and farther, setting forth, That the Annual Feast of the Dedication of their conventual Church, which is the Day of the Feast of *St. Alban* the Martyr, falling on a Day before the Vigil of the Feast of the *Nativity* of *St. John Baptist*, which is the Annual Feast of this Place of *Royston*, so that the said Feasts, with their Octaves by reason of their interfering one with another, could not be celebrated with that Solemnity as they ought; The said Bishop granted them his Licence, dated *May 14, 1517*, by which he empower'd them to alter their Service from the Use of *Bangor*, to the Use of *Sarum* for the future, and chang'd the Feast of the Dedication of their Conventual Church, with it's Octave, from the Feast of *St. Alban* the Martyr, to the next Day after the Feast of *St. Luke* the Evangelist, and decreed them to celebrate the same, for the future, on that Day yearly, for ever.

After the Dissolution, King *Henry* the VIIIth, in Consideration of 1761 l. 5 s. granted by Charter, dated *December 21*, in 31 of his Reign, the Site of this Monastery, the View of *Frank-pledge*, with all things belonging to the same, Rents of Assize, and Quit-rents, Assay of Bread, Wine and Ale; one Market to be held on *Wednesday* in every Week of the Year, three Fairs, one on *Asbwednesday*, another on *Wednesday* in *Whitsun-week*, and another on the Feast of the Translation of *St. Thomas Becket*, being the 7th of *July*, and several other Privileges continu'd in the Grant to *Robert Chester*, Esq; one of the Gentlemen of the Privy Chamber.

The Inhabitants of this Town of *Royston*, having purchas'd the Church, situated near the Priory, upon the Dissolution thereof, it was by Statute 32 *Hen. 8.* cap. 44, made the Parish Church of *Royston*, and call'd the Parish Church of *St. John Baptist*, in *Royston*.

Note, That the Mistake in the *Monasticon*, placing this Priory in *Cambridgeshire*, rectify'd by *Dr. Tanner*, who says it is in *Hertfordshire*, as it really is, may be excus'd by reason that the Town of *Royston* stands in five Parishes, being those of *Therfield*, and *Barkway* in *Hertfordshire*, and those of *Melbourn*, *Kneesworth* and *Bassingbourn* in *Cambridgeshire*.

ST. FRIDESWIDE'S

Monastery of Regular Canons of St. Augustin, now the Cathedral at Oxford.

THE Original, and many other particulars concerning this Monastery being in the *Monasticon*, Vol. 1. p. 173, and 983, and in the *English Abridgement*, p. 26, and 114, the Reader is refer'd to them for those Things, and we shall here only add what is wanting there. There being no Account extant of the *Abbeses*, when this was a Nunnery, we will begin with the Catalogue of Priors, when it came to be possess'd by the *Regular Canons*.

Priors of St. Frideswide's.

1. GUIMUNDUS, Chaplain to *Hen. I* was made first Prior, *Ann. 1111*. He began the Church now in being which, as I take it, was finish'd in his, and his two Successors Time. On his Death, which hapned *Ann. 1141*, says *Mr. Willis*, Vol. 2. p. 185, correcting the *Monasticon*, which places it in 1130, from which he has also assign'd that Year in his first Volume

Mr. Willis's
Hist. Mir.
Abb. p. 283.

2. ROBERT furnam'd DE CRICKLADE, alias *Canutus*, Chancellor of the University of *Oxford*, presided, *Anno 1159*. After him

3. PHILIP occurs Prior, *Anno 1180*, and 1188, in the first of which Years there was a Translation of the Relicks of *St. Frideswide*. He wrote a Book of the Miracles of *St. Frideswide*. His Successor, as I guess, was

4. JOHN, who occurs Prior, *Anno 1191*, as does

5. W--- in some of *A. Wood's Papers*, *Anno 1204*, and then I meet with

6. SIMON, who occurs Prior, 1219, as also on the 11th of the *Calends* of *June* 1225, and in 1227.

7. HELYAS, Canon of this Convent, elected and admitted Prior, with the Consent of the King, *Anno 1228*. The next Prior was

8. E---SCOTUS, On whose Deprivation, *Anno 1235*.

9. WILLIAM DE GLOCESTER, Late Cellerar of *Dunstable*, call'd by *Twyne*, WILLIAM DE ST. ALPATO was advanc'd to this Dignity, in which he was succeeded by

10. ROBERT DE WESTON, elected *Anno 1248*. He presided about ten Years, and was then succeeded by

11. JOHN DE OLNEY, admitted Prior *Anno 1259*. He is in some Writings stil'd *Robert*. On his Death, which hapned *Anno 1278*,

12. JOHN DE LEWKENESHOVERE, was constituted Prior, on the 8th of the *Ides* of *October*, the same Year. *Mr. Willis* in his second Vol. mentions JOHN OYSYHER, whom he takes to be the same with this JOHN LEWKENESHOVERE, being kill'd about the Year 1284, in a Tumult, by a certain Clerk call'd *John de Deryngton*. After him

13. ROBERT DE EWELME or WESTON, for *Dr. Tanner* supposes them to be the same Man; who resigning, *Anno 1291*,

14. Alex-

14. ALEXANDER DE SUTTON was chosen Prior in his stead the 8th of the Cal. of May. He dy'd Anno 1317, and was succeeded by

15. ROBERT DE TORNESTON, admitted Prior the 8th of the Cal. of Sept. the same Year. He dy'd Anno 1346, and was succeeded by

16. JOHN DE LITTLEMORE, He deceas'd Anno 1349, and was succeeded by

17. NICHOLAS DE HUNGERFORD, nominated Prior the 8th of the Ides of May 1349. He was accus'd Anno 1362, of great Dilapidations, which I presume occasion'd him to resign to

18. JOHN DE WALLINGFORD, who likewise quitting this Office, the King granted a *Conge d' Elire*, dated 20 November 1373, to the Convent to elect a new Prior, in pursuance of which

19. JOHN DODEFORD was elected in December following. He dy'd Anno 1393, having on Account of his Age, resign'd this Priorship two Years before; by which means

20. THOMAS BRADENELL was confirm'd Prior 23 May 1391. When he dy'd I find not, but presume his Successor was

21. RICHARD DE OXENFORD, who occurs Anno 1401, and 1409.

22. EDMUND ANDEVER, elected to this Dignity on the 8th of June 1434. And had to his Successor

23. ROBERT, before the Year 1441, and is call'd ROBERT DOWNHAM. He occurs Anno 1449, and 1454, 1455, and 1456. After which I presume he was succeeded by

24. GEORGE NORTON. He presided Anno 1475, and 1479, and was at the latter end of this Year, or the beginning of the next, succeeded by

25. RICHARD WALKER, on whose Death, which hapned Anno 1495

26. THOMAS WARE was admitted Prior, Jan. 6, 1495. He dy'd Anno 1501, and was succeeded by

27. WILLIAM CHEDYLL, elected on the 6th of June, the same Year. He resign'd after about 12 Years Government, and was succeeded by

28. JOHN BURTON, Subprior of this Convent, admitted Prior, April 8, 1513, Anno 1518, he commenc'd LL.B. and afterwards Doctor. Having govern'd this Monastery about 11 Years, he surrender'd the same to Cardinal *Wolsey*, to the Intent that he should erect a College on the Site thereof, which was accordingly perform'd and nam'd *Christ Church*. On his Resignation he obtain'd a Salary of 20 Marks per ann. during Life, which is all I know of him, except that on his quitting this Place, as I guess, he retir'd to *Osney Abby*, where he became Abbat Anno 1531. About seven Years after which, I presume, he dy'd and was there bury'd.

Having given the end of the Monastery, we next proceed to it's several Changes, and begin with it's Metamorphosis into a College, from Dr. Hutton.

The Priory of *St. Frideswide*, being surrender'd (as may be seen under the last Prior thereof) and from King Henry the VIIIth, convey'd over to the Cardinal (*Woolsey*) he made no long Delay, but in the Year 1525, on the 15th Day of July, and the 17th Year of the King's Reign, began the Foundation of his College, which he stil'd by the Name and Title of *Thomas Woolsey, Cardinal of York*, his College in the University of Oxford.

This he builded to the Praise, Glory and Honour of the Holy and undivided Trinity, the most Holy Virgin

Mary, and the Blessed Virgin *St. Frideswide*, and all Saints.

To the erection of this College he first provided, how he might be able to maintain it, and for that Purpose obtain'd of Pope *Clement* the VIIth, in the Year 1524, a Bull, whereby Licence was given him to suppress and extinguish certain Monasteries of smaller Value, to the Number of 22 (Master *Speed* saith 40) by the Revenue whereof he might enrich his College. He secondly prepar'd the Place, and to make Room for it at home, pull'd down three Pillars or Arches, of the West End of the old Church, the whole West Side of the Cloister, and so much of the North and South Sides, as were answerable to the Length of the Church; which done, he lay'd the Foundation of the Kitchen, Hall and other Lodgings, as now you see them. He also pull'd down the Parish Church of *St. Michael* in the South, which stood where was the Lodging of Dr. *Weston*, with a little Church-yard thereunto adjoining, and certain Houses along the Street of that Side, from the West of his Quadrangle, till you come almost to *St. Edward's Lane*. This College the Cardinal ordain'd to be a perpetual Nursery of Learning of the Faculties of Divinity, the Canon and Civil Law, of Humanity also and Physick, and for a perpetual Observance of God's Worship, in and of the Number of one Dean, and 60 Canons Seculars, more or less, augmenting and diminishing, according to the Abilities and Exigencies of this Foundation. Of this Number of 60, there were plac'd here at first, a Dean and 18 Canons, which were these following. The first Dean he appointed was

John Hydon, Doctor of Divinity, who before had been President of *Magdalen College*.

The 18 Canons were these,

1. Mr. *Thomas Cannar*.

2. Mr. *John Brysett*.

3. Mr. *William Battenson*.

4. Mr. *Edward Leighton*.

5. Mr. *Richard Barker*.

6. Mr. *Andrew Stockton*.

7. Mr. *Richard Champion*.

8. Mr. *John Tucker*.

9. Mr. *John Penson*.

10. Mr. *John Crayford*.

11. Mr. *Richard Langrege*.

12. Mr. *Walter Ruckler*.

13. Mr. *Thomas Baggard*.

14. Mr. *Thomas Baggarre*.

15. Mr. *Thomas Reynolds*.

16. Mr. *Edward Bete*.

17. Mr. *Thomas Newton*.

18. Mr. *William Weston*.

Unto these he added afterwards more, at several Times, making up the Number of 30 before he dy'd; for all the Time of his Life, he kept perpetually in himself, Power to manage the Lands of his College, not making any settled Corporation, nor stating them with any Dotation in the Time of his Prosperity, but intending towards his Death, to dispose firmly and strongly in Law, all Things to their Use. This College continu'd from the Year of our Lord 1525, unto the Year 1530, viz. for the Space of five Years. For when the Cardinal by the Law of *Præmunire*, fell into the King's Danger, his College also fell with him, as being loose and not by Law settled and established.

It pleas'd the King within a little Space after, namely the Year 1532, the 18th Day of July, and of his Reign

Reign the 24th, to found in the same Site, Ground and Circuit; the Circuit being by *Canterbury College* and *Pickwater's Inn*, augmented and compass'd about with a fair Stone-Wall, from the North End of *Oriel College-Stable*, to the East End of *Pickwater's Inn*, and from the West End thereof, to the West End of *Edward-Lane*, by the Gatehouse. This College he erected to the Praise and Honour of the Holy and undivided Trinity, the most Blessed Virgin *St. Mary*, and *St. Frideswide*. Herein he ordain'd one Dean, 12 Canons Secular, to make a full Chapter and Body Corporate. Their Names were these,

John Hydon, who was Dean of the former Foundation, who dy'd within five Months after this Erection. After him *John Oliver*, Doctor of the Civil Law, who continu'd unto the Surrender thereof into the King's Hands again.

The Canons were these,

1. *John Roper*, Doctor of Divinity, who was the first Reader of the Divinity Lecture, instituted by the Lady *Margaret*.
2. *John Cottesford*, Doctor of Divinity, and Rector of *Lincoln-College*.
3. *Richard Crook*, Doctor of Divinity.
4. *Richard Current*, Doctor of Divinity.
5. *William Tresham*, Doctor of Divinity.
6. *Robert Carter*, Batchelor of Divinity.
7. *John Hastings*, Batchelor of Divinity.
8. *Thomas Canner*, Batchelor of Divinity, first Canon of *Woolsey's Foundation*.
9. *Edward Leighton*, Batchelor of Divinity, the fourth of the Cardinal's Foundation.
10. *Henry Williams*, Batchelor of Divinity.
11. *John Robins*, Batchelor of Divinity, and a good Mathematician.
12. *Robert Wakefield*, Batchelor of Divinity.

This Foundation endur'd from the Year of our Lord 1532, to the Year 1545, the 6th Day of September, and the 37th Year of King *Henry* the VIIIth his Reign, that is, for the Space of 13 Years, and somewhat more, at what Time it was surrender'd by *John Oliver*, the Dean, and the rest of the Canons, into the Disposition of King *Henry* the Founder, who, not long after, erected, in the same Place, this new and present Foundation, which he call'd by the Name of the *Cathedral Church of CHRIST*, in *Oxford*, of King *Henry* the VIIIth's Foundation.

Thus ended the College, and then it was transform'd into a Cathedral, which take from A. Wood's MSS. at Oxford.

Wood's
M. S. in the
Museum
at Oxford.
Cod. 8491.

Having now done with the Ecclesiastical Government of this Place under the Power of Archdeacons, we must proceed to speak of it when it came to be made an Episcopal See, and then give a Catalogue of the Bishops thereof. King *Henry VIII.* therefore after the Dissolution of Monasteries, plac'd in some of the richest of them, especially those that were in great Towns, Bishops Sees, and converted the Ancient Revenues of them for their Maintenance; amongst the rest was *Osney Abby* converted into a such See, September 1. 34. *Henry VIII.* * 1542. which Abby, without any Alteration of the Fabrick, but of the Persons only, and their Quality, being so turn'd into a Cathedral Church, and adorn'd with an Episcopal Chair, the Shire or County of *Oxon* was call'd a Diocess; the Town and University honour'd with the Stile and Title of a City, and subordinated to the Bishop, the old Rights and Customs of the University, with all Colleges therein, always reserved entire and whole, to

* Pat. de
Anno 34.
H. 8. part
6. 8. 26. 28.

the Chancellor, and other Officers thereof, as also the Ancient Jurisdiction of the Bishop of *Lin.* in his Visitation, as being Visitor of *Lincoln College*, *Oriel*, *Brazen-nose*, and *Baliol*, Colleges not to be violated or broken, the Archdeaconry likewise of *Oxford*, which before was incorporated into the Church of *Lincoln*, (as I have already express'd) was from thence transferr'd, and by a new Inflation, planted and united into the Body of this Church. Of this Erection I may lawfully speak the less, because the Entrance must not be larger than the House it self, yet something I may say, and that extraordinary too, both because it survived the other Abbies and religious Places for a Space, and that the handling thereof will add more Light to that we have said of *Christ-Church College*, to which Place this See was Translated, as I shall presently demonstrate, and lastly, because it was one of those Erections which have been heretofore, and are not now, but, as I may say, utterly sent in Oblivion, and lost in its own Rubbish; though the Inhabitants of it, while a Cathedral, were not Monks and regular Persons as their Predecessors were in the same Buildings, yet they were secular, and restrain'd from Marriage, and secular Affairs, not by a Force of a Monastical Rule, but only by the Pope's Plenitude of Power, and Supereminency of Authority, which he then usurp'd. As the Foundation was large and ample, so the Continuance of it was short, not much above three Years; it consisted of one Bishop, with his Revenues and Portions severally allotted to himself; of one Dean and six Prebendaries Priests secular for his Chapter; of Chap'ains, Singing Men, Choristers, and an Organist for Divine Service; of Servants and Officers for Attendance in every several Charge; the first Bishop was *Robert King*, of whom more anon; the first Dean *John London*, Doctor of Law, and Warden of *New College*, and Canon of *Windsor*, of whom look more. ** *Fox*, he repair'd his Lodging Rooms, part of which are still standing, and have in their Windows his Arms, the same that are in *New-College-Hall* at this Day; he continued here but about the Space of fifteen Months, being (as I suppose, from the aforementioned Author) ejected for Perjury, and other Matters relating to the Execution of several Martyrs at *Windsor*. To him succeeded *Richard Cox*, Professor of Divinity, who remained here till the Dissolution of this House, and Translation of the Dean and Chapter to *St. Frideswydes*, as is there spoken of already. Then for the first six Prebendaries, that are mention'd in the Patents, for the Erection of this See at *Osney*, were *Alexander Belfire*, Master of Arts, of *New-Colledge*, afterwards President of *St. John's College*. *Thomas Day*, Batchelor of Law, and Educated a Fellow in *All-Soul's College*. *William Haynes*, Batchelor of Divinity, and Provost of *Oriel College*, *Richard Befely*, Doctor of Divinity, Fellow of *All-Saints*, 1533. *John Dyer*, and *Gervase Lynch*, Masters of Arts, all whom, with the Dean, had the Lodgings of the Abbat and Monks, but the Mansion Place, or Palace, that was assign'd for the Bishop, was *Glocester College*, as I have there mention'd, wherein *Robert King*, the first Bishop dwell'd during his Life, but after his Death the See being vacant, it fell to ruin, till such time that *Sir Thomas White* purchased it for the Use of his Scholars, and then it was converted into a Hall, as it now remaineth.

** *Ass*
and *Mon.*
p. 1114.
p. 50. Edit.
1593.

When King *Henry* the VIIIth, his Colledge, in the Side of *St. Frideswyde's Priory*, had flourish'd for the Space of 13 Years, and this of *Osney* for the Space of 11 Years, or thereabouts, it was surrender'd by Dean *Cox* that then was, and the Chapter, and yielded up into the King's Disposition, who the same Year, viz.

38th of his Reign, November 4. 1546, causing the Church and Cloyster, and many of these Buildings, to be utterly subverted; translated the See to his own College at *St. Frideswides*, then already surrender'd, and prepar'd to give them Room and Entertainment, and settl'd therein a Dean, 8 Prebendaries, 8 Chaplains, an Organist, 8 Singing Men, 8 Choristers, 24 Alms-men in an Hospital adjoining, which Cardinal *Wolsey* had began then, appointing also *Glocester* College to be a Palace. The first Dean in the Foundation was *Richard Cox*, before mention'd, who with his Successors in that Office, I have already insert'd in *Christ-Church* College; then the Prebendaries, or *Presbyteri Præbendarii*, our Canons were, *William Heyns* S. T. B. again, as at *Osney*, *William Tresham*, Doctor of Divinity, and Fellow of *Merton* Colledge, *Thomas Day*, *Alexander Belfize*, *John Dier*, as before, then *James Curtoppe*, Master of Arts, and Fellow of C. C. C. Oxon, as I suppose, Dean of *Peterborough* afterwards; the other two were *Thomas Barnard*, and *Robert Banks*, Masters of Arts: For the Enlargement moreover of their Site, he gave and confirm'd unto them *Canterbury* College; *Vinehall* alias *Peckwater's* Inn, and *Edward's-Hall*, near to *St. Edward's* Church; whatsoever, before he had granted of Jurisdiction or Exemption, in his Patents for *Osney*, causing them, with all their Successors, to be always stiled *Decanus & capitulum Ecclesie Cathedralis Christi Oxon*.

Bishops of Oxford.

ROBERT KING, a regular Monk, and the last Abbat of *Osney*, after he had been Consecrated to the Titular Bishoprick of *Roanensis* or *Roveniensis* (suppos'd to be in the Province of *Athens*) was, by the Favour of King *Henry VIII.* translated to this new erected See of *Osney*, Anno 1542. and with it translated again, to *Henry VIII.* his Colledge, dying December 4. 1557. was Buried on the North Side of the East End of the Chaire, whose Tomb afterwards (when that Church was new Wainscoted and Paved, in Dean Dr. *Dripas's* Time) was remov'd by his Kinsman *John King*, a Canon of this Church, and Son of *John*, Lord Bishop of *London*, in the South Side adjoining to the Choir, together with the Epitaph over it, as is already mention'd in that Church, and in the Window over it, caused the Draught of the Ruins of *Osney* to be depicted with the Arms of the Bishop's See, in Memory that he only was the Bishop thereof, but that amongst the rest of the Windows there being accounted as Popish, was pulled down about the Year 1651.

GOLDWELL.

The Supplicate of Nicholas Goldwell. G. 320, 1516.

TO him succeeded one *Goldwell*, the same Year of his Death, his *prenom* I cannot learn, unless it were *Thomas*; he, as it is reported, was a Jesuit, and

dwelled in *Rome*, and was more conversant in the Black Art than skilful in the Scriptures, though nevertheless of great Admiration among the Inhabitants of *Rome*; 'tis said, that he so much observ'd the Canons of his Order, that he regarded not the Temporality of this See, 'till since he wist well enough what became of that Revenue, when the Sweetness of 354*l.* 16*s.* 3*s.* ob. per Annum, would have relish'd well with his Palate.

One *Thomas Goldwell*, Bishop of *St. Asaph*, was Born at *Goldwell*, in the Parish of *Streatchart* in *Kent*, Fuller's *Worthies* in *Kent*.

Where A. Wood met with this Bishop *Goldwell*, without any Christian Name, and the most preposterous Account he gives of him, I cannot learn. Heylin mentions no such Bishop; but I give what I had from the M. S. yet finding it ridiculous, and agreeable to no other Writer, I could do no less than give this Note, to warn the Reader to be upon his Guard against such groundless Stories.

HUGH CURWYN.

AFTER this See had been kept void about nine Years, it was conferr'd on *Hugh Curwyn*, born, as 'tis said, in the County of *Westmoreland*, (tho' of that Name I find divers Families in *Lancashire*) and bred up a Student in this University, where taking his Doctor of Laws Degree, he became one of the Chaplains to King *Henry VIII.* into whose Favour afterwards he was promoted, by upholding his Marriage with *Anne Bulleine*, for it is reported that when Frier *Peto* had inveigh'd bitterly against it, in his Sermons before the King at *Greenwich*, Anno 1533. Dr. *Curwyn*, the next Sunday following, happen'd to Preach there again, where he spake as much for it as *Peto* against it, calling moreover *Peto*, in the Face of the Congregation, and before the King, several Names, and wonder'd that any Subject shou'd speak so audaciously to a King, and the like; after this he was preferr'd to the Deanery of *Hereford*, where he continued all King *Edward's* Time, then by our *Mary*, Anno 1555. design'd Chancellor of *Ireland* at *Greenwich*, and in October the same Year, Archbishop of *Dublin*; where abiding 12 Years, and grown old, he was translated from thence to this Place, (of more quietness, as he thought) October 14. 1567. in which continuing but one Year, he died at *Swynebroke*, near *Burford*, in this County, and was buried in the Church there, November 1. 1568, without either Inscription or Monument over him.

JOHN UNDERHILL.

AFTER *Hugh Curwyn's* Death, the Bishoprick continued void 21 Years, at which time, out of pure Devotion to the Leases that would yield good Fines, a great Person recommended Dr. *John Underhill*, perswading him to take it, as in a way to a better, but it seems it was out of his way very much, for e'er the first Fruits were paid, he died in much Discontent and Poverty, yet his Preferrer, to seem to do some Favour to the University of *Oxon*, for Recompence of the Spoil done to the Bishoprick thereof, erected a new Lecture of his own Charge, which Dr. *Reynold* of C. C. C. did for some time read. This Bishop was born in *Oxon*, in *St. Martin's* Parish, as I suppose, where

that Name sometime did live in good repute, bred up in *New-College*, and after became Rector of *Lync. College*, he was Consecrated to this See, in *December 1589*, and died at *Greenwich* in the Beginning of *May Anno 1592*, and was Buried in the Middle of the Choir of the Church, but hath neither Stone nor Inscription over him.

JOHN BRIDGES.

DR. *Underhill* being Dead, the See again stood void 11 Years, viz. From the Death of *Underhill 1892*, to the Consecration of *Bridges, 12 Feb. 1603*. The Patrimony of this Church being, in the mean time, much dilapidated, and made a Prey for the most part to the Earl of *Essex*, to whom it proved as miserably fatal, as the Gold of *Tholouse* did of old to the Soldiers of *Capio*, until King *James* preferr'd thereunto *John Bridges*, Doctor of Divinity, Dean of *Salisbury*, Prebendary of *Winchester*, formerly Fellow of *Pembroke-Hall* in *Cambridge*, a Man very well esteem'd for his good Parts, as appeareth by Books of his, both in Prose and in Verse, that he hath publish'd, viz. a Defence of the Government establish'd in the Church of *England* for Ecclesiastical Matters, and the *New Testament* in Hexameter Verse, with others, &c. He was Consecrated to this See, *Feb. 12. 1603*, late 15 Years, and died *March 26, 1618*. and was buried in the Parish Church of *March-Baulden*, in the County of *Oxon*, as appears by this following Inscription, on a Brass Plate fix'd to a Stone on the Ground there.

Here under lyeth Buried the Body of the Reverend Father John Bridges, late Bishop of Oxon, who departed this Life the 26th Day of March, Anno Domini 1618.

Over it his Arms,

Impaled, } The Bishoprick of *Oxon*,
Three Owles, within a Tressure Counterfloury.

JOHN HOWSON.

JOHN HOWSON, D. D. succeeded, Consecrated thereto, *May 9. Anno 1619*. late 9 Years, and was Translated to *Durham*; he was born in *St. Bride's* Parish in *London*, bred up a Student in *Christ-Church*, of which afterwards he became a Canon, and got no small Applause by his sound Preaching, and ready penning of Theological Treatises.

RICHARD CORBET.

AFTER Dr. *Howson's* Translation to *Durham*, *Richard Corbet*, D. D. succeeded, *August or September 1628*, late four Years, and was translated to *Norwich*. He was born at *Twickenham*, near *Kingston upon Thames*, in the County of *Middlesex*, and Son to Mr. *Pointer*, alias *Corbet*, of the same, who bred him up in *Christ-Church* College, of which Place he became afterwards a Canon; in his Youth he was esteem'd a sharp Wit, which he employ'd much upon

Popery, and hath left something of that Nature to Posterity.

A. Wood goes no farther with the Bishops, I will here add the rest to compleat the Catalogue, the same having been omitted in the English Abridgment of the Monasticon.

JOHN BANCROFT, dy'd Bishop of *Oxford*, *Anno 1640*.

ROBERT SKINNER, Bishop of *Bristol 1636*, translated thence to *Oxford 1640*, and lastly to *Worcester 1663*.

WILLIAM PAUL.

WALTER BLANDFORD, Warden of *Wadham College* in *Oxon*, translated to *Worcester*.

NATHANIEL CREW, Clerk of the Closet, consecrated *July 2, 1671*. translated to *Durham*.

JOHN FELL, consecrated *February 6, 1675*.

It only remains to add the Dimensions of this Church, which shall be from Mr. Willis, who in his second Volume informs us, he had them sent him exactly from Oxford.

Length of the whole from East to West 154 Feet, Breadth of the Body and the Side Isles 54 Feet, Length of the Cross Isle from North to South 102 Feet, excluding the old Clock-house, which if taken in, makes it about 120 Feet; Height of the Roof of the Western Part 41 Feet and an half: Height of the same in the Eastern Part is, on account of the vaulting, just 4 Feet lower; the Height of the Steeple is 144 Feet.

Length of the Nave, from the Pillars that support the Steeple, is about 18 Yards to the Wall that terminates the West End, run up between the Pillars, which manifests this Western Part to be divided in half.

In the *Appendix*, NUM. CCCLXXVII, is the Bull of Pope *Clement* the 5th, taking this Monastery into his Protection; but NUM. CCCLXXVIII, Pope *Clement* the 7th, grants Licence for suppressing of the same, to found Cardinal *Wolsey's* College; NUM. CCCLXXIX, is King *Henry* the Eighth's Order for the Suppression, pursuant to that Pope's Bull; NUM. CCCLXXX, other Letters of King *Henry VIII*, to the same Effect; NUM. CCCLXXXI, the same King's Letters for founding the College there.



BLACKMORE.

Priory of Regular Canons of St. Augustin, in Essex.

THE *Monasticon* makes no farther mention of this Priory, than to Name it among the Monasteries dissolv'd by Pope *Clement* the 7th, in the 16th and 20th Year of King *Henry* the 8th, and granted to Cardinal *Wolsey*, for erecting Colleges at *Oxford* and *Ipswich*. *Newcourt* gives the following Account of it.

This Priory, dedicated to St. *Lawrence*, was founded by *Adam* and *Jordan de Samford*, and call'd the Monastery or Priory of St. *Lawrence de Blackmore*, and was valu'd at the Suppression, at 35 l. 4 s. 7 d. per Annum.

The Rectory, Tithes and Profits of the Parish Church of *Blackmore*, were appropriated to the Prior and Canons

Hist. Ant.
Vol. 2. p.
183.

Vol. 1. p.
283.

Newcourt,
Vol. 1. p. 63.

nons of this Monastery by *William de Sancta Maria*, Bishop of *London*, about the Reign of King *John*, who ordain'd the Cure to be serv'd by a Secular Priest, at the Appointment, and to be removeable at the Pleasure of the said Prior and Canons; which Appropriation was afterwards, viz. in the 7th Year of the Consecration of *Roger Niger*, Bishop of *London*, which was in or about the Year 1236, confirm'd by the Dean and Chapter of *St. Paul's*, *Galfry de Lucy* being then Dean.

After this, among certain Instruments made by *Ralph de Baldock*, Bishop of *London*, upon his visiting this Monastery, I find this which follows, that concerns the Supply of the Cure, viz. — “Concerning the Parochial Cure of the Church of *Blackmore* we thus ordain, that a proper Person be presented to the Bishop for the Cure thereof, by the Prior and Convent, and he shall receive the Cure of him. He shall every Day, according to the Exigency of common Justice, read the Canonical Hours, and say Mass in the Parish Church at proper Hours, and he shall Administer to the Parishioners the Sacraments of the Church as often as shall be needful and requisite, as he will avoid Canonical Punishment.

But the said Prior and Convent neglecting to present, in due Time, a fit Person, to whom he might commit the Cure of Souls, according to this Injunction, he thereupon sent out his Letters Mandatory, dated 16 *Cal. March* 1309, requiring them to present such a Person within 10 Days, or else he would execute his Episcopal Office in that behalf, on the 8th *Id. of April* following; upon which, the said Prior and Convent, by their Proxy, and some of the Parishioner, in the Name of themselves, and the rest of their Fellow-Parishioners, appear'd before the said Bishop and his Commissary, in the Hall of his Palace at *Stepney*, where it was, on both Sides, agreed as follows, or to the same Effect, viz. on the Behalf of the Religious, “That they should cause Divine Offices to be perform'd at the Altar, in the Body of the Church, which they asserted to be their own, on Sundays and Holy Days, after such and such a Manner, as is mention'd in the Agreement, too long to be inserted here, by fit Ministers, by them to be presented to the Bishops; and on the Behalf of the Parishioners, that at their own Charge they should find one Missal, one Chalice, and one Vestment, and several other Things therein specify'd, requisite for the celebrating of Mass, as are found by Parishioners in other Parishes.

Long after, this Priory hapned to be one of those Religious Houses, which were suppress'd by Cardinal *Wolsey*, in 17 *Henry VIII*, for the erecting his two Colleges at *Oxford* and *Ipswich*, but the Revenues design'd for those two Foundations, being seiz'd by the Crown, by Reason of the Conviction of the said Cardinal of a *Praemunire*, in the 21st of that King's Reign, his Majesty, by his Letters Patents, bearing Date *January 1*, in the 23d Year of his Reign, granted this Church and Priory, with several Manors, Lands and Churches thereunto belonging, within the County of *Essex*, to the Abbat and Convent of *Waltham-Holy-Cross*, and to their Successors for ever, in lieu of the Manor of *Stansted-Abbats* in the County of *Hertford*, and other Lands granted by them to the said King, his Heirs and Successors, for ever, with Licence to appropriate this Church and others, to their own proper Use, which was accordingly done by *Nicholas Wotton*, Doctor of Laws, Commissioner constituted for that Purpose, by *John Stokeley*, Bishop of *London*, on the 6th of *Feb.* 1533, by a definitive Sentence, whereby, *inter alia*, he or-

dain'd a Vicarage here, the Vicar whereof was to be presented for the future, by the Abbat and Convent of *Waltham*, to be instituted by the Bishop of *London*, and to be inducted by the Archdeacon of *Essex*; and endow'd this Vicarage with the Sum of 6*l.* 13*s.* 4*d.* per Annum. After this, viz. on the 15th of *June* 1534, in pursuance of the said Ordination, the first Vicar receiv'd Institution of the Bishop, at the Presentation of the said Abbat and Convent, and thus it seems to have continu'd a Vicarage, till after the Year 1588, for in that Year it appears, that there was a Vicar instituted at the Presentation of Queen *Elizabeth*.

This Manor, the Rectory and Advowson of the Church were granted by King *Henry VIII*, in 32 of his Reign, to *John Smith* of this Parish of *Blackmore*, and *Elizabeth* his Wife, to be held in Capite, by Knights Service.

The only Prior of this Place we meet with was *Thomas Bassett*, Anno 1537, just before the Dissolution.

COLCHESTER

St. Julian, and St. Botolph's Monastery of Regular Canons of St. Augustin, in Essex.

THE *Monasticon*, Vol. 2. p. 44. has three Charters of King *Henry the First*, by the first of which he gives to this Monastery all the Tithes of his Lordship of *Hatfield*; by the second several Lands at *Colchester*, and by the third Land and Houses at *Canterbury*; then follows the Charter of King *Richard the First*, reciting and confirming all Grants, and then the Bull of Pope *Paschal the Second*, of Privileges and Immunities. The Substance whereof may be seen in the *English Abridgment*, p. 130.

All we find as to the Original of this Monastery is, that one *Ernulfus* was the Founder thereof, and also the first Priors, but any farther Particulars concerning him, I have not met with, nor any Account of its Priors, so that there being little remaining of what it was under it's Primitive Institution, we may proceed to shew what became of it in the Destruction.

Dr. *Tanner* in his Preface to his *Notitia Monastica*, having told us of the difference between some Authors about the Time of these Canons first coming into *England*, and the Place where they first settled; I think the latter Question is fully answer'd by the Bull of Pope *Paschal the Second*, to be seen in the Places above quoted; which says, that this Monastery of *Colchester* was the first of this Order in *England*, who living so near the Time could not be misinform'd, or if he had the Monastery in *England* that had been before it would have claim'd the Precedence.

There being so much concerning this Monastery in the Place above referr'd to, all that remains is to say what became of it, when suppress'd. This Priory of *St. Julian*, and *St. Botolph*, which when in Being was by the Pope's Bull exempted from all Secular and Ecclesiastical Jurisdiction, after the Dissolution thereof by King *Henry the VIIIth*, was by King *Edward the VIth*, by his Letters Patents, bearing Date *April 1*, in the fourth of his Reign, annex'd and subjected, among some others of like Kind in this Diocese, to the Jurisdiction

dition of the Bishop of *London*, and his Successors, for ever, which was confirm'd by Queen *Mary*, by her Letters Patents, dated the second of *March*, in the second Year of her Reign, and from thence this Priory, or rather Church and Parish of *St. Botolph*, have continu'd subject to the Bishop of *London* to this Day.

This Priory at the Suppression was valu'd at 113 *l.* 12 *s.* 8 *d.* per Annum, and was granted by King *Henry* the VIIIth, in the 28th Year of his Reign, together with the Church and Rectory, to Sir *Thomas Audley*, then Lord Chancellor of *England*, to be held, in capite, by Knight's Service, who in 32 of that King's Reign, having obtain'd Licence, alienated the Site of this Monastery, to *John Golder*, and *Anastasia* his Wife, and their Heirs; which *Anastasia* afterwards had the Licence, in 2 *Edward* VI. to alienate the same to *Arthur Clark*, and his Heirs, which was accordingly done, and he the said *Arthur* dy'd, seiz'd thereof in the first of Queen *Mary*, leaving *Alban Clark*, his Son and Heir, who held the same in capite, by Knight's Service, in the 7th Year of Queen *Elizabeth*; but the Advowson of this Church, with several other Churches in *Colchester*, which was held, in the 18th of *Elizabeth* by *Robert Audly*, Son and Heir of *Thomas Audley* of *Brerechurch*, of the Queen in capite, by Knight's Service, and the Tithe Corn which did belong to this Church, was given by the said Lord *Audley*, by his last Will and Testament, to the Parson of *All-Saints*, and to his Successors for ever.

Mr. *Willis* says nothing of this Monastery, but that the Demesnes of it were *Edmonton*, *Enfield*, and *High East* Parsonage, *Chetford*, Manor and Parsonage, and *East Donnyland* Parsonage.

BYKNACRE, or BYKENACRE Priory of Regular Canons of Saint Augustin, in Essex.

WAS founded by King *Henry* the Second, and dedicated to the Blessed Virgin, and St *John Baptist*.

King *Edward* the First granted Licence to *Robert de Magresball*, to give 30 Acres, with their Appurtenances, in the Parish of *Woodham Ferrers*, and to *John Langeburst*, to give 30 more in the same Parish, and also to *John Malebo*, to give 30 Acres, with their Appurtenances, in the Parish of *Danbury*, to the Prior and Convent of *Byknacre*, Pat. 20. *Edw.* 1.

This Priory, towards the latter End of King *Henry* the VIIth, Patron thereof, through the Carelessness of the Priors, and other Occasions, being grown Poor, *Edmund Goding* the Prior being Dead, and but one Canon left in the House, became in a manner wholly neglected, upon which the Prior and Convent of the Blessed Virgin *Mary*, without *Bishopsgate*, *London*, procur'd of the said King, to grant them his Royal Licence, bearing Date April 21, in the 22d Year of his Reign, Anno 1507, to have this Priory of *Byknacre*, with all its Lands, Rights and Appurtenances to be united and appropriated to their Hospital, which was accordingly done, though after the said King's Death, by Sentence in the Consistory Court in *London*, on No-

vember 9, 1509; by which Sentence there was a Pension of 13 *s.* 4 *d.* reserv'd to be paid yearly, to the Bishop of *London*; 6 *s.* 8 *d.* to the Dean and Chapter of *St. Paul's*, and 6 *s.* 8 *d.* to the Archdeacon of *Essex*, and to their Successors respectively for ever; and also all Procurations which had been accustom'd to be paid to the Bishop, in his ordinary Visitation.

By the aforesaid Royal Licence it appears, that this Priory of *Byknacre*, was endow'd with the Manor of *Byknacre*, and also with several Lands and Tenements, lying in the Parishes of *Wodeham Ferrers*, *Darbury*, *Norton Steeple*, *Chelmsford*, *Mayland*, *Stow*, *East-Hanningfield*, *Hanningfield*, *Burnham Purley*, and *Downham*, all in this County, and being united to the said Hospital, became Part of the Revenues thereof, till its Suppression; after which, this Manor of *Bynacre* was granted by King *Henry* the VIIIth, in 31 of his Reign, to *Henry Polsted*, and *Alice* his Wife; but since that, held in capite, by Sir *Humphrey Mildmay*.

The Catalogue of as many of the Priors of this House as I meet with, which are most of them out of Dr. Hutton's Collections.

1. RALPH. Who is the first Prior I meet with, dy'd about 21 *Hen.* 3, for that King granted his Licence to chuse his Successor, as void by his Death, March 27, 1237. Pat. 21. *Hen.* 3. m. 10.

2. ANDREW The Subprior, was chosen April 5, following. Ibid. m. 9, and voided it by Cession about 39 *Hen.* 3. for the King thereupon granted his Licence, April 21, 1255, for the Brethren to go to a new Election; 39 *Hen.* 3. m. 9.

3. JOHN of ST. EDMUND, Late Prior of *Lesnes*, in *Kent*, was elected Prior of this House, to whom the King restor'd the Temporalities, 12 November 1266. Pat. 5. 3 *Hen.* 3. m. 25, who voided this Priory by Cession, about three Years after; for the King granted his Licence for a new Election, about May 20, 1272. Pat. 56. *Hen.* 3.

4. RALPH DUNHAM, Succeeded, to whose Election the King gave his Royal Assent, June 3, following. Ibid. He voided this Priory at his Death, 1 *Edw.* 1.

5. WILLIAM WILBURGHAM was elected Prior of this House, to whose Election the King gave his Royal Assent, and directed his Letters to H. that is, *Henry de Sandwich*, Bishop of *London*, April 5, 1273, Pat. 1. *Edw.* 1. He voided this Priory by his Death, about 10 *Edw.* 1. and the King granted his Licence for a new Choice. December 28, 1281, 10 *Edw.* 1.

6. ALAN BERKING, To whom the Temporalities were deliver'd by Virtue of the King's Mandate to the Sheriff of *Essex*, for that Purpose, dated February 18, following. Ibid. This *Alan*, enjoy'd this Office of Prior about six Years, and dy'd, and the King granted his Licence for a new Election, October 1288.

7. BENEDICT DE ROSSEN, To whose Election the King gave his Royal Assent, November 8, and deliver'd the Temporalities the 25th following. Pat. 17. *Edw.* 1. After he had been Prior about 12 Years, he voided that Place by his Death, about 29 *Edw.* 1.

8. ROBERT BLAKENHAM was by Virtue of the King's Licence, dated December 13, 1300, Pat. 29. *Edw.* 1. to whose Election the King gave his Royal Assent, and restor'd his Temporalities January 10, following, Ibid. He sat Prior here about 15 Years, and then

then resign'd. The King granted his Licence for the Choice of a Successor, *February 8, 1314. Pat. 8. Edw. 2.*

9. ROBERT DE RAMESDEN, to whose Election the King gave his Assent, *February 10*, and restor'd the Temporalities, *March 4. Ibid.* Which after he had enjoy'd about six Years, he resign'd. The King granted his Licence for electing a Successor, *January 20, 1320. Pat. 14. Edw. 2. p. 2.*

10. MATTHIAS GRAFTON, alias LANGETON, to whose Election the King gave his Assent the 27th of the same Month and Year, *Ibid.* He sat Prior about three Years, and then dy'd, and the King granted his Licence for chusing a Successor, *March 6, 1323. Pat. 17. Edw. 2. p. 2.*

11. REGINALD THEYDON, to whom the King restor'd the Temporalities, *June 18, 1325. Pat. 18. p. 2.* He sat Prior here about 26 Years, and then voided it by Cession, upon which the King granted his Licence for electing a Successor, *March 7, 1340. Pat. 15. Edw. 3. p. 1.*

12. RALPH CHISHULL, To whose Election the King gave his Assent on the 14th of the same Month and Year. *Ibid.* He sat Prior about 20 Years, and then voided it by his Death.

13. WILLIAM PURLE, To whose Election the King gave his Assent on the second, and restor'd his Temporalities on the 18th of *December 1361. Pat. 35. Edw. 3. p. 3.* He sat Prior here about 13 Years, and then dy'd.

14. JOHN THAXTED, To whose Election, made by Virtue of the King's Licence dated the 6th, the King gave his Assent on the 11th, and restor'd the Temporalities, *November the 14th, 1375, 49 Edw. 3. p. 2.* He sat Prior here about 11 Years, and then dy'd.

15. JOHN GOSFELD, A Canon of this House was chosen to succeed, to whose Election the King gave his Assent, *June 15. Pat. 9. Rich. 2. p. 2.* which was confirm'd by the Bishop, *July 28, 1386. Braybroke 281.* He sat Prior here about ten Years, and then dy'd.

16. WILLIAM WINCHESTER, A Canon also of this House, was elected by Virtue of the King's Licence, dated *August 28, 20 Rich. 2. Anno 1396*, to whose Election the King gave his Assent *September 17*, following, and it was confirm'd presently after, by *Thomas Stow*, Doctor of Laws, Vicar General to *Robert Braybroke*, Bishop of *London*, who was then in the Parts beyond the Seas. *Braybroke 302.*

17. EDMUND GODING was the last Prior of this House, upon whose Death, about the latter end of King *Henry the VIIth*, this Priory was united and appropriated to the Hospital of *St. Mary* without *Bishopsgate*, as has been said above.



DUNMOW

Priory of Regular Canons of St. Augustin, in Essex.

THE *Monasticon*, Vol. 2. p. 75, and the *English Abridgment* of the same, p. 133, and 269. give a very ample Account of this Monastery, and of the

Flitch of Bacon given there to such as had been marry'd a Year and a Day, and never repented; as also it takes notice of some of the Priors, but we will here give the Catalogue of them more perfect from *Newcourt*.

The Catalogue of the Priors of Dunmow, partly out of the *Monasticon*, Vol. 2. p. 75, partly out of *Dr. Hutton's Collections*, and partly out of the *London Registry*, &c.

1. BRITRICUS, The first Prior of this House, to whom it was committed by *Maurice*, Bishop of *London*, *Anno 1104*, after about 23 Years he dy'd, and was succeeded by

2. AUGUSTIN, who govern'd 36 Years, and dy'd in 1163, then follow'd

3. ROBERT, Was Prior about 16 Years, dy'd in 1179, and his Successor was

4. RALPH, He held it about 29 Years, dy'd in 1208, after whom was promoted

5. DURAND, And liv'd about 9 Years, when dying he made Place for

6. WILLIAM, Who was still shorter liv'd, and enjoy'd his Dignity but four Years. The next was

7. THOMAS TANTON, He liv'd in that Honour seventeen Years, and dy'd in 1238, after whom follow'd

8. JOHN PATEFORD, whose Government lasted about seven Years, he dy'd in 1245, and was succeeded by

9. HUGH STEVENHEITH, But his Dignity was short liv'd, only about a Year, for he dy'd in 1246. His Successor was

10. EDMUND, whose Rule was as short as his Predecessor's, not above a Year, he dying in 1247, and then

11. GEFTRY being advanc'd, continu'd not above another Year, and dy'd in 1248. The next was

12. JOHN CODHAM, who sat Prior here about 22 Years. He was suspended, and the Conventual Church interdicted, for the Space of four Days, for not paying Tenths, by *Master Godfrey* of *St. Dunstan*, and *Fulk Lovel*, and an Appeal being made they deny'd the Suspension. This was in the Year 1268. He dy'd in 1270.

13. HUGH POSLINGTON was then chosen Prior, rul'd about nine Years, and resign'd it in the Year 1279, whereupon

14. RICHARD WICHAM was promoted in his Place, but of the Time of his Government or Death, we have no Account.

15. STEPHEN NOBLE, the next Prior would have been as obscure, had not his Memory been preserv'd by the following Epitaph

*Stephanus est gratus Prior, inclitus atque beatus,
Qui recte natus ad Culmen jure vocatus.*

That is, *Stephen* is an acceptable Prior, renown'd and Blessed, who being well Born, was deservedly promoted to the highest Dignity, meaning in his Monastery.

16. ROBERT, Of whom it is written, that he was a fit Prior, of a beautiful Aspect, who rul'd his Brethren, whom he always lov'd. This Prior, Robert, I take to be Robert Fering, who dy'd April 16, 1329, for on that Day and Year, the King gave his Assent to the Election of a Prior, as void by the Death of the said Robert Fering, Pat. 3. Edw. 3. p. 1. *These hitherto are to be found in the Monasticon.*

17. RICHARD WODEHOUSE, Of whom we have nothing but the bare Name, nor so much as the Time of his Rule.

18. RICHARD DE PLESSIS was the next, and voided it by Resignation, before May 8, 1365. for on that Day and Year the King gave his Assent to the Election of a Prior, there being a Vacancy by the Resignation of the said Richard, Pat. 39. Edw. 3. p. 1. One Richard Plessis was a Canon of St. Paul's; but he dying in 1361, three or four Years before Richard de Plessis resign'd this Priory, could not be the same with our Prior.

These two above are out of Dr. Hutton's Collections.

19. NICHOLAS ELMOND, or HEMELDON was the next Prior, to whose Election the King gave his Assent on May 8, 1365, and he June 20, 1370, resign'd it. Reg. Lond. Sudb. 126.

20. JOHN SWASHAM was elected July 3, following, Ibid. and after about 20 Years Rule, dy'd in 1390.

21. JOHN BURHAM, elected January the 9th, Braybroke 290. In 1382, March 9, being then a Canon of this Church, he had been made Vicar of Burnham, at the Presentation of the Prior and Convent, which became void upon his being elected Prior, in 1390, as above.

22. RICHARD GLOCESTER likewise a Canon of this House, and Vicar or Curate of Little Dunmow, Anno 1408, was elected Prior about October 1426; for the Vicarage of Burnham, of which he was Vicar, March 17, 1423, became void before October 18, 1426, by Reason of the said Richard Gloucester's being elected Prior of Dunmow. He dy'd March 30, 1437.

23. JOHN NEWPORT, elected Prior May 11 following, (Gilb. 109.) he resign'd April 14, 1440.

24. JOHN SUTTON, chosen Prior May 10 following, (Gilb. 115,) the Priory became void by his Death, December 26, 1444.

25. JOHN CANON, elected Prior February 15 following, (Gilb. 126.) and April 27 next. Richard Wright was sworn before him for the Bacon, as may be seen in the Monasticon above quoted. How long he continu'd Prior here, or how it came void I find not.

26. ROGER BULCOT was Prior here in 7 Edw. IV. 1467, when Stephen Samuel was sworn before him for the Bacon.

27. JOHN TILLS, Prior here Anno 1510, when Thomas Fuller was sworn before him for the Bacon.

28. JOHN BLACKMORE, alias TYLER was Prior, when chosen appears not, but he dy'd, November 15, 1519.

29. GEFFRY SHETLER, the Subprior of this House, was elected Prior, December 11, 1518, (Fitz-james 130.) and is the last Prior of Dunmow, that I find in the London Registry, and very likely continu'd so till the House was suppress'd, 27 Hen. VIII.

This Priory at the Suppression was valu'd at 150 l. 3 s. 4 d. per Annum, according to Dugdale, Speed says 173 l. 2 s. 4 d.

At the Suppression, it was together with the Church, Churchyard, Manor, Rectory, and other things granted to Robert Earl of Sussex, by King Henry the VIIIth, in the 28th Year of his Reign, to be held in capite; Anno 1640, it was held by Sir Henry Mildmay, and now it is in the Hands of Thomas May, Esq.

LATTON

Priory of Regular Canons of Saint Augustin, in Essex.

HERE was of old a small Priory of Canons Augustins, dedicated to St. John Baptist, when or by whom founded, appears not, neither is it nam'd in the Catalogue of Religious Houses in the Monasticon or Speed. All I can find of it is, that in 27 and 31, Edw. 3, the Manor and Advowson of the Priory of Latton, were held by one Waleys; that after the Suppression, Hen. VIII. in the 28th of his Reign, granted the Monastery or Priory of the Canons Augustins of Latton, or Latton, and all the Gardens, &c. and the Patronages of the Churches and Chantries belonging to it, to Sir Roger Townsend, to be held in capite; that in 32 Hen. VIII. Sir Henry Parker, had Licence to alienate the Site of this Priory, and the Lands, &c. to William Mores, Esq; and in 2 and 3 of Philip and Mary, John Heth had Licence to alienate the Priory of Latton to John Titley, who 4 Eliz. paid as an Homage for the same, 24 Pence.

What I can farther say of this Priory is out of the London Registry, where, besides what has been said before, I find, that all Vacancies therein mention'd, were by Resignation, and that upon such Vacancies, it fell for the most Part to the Bishop of London to collate to it by way of Provision, for that there were not a sufficient Number of Canons in the said Priory, to elect a Prior according to the Statutes. By which we may gather, that they were very inconsiderable.



LEES

Priory of Regular Canons of St. Augustin, in Essex.

OF this Priory the Monasticon, calling it by the Name of Lyes, has not one Word more, than that Ralph Gernoun Knight, was the Founder; now Wentworth, as may be seen in the 2d Vol. p. 362, and in the English Abridgment, p. 155.

In the Parish of Little Lees, in Essex, there was formerly a Priory founded by Sir Ralph Gernon, for Canons of St. Augustin (our Author calls them Friars, but that is a Mistake, for he distinguishes not between Canons and Friars of St. Augustin, which are two several Orders; but he calls them indifferently by either Name) dedicated to the Blessed Virgin, and St. John Evangelist, in the Reign, as I guess, of Henry the Third, for I find Ralph Gernoun to be a Witness to a Charter of that King's, for the Confirmation of several Donations to the Nunnery of Bungey in Suffolk, dated at Bromholm, under the Hand of Ralph Nevil, Bishop of Chichester, his Chancellor, March 13, in the 19th Year of his Reign, 1234.

In

In 1309, *Ralph Baldock*, Bishop of *London*, visited this Priory, and made several Injunctions for the Prior and Convent, dated *August 12.* that Year.

At the Suppression, it was valu'd at 114*l.* 1*s.* 4*d.* yearly, according to *Dugdale*; *Speed* says, 141*l.* 14*s.* 8*d.*

After which, in 27 *Hen. 8.* *Sir Richard Rich*, Chancellor of the Augmentations, obtain'd a Grant of the Site of this Priory, where has since been the Seat of that noble Family, with the Manor of *Leighs* there to appertaining, as also of divers Lands in other Places belonging to this Monastery.

In 38 *Hen. VIII.* *June 12.* that King granted to the said *Sir Richard Rich* a yearly Rent, reserv'd going out of the Site of the late Monastery of *Leighs*, and the Manors of *Leighs*, *Campses*, *Barnes*, and *Hérons*, a Parcel of the Possessions of the said Monastery, amounting to 2*l.* 12*s.* 9*d.* yearly.

The Catalogue of the Priors of this House is very imperfect, but such as it can be found, it is here given.

The Catalogue of the Priors of Lees Priory.

1. SIMON was Prior of *Lees*, in the Year 1276, for then, he the said Prior and the Chapter of *Lees*, oblig'd themselves, and their Successors, to pay 10*l.* yearly to the Dean and Chapter of *St. Paul's*, to make an Anniversary for the Soul of *Hervey de Boreham*, then Dean of *London*.

2. HUGH was Prior of *Lees*, in the 2d Year of King *Edward the 3d.* Anno 1348.

3. HENRY DE LONDON, alias BROMPTON, of whom we have no more than that he was Prior here, *August 29,* 1385.

4. JOHN COLCHESTER was made Prior upon the Death of *Brompton*, 19 *March,* 1395.

5. JOHN GREEN was admitted Rector of *St. Clement's Danes Middlesex*, 20 *October* 1434, which he resign'd in 1445; but whether he was the same with our Prior, I know not.

6. JOHN PERNELL, the afore said *Green* resigning, this PERNELL was Prior, *November 25,* 1443.

7. HENRY TROTTER.

8. RICHARD VOWELL, upon the Resignation of *Trotter*, *Vowel* was chosen Prior, *November 25,* 1510.

9. JOHN MEADOW, on his Predecessor *Vowel's* Resignation, was made Prior, *February 16,* 1514.

10. WILLIAM BARLOW, his Predecessor dying, was elected *July 18,* 1515. He had been bred a Regular Canon of *St. Augustin*, in the Monastery of *St. Osyth*, and partly among his Order in *Oxford*: He was at length a Doctor of Theology, then made Prior of *Bylham* in *Berksbire*; he resign'd this Priory of *Lees*, and about the Time of the Dissolution of Monasteries was made Bishop of *St. Asaph*, Anno 1535, translated thence to *St. David's*, in *April* 1536, and thence to *Bath and Wells*, in *April* 1547, being a zealous Professor of the Reform'd Religion. In 1553, upon Queen *Mary's* coming to the Crown, he was depriv'd of his Bishoprick, being marry'd, whereupon, retiring, with many others, into *Germany*, he liv'd there in a poor Condition: At length, when Queen *Elizabeth* succeeded, he was made Bishop of *Chichester*, in *December* 1559, where he fate to his Death. In 1560, he was made first Prebend of the first Stall in the Collegiate Church of *Westminster*, which Dignity he held with his Bishoprick five Years. He dy'd in *August* 1568, and was bury'd, as is suppos'd, in the Cathedral Church of *Chichester*. *Athen. Oxon.* Vol. I. p. 122.

11. JOHN BAKER, upon the Resignation of *Barlow*, was substituted Prior in his Place, *October 3,* 1524.

12. THOMAS ELLIS was also advanc'd upon the Resignation of his Predecessor, and continu'd Prior till the Dissolution.



GINGES or THOBY

Priory of Regular Canons of St. Augustin, in Essex.

IT is call'd by the first of these Names in the *Monasticon*, Vol. 3. p. 96. and in the *English Abridgment*, p. 265, from the Forest of *Ginges*, in which it was situate, but why *Dugdale* calls it an Hospital I know not, being a Monastery of Regular Canons of *St. Augustin*.

Newcourt gives it the latter Name, which he says it had from *Toby* the first Prior thereof, and that in old Charters it is call'd *Tobia*, and in our Language *Thoby*. *Newcourt, Vol. 2. p. 428.*

Michael de Capra founded this Monastery to the Honour of the Blessed Virgin, and *St. Leonard*, for Regular Canons of *St. Augustin*, as may be seen by their Charter in the Places above quoted.

I have not met with the Date of the Foundation thereof, but it seems to be some time in the Reign of King *Stephen*; for the said *Michael de Capra*, who, *Speed* tells us was the Founder, and the Ancestors of *John Montony*, *Fitz-herbert*, and *Jermin*, perhaps were Benefactors, and *Bobecia* his Wife, and *William* his Son, in their Charter, &c. made their Address to *Robert* Bishop of *London*, which I cannot guess to be other than *Robert de Sigillo*, because before him I find not any other *Robert*, except the *Norman* before the Conquest, that was Bishop of *London*, nor after him, till *Robert Braybroke*, in the Reign of *Richard the Second*, long after the Founding of this Priory. Now this *Robert de Sigillo*, being Bishop of *London*, in 1141, and dying in 1150, or 1151, the afore said Charter must certainly be made between those Years, tho' the Priory might have been founded some Time before.

I cannot omit noting also, that *Jordan de Brisite*, one of the Witnesses to the above mention'd Charter, cannot be the same with *Jordan Briset*, Founder of the Hospital of *St. John of Jerusalem*, for that he dy'd 15 *Kal. December* 1110, about 30 Years before *Robert de Sigillo* came to be Bishop of *London*; but I am apt to believe, that *Robert de Mountenni*, another of the said Witnesses, was the same with *Robert de Mounteney*, eldest Son of *Lecia*, eldest Daughter of the said *Jordan Briset*, Founder of the Hospital.

Anno 1306, *Sir Arnold de Munteny* was Patron here, as appears by a *Mandamus* sent him by *Ralph Baldock*, Bishop of *London*, to put the Prior then newly elected, into Possession of the Temporalities.

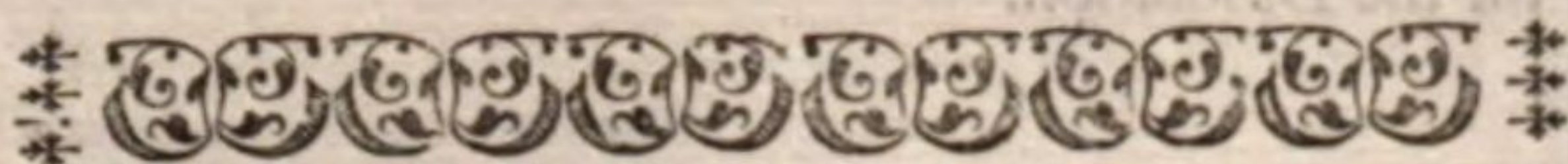
This Priory was, with others, suppress'd by Cardinal *Wolsey*, in order to be appropriated to one of his Colleges; then valu'd at 75*l.* 6*s.* 10*d.* per Annum, according to *Speed*.

After which, *Henry VIII.* in the 31st Year of his Reign, granted the Reversion of the Site of this Priory and the Manor, to *William Berners*, who held the same in 5 and 6 of *Philip* and *Mary*, and in 2 and 3 *Eliz.* *Thomas* his Son, then three Years of Age. After

this,

this, they were held, by *Griffith Baker*, late Wife of *Thomas Baker*, and Escheated in 34 *Eliz.* *Richard Baker* being then her Son.

Not mention'd by *Mr. Willis*.



St. O S Y T H's

Priory of Regular Canons of St. Augustin, in Essex.

SEE this Priory in the *Monasticon*, Vol. 2. p. 182, where is the Foundation of it, something of *St. Osyth*, the Grant of *Ranulphus de Mandeville*, *Bartholomew de Crec*, and *Alberic de Vere*, the Confirmation Charter of King *Henry the Second*, and King *John's* Grant of the Advowson thereof, to *William Bishop of London*, and his Successors: The same in the *English Abridgment*, p. 140.

Newcourt,
Vol. 2. P.
455.

Weaver, in his *Funeral Monuments*, p. 607, says, he has read, in the *Tower Records*, the Founder's Grant, beginning thus, as *English'd*, "Richard, by the Grace of God, Bishop of *London*, greeting, Know ye, that I have given to the Church of *St. Osyth* the Virgin at *Cix*, the Churches of *Sudemenestra*, and of *Clachenton*, with all Things that appertain to them, &c.

The said Churches of *Southminster* and *Clacton*, as also the Church of *Mayland*, with two Hides of Land, and a Marsh, and that of *Althorne*, all in this County, are confirm'd in the Charter of King *Henry* aforesaid.

Ralph, Archbishop of *Canterbury*, in the Reign of King *Henry the First*, gave to this Church, and the Canons there, "The Church of *Petham*, with all the Rectory, Tithes of the Manor, and its own Possession, and of all others belonging to the same Church, as well of Corn, as Cattle, and one Field for 8d. Rent, yearly at the *Nativity* of *St. Mary*, as *Gunter* the Priest held and paid.

The Canons of this House procur'd the Body of the aforesaid *Richard*, Bishop of *London*, their Founder, to be Buried in their Church, in a Marble Monument, with the following Inscription.

Hic jacet Richardus Beauvais cognomine Rufus, Londini, Episcopus, vir probus & grandævus, per totam vitam laboriosus, fundator notor religiosus, & qui multa bona nobis, & ministris Ecclesiae suae Sancti Pauli contulit, obiit xvi. Januarii M.C.XXVII. Cujus animae propitiatur altissimus.

That is, Here lies *Richard Beauvais* surnam'd *Rufus*, Bishop of *London*, a good Man, and of a great Age, laborious all the Time of his Life, our religious Founder, and who bestow'd much on us, and on the Ministers of his Church of *St. Paul*; he dy'd the 16th of *January* 1127. to whose Soul the most High be propitious.

The Revenues of this Monastery were so much increas'd by several Benefactors, that at the Suppression, it was valu'd at 677l. 1s. 2d. per Annum, according to *Dugdale*; *Speed* says 758l. 5s. 8d.

After the Dissolution, *Thomas Lord Cromwell*, in the 31st of *Henry the Eighth*, being the same Year in which it was surrender'd, obtain'd a Grant from that King,

in Fee, of this dissolv'd Monastery, which by his Attainder, the next Year after, reverted to the Crown; after which *Edward VI.* granted both Monastery and Manor, &c. to Sir *Thomas Darcy*, whom, in the fifth Year of his Reign, he advanc'd to the Dignity of a Baron, by the Name of Lord *Darcy of Chich*, in which noble Family they continu'd, till, for want of Issue Male, they, together with the Honour of Viscount *Colchester*, and Earl *Rivers*, came to the *Savages*, by the Marriage of Sir *Thomas Savage*, with *Elizabeth*, eldest Daughter, and a Coheir of *Thomas Lord Darcy*, Viscount *Colchester*, and Earl *Rivers*, Grandson to the aforesaid Sir *Henry Darcy*, whose Corps, and his Grandson's, lie here interr'd.

The Catalogue of the Abbats of St. Osyth.

1. WILLIAM CORBOYL, or CORBEL, or CORBOIS, First a Secular Priest, then a Regular Canon of *St. Augustin*, was the first Prior of this Monastery of *St. Osyth*, afterwards made Archbishop of *Canterbury*, in 1123, famous for his new Building of *Christ-Church* in *Canterbury*, after it was burnt in 1130; but infamous, for that he consented to exclude *Maud* the Empress, from the Throne of her Father King *Henry the First*, notwithstanding he had promoted him; but Crown'd *Stephen*, Earl of *Blois*, with his own Hands, but with such Fear and Terror of Conscience, that the Consecrated Host fell out of his Hand, in the Middle of Mass: He dy'd soon after, Anno 1136, having sat almost 14 Years, and was buried in his own Church, the particular Place not known.

2. RALPH, Prior in 1192.

3. DAVID was Abbat when *William de Sancta Maria* was Bishop of *London*, and was so not above three Months before he resign'd his Bishoprick.

4. RICHARD is here inserted by *Mr. Willis*, tho' not mention'd in *Newcourt*, from whom, he says, he takes his Catalogue; nor does he quote any other Author for him.

5. ADAM DE WICKHAM, so *Newcourt* calls him, *Mr. Willis* writes *Witham*, August 6. 1 *Edward I.* 1273. says the former of them, the latter tells us he presided Anno 1272.

6. JOHN STORY dy'd September 27, 1375; the next to him we meet with

7. JOHN SLOMON, on whose Resignation, *January* 13, Anno 1426.

8. JOHN FOWLER, a Canon of *St. Osyth*, was elected Prior, March 5, the same Year, who suffering the Revenues to be impoverish'd, was depriv'd, *January* 25, 1433, and then

9. JOHN DEEPING, Prior of *St. Rotolph's* at *Colchester*, was elected in his Place, April 4, 1434.

10. JOHN HENNINGHAM, Abbat when the Bishop visited, July 11, 1495, and probably succeeded by

11. JOHN CINTONER, who dy'd Abbat here, April 19, 1533, and on his Death

12. JOHN COLCHESTER, alias WETHERWYK, was promoted to this Office, from being Prior of this House, September 25, 1533. whom I take to be the last Abbat of *St. Osyth*, who with 16 Monks, as *Burnet*, and from him *Newcourt* erroneously calls these Canons, resign'd up their Monastery.

This imperfect Catalogue is all we have of this House, with little probability of improving the same.

TREMHALL

TREMHALL or THREMHALL

Priory of Regular Canons of
St. Augustin, in Essex.

OF which see the *Monasticon*, Vol. 2. p. 23. and the *English Abridgment*, p. 128.

Newcourt,
Vol. 2. p.
551.

Newcourt, from the said *Monasticon*, tells us, this Church of Tremhall was dedicated to St. James, and then adds, that it was possess'd by Black Canons of St. Benedict; it is to be suppos'd he means of St. Augustin, for there are no Black Canons of St. Benedict.

The Prior of Tremhall having Lands belonging to him in Takeley, had formerly some Pretence to the Advowson of that Church, which the Abbat of St. John of Colchester also claim'd; but, "There was a final Agreement in the Court of our Lord the King at Westminster, one Month from the Day of the Holy Trinity, 15 Henry III. between Adam, Abbat of Colchester, Plaintiff, and John, Prior of Tremhall, Defendant, about the Advowson of the Church of Takel"; the Prior resign'd to the said Abbat all his Right and Claim to the Advowson of the afore-said Church.

In 1250, on the Vigil of the Epiphany, John, Prior of Tremhall, and the Convent, granted to Richard de Wendover, that he should have in their House, one of the Canons of St. Paul, of which himself was Canon, to celebrate in their Church, for the Soul of the said Richard, for which he gave them 40 Marks to buy Lands, &c. Witness Henry the Dean, Peter Archdeacon, Stephen de Sandwich, Hugh de St. Edmund, and John de Bolemere.

This Priory was valu'd at 60*l.* 18*s.* 7*d.* ob. per Annum, according to *Dugdale*; *Speed* says 70*l.* 19*s.* 3*d.* ob.

King Henry the Eighth, in the 28th Year of his Reign, at the Suppression, granted the Site of both Priory and Manor to John Cary and Joyce Walsingham, Widow of John Cary, to be held in Capite, whose Son and Heir Wymond Cary, held them by like Service, in the first Year of Elizabeth, and in the eighth of the same, had Licence to alienate them to William Glascock.

This and the next not mention'd by Mr. Willis.



TIPTRE

Priory of Regular Canons of
St. Augustin, in Essex.

THIS Priory, not so much as mention'd in the *Monasticon*, nor by Mr. Willis, in his History of Abbies, I only find in *Newcourt* from *Speed*, and only the following short Account.

Newcourt,
Vol. 1. p.
600.

Here was a Priory Founded, as *Speed* tells us, by the Ancestors of Antony Darcy, for Canons of St. Augustin, dedicated to the Blessed Virgin and St. Nicholas, but when, or by whom, I find not.

The Patrons hereof were the Lords of the Manor of

Tollebunt Tregoz, alias Darcy, a neighbouring Parish; and the Canons of this House, upon the Death or Resignation of their Prior, had Licence from the said Patrons, to chuse another to succeed him, till Cardinal Wolfey, by Bull from Pope Clement the Seventh, dated at Rome, March 25, 1525, dissolv'd it, valu'd then at 22*l.* 16*s.* 4*d.* per Annum, with several other small Priories, in order to the appropriating them to his Colleges at Ipswich and Oxford; but upon the Cardinal's Conviction, this Priory coming to the Crown, how it was dispos'd of afterwards I know not.



WALTHAM

Abby of Regular Canons of
St. Augustin, in Essex.

THERE is so much in the *Monasticon*, Vol. 2. p. 11. concerning the Foundation, Antiquities, Revenues, Charters, and other Particulars of this Abby, that we shall have the less to add here. See the same in the *English Abridgment*, p. 128.

The Abbat of Waltham was one of those that were mitred Abbats, call'd sometime Abbats-Sovereign, and Abbats-General, having exempt Jurisdiction from the Diocesan Episcopal Authority, and were Lords of Parliament.

Newcourt,
Vol. 2. p.
628.

The Revenues of this Abby at the Dissolution were valu'd at 900*l.* 4*s.* 3*d.* per Annum, according to *Dugdale*; *Speed* says 1079*l.* 12*s.* 1*d.*

This Monastery was surrender'd to Hen. 8. by Robert Fuller, the last Abbat thereof, March 23, 31 Henry 8. upon which, that King alone, for some Months, stood possess'd thereof, and then bestow'd the Site of it, with many large and rich Lands, upon Sir Antony Denny for 31 Years. He dy'd about 2 Edw. 6. Dame Joan his Wife surviving him, and purchasing the Reversion in Fee, from Edw. 6. paying three thousand and hundred Pounds for it, and therewith large Privileges in Waltham Forest, as by the Letters Patents appears.

This Estate continued down to his Grandson Edward, Son and Heir of Henry, Son and Heir of the said Sir Antony, of whom see *Dugdale's Baronage*, Tom. 3. p. 419.

The Abby Church, built by Harlod, was a Gothick Building, rather large than neat, firm than fair, very dark, save that it was help'd again by Artificial Lights, and is observ'd by Artists, to stand the most exactly East and West of any in England. The great Pillars thereof, are wreath'd with Indenting, which Vacuities, formerly fill'd up with Brass, as some confidently report, added much to the Beauty of the Building; but, as Fuller says, it matters not so much their taking away the Brass from the Pillars, had they but left the Lead on the Roof, which is but meanly til'd at this Day.

The Steeple hereof formerly stood in the Middle of it, but falling down, a remaining Part was blown up by Underminers; so that there is nothing Extant, save the West End of the Body thereof, which since the Revolution is become the Parochial Church.

The best Account of the Abbats of Waltham, that I can give, is out of some Notes of the late learned Mr. Henry Wharton, deceas'd, now in the Hands of

the Archbishop of *Canterbury*, as they are collected by Dr. *Matthew Hutton*, and out of some other of the Doctor's own Collections.

The Catalogue of the Deans and Abbats of Waltham, taken from Mr. Newcourt and Mr. Willis.

D E A N S.

Newcourt
Vol. 2. p.
629. and
Willis,
Vol. 1. p.
193.

1. **HENRY** was Dean, in the Year 1144, of whom we have no more.
2. **GUIDO**, or **WIDO**, the last Dean, whom *Whar-ton* mentions to be made Bishop of *Bangor*, Anno 1177, resigning either on Account of his Promotion, or some other Cause, probably on King *Henry* the second's altering the first Foundation, which had continu'd 115 Years, from the Time of it's Institution by *Harold*.

A B B A T S.

1. **WALTER DE GAUNT** was, by King *Henry* the second, appointed the first Abbat, and accordingly instated, Anno 1177, on the Vigil of the *Pentecost*. During his Government, he obtain'd from the Pope, Anno 1191, the Use of the Mitre and Pontificals, and procur'd himself and Successors to be exempted from Episcopal Jurisdiction. He dy'd on *Ascension Eve*, Anno 1201, and was succeeded by
2. **NICHOLAS**, who was Abbat in 1214, according to *Newcourt*, and his Successor
3. **RICHARD** was Abbat in 1219, and dy'd about 1229, for that same Year, *March 22*, 14 *Hen. 3.* the Prior and Convent had Licence to chuse an Abbat, there being a Vacancy by Death. Thus *Newcourt*, quoting for it *Matthew Paris* in the Lives of the Abbats of *St. Alban's*, the Register of *Waltham*, and *Pat. 14. Hen. 3. m. 5.* But Mr. *Willis* inverts the Succession of these two Abbats placing *Richard* first, and *Nicholas* of *Westminster* after him, quoting for the same, *Tiberius*, C. 9. and *Claudian's* A. 8. in the *Cotton Library*.
4. **HENRY** the Prior was chosen Abbat; for the King gave his Consent to the Election of *Henry* the Prior to be Abbat of *Waltham*, and desir'd the Pope, to whom it immediately belong'd, that he might be confirm'd, 1 *April*, 1230. *Ib. m. 5.* This *Henry* was Abbat, 19. *Hen. 3. Reg. Waltham. fol. 208*, and in 1242, 27 *Hen. 3. Ib. 223.* Thus *Newcourt*, but Mr. *Willis* mentions not this *Henry*, and instead of him has
5. **WALTER**, who he says occurs Abbat in the Register of *Waltham*, Anno 1217, and after him gives us
6. **RICHARD**, who, as he tells us, dying Anno 1229, after about 10 Years Government, Licence was granted on *March 22*, the same Year, to the Convent to chuse a new Abbat, who thereupon assembling elected *Henry* (above mention'd as in *Newcourt*) who presided about 19 Years, and dying Anno 1248, was succeeded by
7. **SIMON DE SEHAM**, as the Patents shew us, in *April*, 1248, says Mr. *Willis*, *Newcourt* 1245. Thus far they differ; but now they agree better.

8. **ADAM DE WITZ**, or **WIZ**, succeeded in this Abbatship, vacant by the Death of *Seham*, Anno 1263. He dy'd Anno 1269. and was succeeded by

9. **RICHARD DE HERGAS**, or **HEREWAS**, who was Abbat the next Year 1264, as the Register of *Waltham* seems to intimate, fol. 230. The Abbacy was vacant from *September 18*, 54 *Hen. 3.* 1270, to the 29th of *January*, 2 *Edw. 1.* 1273. The Licence for electing was granted, 1 *Edw. 1. November 2. m. 4.*

10. **REGINALD DE MAIDENHETH**, to whom the Temporalities were restor'd, 29 *June*, 2 *Edw. 1.* 1273. *m. 24.* says *Newcourt*. Mr. *Willis* says, he became Abbat *Jan. 29.* 1274.

11. **HUGH**, whose Surname occurs not, was Abbat in the Year 1288. He presided not above a Year, and then had for his Successor

12. **ROBERT DE ELINTON**, who dy'd on the *I-des* of *January*, 1301, and was succeeded by

13. **JOHN DE BADEBURGHAM**, to whose Election the King consented, *March 30*, 30 *Edw. 1.* The Temporalities of this Monastery were not in the King, but remain'd in the Chapter. The King had Advice of his Death, and granted Licence to Elect another, 1307, and the Choice fell upon

14. **RICHARD DE HERTFORD**, who dy'd at *Canterbury*, in *November*, 1344, according to Mr. *Willis*, which according to *Newcourt* must be a Mistake, because the former here omits the two following Abbats, mention'd by the latter.

15. **JOHN** Abbat of *Waltham*, Anno 1334, who dy'd at *Canterbury*, and was follow'd in the Dignity by

16. **RICHARD**, Abbat about the Year 1345, for this Year the King had notice of his Death, and granted Licence to elect on the 20th of *July* of the same Year. *Pat. 19. Edw. 3. p. 2.* and accordingly

17. **THOMAS DE WOLMESTRY** was elected Abbat, 2 *August*, 1345, and the Temporalities were restor'd, 27 *September* following, *Pat. 19. Edw. 3. p. 2.* This *Thomas* dy'd, before the 6th of *September* 1371, for then the King granted Licence to elect an Abbat of *Waltham*. *Pat. 45. Edw. 3. p. 2.* Here our two Authors accord again.

18. **NICHOLAS MORRIS**, the King consented to his Election, and sent to the Pope for his Confirmation, *October* 1371. The Temporalities were restor'd, *August 6*, 1372. *Pat. 46. Edw. 3. p. 2.* This Abbat *Nicholas*, was one of the fourteen Prefects appointed 10 *Rich. 2. Knighton 2685.*

19. **WILLIAM NEEL**, Abbat of *Waltham* in 1390. This *Neel* perhaps was the same with *William Neel*, Rector of the Church of *Little Ilford*, Anno 1364, and resign'd the same Anno 1370.

20. **MICHAEL**, Abbat Anno 1397. Dy'd before the Middle of the same Year.

21. **WILLIAM HARLESTON** was Abbat in 1400, and soon after his Admission dy'd of a Pestilential Fever, and was succeeded, as I presume, by one

22. **WALTER**, who occurs Anno 1408. He govern'd, as I Judge, till the Year 1420. Thus Mr. *Willis*, for *Newcourt* has quite omitted this Abbat, but they both joyn in the next, viz.

23. **WILLIAM HERTFORD**, of whom they have no more than that he was Abbat in 1420.

24. **WILLIAM**— This Person by the Registers of *London* and *Canterbury*, appears to have been Abbat in 1439, and 1444.

25. **JOHN LUCAS** occurs Abbat here, in the Year 1460, and dying in 1475, had for his Successor

26. **THOMAS EDWARDS**, who being depos'd Anno 1488, as it seems for Dilapidation

27. **GER-**

27. GERVASE ROSE was constituted Abbat in his stead. He govern'd till the Year 1497, or 1498, and was about that Time succeeded by

28. ALAN REED, who occurs in the Year 1500, seven Years after which we find

29. JOHN SHARNBROKE or SHANBROKE became Abbat, that is in the Year 1507, whose Successor was

30. JOHN MALYN, who deceasing in the Year 1526, was succeeded by

31. ROBERT FULLER, the last Abbat, Prior commendatory of St. Bartholomew's Smithfield, London. During his Government he compild a Chartulary, or Leiger Book of the Muniments of his Church, which is fairly transcrib'd on large Paper, and comprises 456 Pages in Folio. It is all wrote with his own Hand, except the two last Charters of his Alienation of *Copt-Hall*, to *Hen. VIII.* In the Text or initial Letters, which are beautifully embellish'd, is his Name inserted in nine Places. This Book, which is often cited by Doctor Fuller in his History of *Waltham Abby*, publish'd Anno 1655, was then in the Possession of the Earl of *Carlisle*, Proprietor of this Place, but is now fallen into my Hands, says Mr. Willis, above quoted, and proceeds thus. As to our Abbat, Fuller, I find by his Will, which I have seen, that he did not long survive the Dissolution of his Monastery, which having with 17 of his Canons surrender'd to the King's Visitors, on *March 23, 1540*, he soon after retir'd to *London*, where he ended his Days in less than half a Year, as appears by his last Will, dated *August 14*, and prov'd *November 4, 1540*. In it he styles himself, late Abbat of *Waltham*, and Prior of *St. Bartholomew's Smithfield*, out of the Revenues of which last House, I suppose his Pension was paid, if he had any allow'd him. He bequeaths his Body to be bury'd in *Corpus Christi Chapel*, in *St. Sepulchre's Church*, without *Newgate, London*, and gives some small Legacies to *Waltham Church*; to the Church Wardens of which, Dr. Fuller tells us, his Executors paid 10 *l.* by his Appointment, Anno 1543.

In the *Appendix*, NUM. ccclxxxii. is the Bull of Pope *Urban*, enjoyning these Canons, not to Mortgage any of their Estate at the command of any Person whatsoever.

SOUTHWICK

Monastery of Regular Canons of St. Augustin, in Hampshire.

WAS founded by King *Henry the First* in the Year, 1133, and dedicated to *St. Mary*, and valu'd at the Dissolution at 14 *l.* 17 *s.* 10 *d.* This Monastery was seiz'd of Lands in *Dean*, and had then a Charter of Liberties, 1 *John*.

This is all the Account I find of this Monastery in *Atkyns's Gloucestershire*, the Monasticon does not mention it, and Mr. Willis, *Hist. of Abbies*, p. 206, only adds what follows.

WILLIAM NORTON, last Prior, surrender'd this Convent the 7th of *April 1539, 24 Hen. VIII.* and had a Pension of 66 *l.* 13 *s.* 4 *d.* per Annum, assign'd him.

An. 1553, here remain'd in Charge 14 *l.* 4 *s.* 5 *d.* in Annuities, and these following Pensions

To *Philip Hall* 6 *l.* *Thomas Loyner* 6 *l.* *Simon Palmer* 5 *l.* 6 *s.* 8 *d.* *Miles Man* 5 *l.* and to *John Cordall* 5 *l.*

Here it appears that Sir *Robert Atkyns* has committed a very gross Mistake, where he says this Monastery was valu'd at the Dissolution, but at 14 *l.* 17 *s.* 10 *d.* whereas it was then really valu'd at 257 *l.* 4 *s.* 4 *d.* as may be seen in the Catalogue of the religious Houses, and their Valuations, the Truth whereof is manifest by the last Prior's having a Pension of 66 *l.* 13 *s.* 4 *d.* besides the other Pensions and Charges above, which could not have been, had not the Monastery been of considerable Value.



SALEBURN

Monastery of Regular Canons of St. Augustin, in Hampshire.

NEITHER the Monasticon, nor Mr. Willis make any mention of this Monastery, nor have I found it in any other except *Leland*, and he says no more of it than this.

Peter de Rupibus Bishop of *Winchester*, the first Founder.



ST. GEORGE'S

Collegiate Church at Oxford

WITHIN three Years after the Foundation of the Castle of *Oxford*, was this College founded, viz. in the Year 1074, by *Robert Doilly*, the first of that Name, that came into *England*, with *William the Conqueror*, with the Consent and Help of *Roger*, (not *John de Ivery*, as *Leland* hath it) his sworn Brother, and both it and the Castle, was by their Agreement consecrated to the Memory of *St. George* the Tutelar Saint of *England*, after its Foundation, placing in it Secular Canons, or a Dean and Prebendaries, most proper and agreeable for Academians (as Mr. Twine observeth.) He endow'd it with Lands, Tithes, and Revenues out of the several Baronies of *Doilly*, and *St. Waleries*, both belonging to the said sworn Brothers, besides which the Founder with the Consent of *Alditha*, his Wife, and *Nigellus*, and *Gilbert Doilly* his Brothers, gave them the Church of *St. Mary Magdalen*, in the Suburbs of *Oxon*, with all its Appurtenances thereto belonging; as also three Hides of Land in *Walton*, lying in *Beaumont Fields*, which were both confirm'd to them by the Charter of the foremention'd *Roger de Ivery*.

Not long after the Foundation, or about the same Time, we find other Benefactors to this Place; that is to say, *Thom le Den* of *Oxon*, who gave all his Croft commonly call'd *Den's croft*, with whatsoever was belonging thereto, lying in the Suburbs of *Oxon*; as also *Bruman de Walton*, for the Health of him and his Ancestors Souls gave all his Lands, with all the Meadow-Ground belonging to it in *Walton*, as also *Twenty-Acre* (a Piece of Ground so call'd) thereunto adjoining, which he held of the Founder *Robert Doilly*, and by him afterwards confirm'd; with divers small Gifts, by other charitable Persons, bestow'd upon them and this College, which at this time for brevity need no recital; and not only confirm'd by the Founder, but by King *Hen. I.* to the Tenants of the said Canons grant-

MS. Ant.
a Wood, in
Museo Ox.
Cod. 8491

Atkyns Gloucestershire, p. 38.

ed free of Shyres, Hundreds, Wards, and all Pleas, as also of *Sac, Soc, Toll, Tem,* and *Infangenethef,* and other Exactions and Quarrels, except Murder and Theft approv'd.

Thus after the Foundation and Endowment of this College, with Lands, it was inhabited and govern'd by the Secular Canons, till the Monastery of *South Ousney* was erected, which was the full Space of 55 Years, and then they were by *Robert Doilly*, the second of that Name, and Nephew to *Robert Doilly*, the Founder of this Place, translated from hence, with all their Lands to *Ousney*, *Sulfridus de Jvery* confirming the same, and became Regular Canons, learning the Example from those of *St. Frideswide's* Priory, who a little before had shew'd them the way.

Having now spoken of this Place, while it was possess'd by the Seculars, we must proceed to tell you what is memorable of it, when it came immediately after to be possess'd by Scholars of the University, who were, as I find, of several Sorts, as now in the Colleges, as appears by the Statutes of this College, where there is mention made of *Custos, Socii, or Sacerdotes, Scholares, & Commensales*, that is Warden, Fellows, or Priests, Scholars, and Commoners. The *Custos* or Warden was always to be one of the Canons of *Ousney*, (to whom this Place did belong) who though he did not always reside here, yet he had his Deputy to perform his Office, in his absence, and once in a Week, or sometimes more, would commonly lodge here to see good Orders observ'd, and as often that it happen'd so between the *Nativity* and *Epiphany*, the Scholars having Notice of it, would after Supper go to *Ousney*, and there wait till such time as he came out into the Court, and being come they would follow him towards this College, in the Castle, being guided by the *Pauperulus* or Sexton of this Place, with a burning Torch in his Hand, and when they came to the *Hamel*, which is the Midway, between *Ousney* and the Castle, they would by the Warden's Appointment, begin and sing an Hymn all together, till they came to their College, and so up to his Chamber Door, where they all with due obeysance, left him to his good Rest that Night.

The *Socii* or Fellows, of which were (as I suppose) the *Sacerdotes Scholares*, as are mention'd in the Statutes, were at their admittance to that Place, *ad Servitium Ecclesiae Sancti Georgii*, as 'tis express'd, to be conducted to the Altar, in the Chapel, and there with his Hand stretched out, and laid thereon, was before God and *St. George* the Patron of this Place, to promise so long as he liv'd in this College to perform divine Service, and in all Things, either in Words or Actions be most Faithful to the Canons, that shall rule successively in this Place, in nothing contradictory, and amongst his Fellows, to be kind and loving, not litigious and wrangling, but Modest, Chast and Holy, that he should not presume, either by instinct of wicked perturbors of the Peace, himself, or any other procured to sow Discord between those Canons that shall happen to govern this Place, and others whosoever they be, either Regulars or Seculars, and the like; but more especially and lastly, if he should be remov'd and promoted to a Benefice, and happen to dye there, or in this Place, that according to his Abilities, he should leave something to this Church or Chapel, towards the Sustainment of a Light to burn before the Image of *St. George*, at the high Altar, which being as ancient Custom, and always perform'd to the last, was call'd *Lumen Scholarium ob recordationem principii ibidem*.

The Scholars at their admittance were likewise to be brought up to the great Altar, and there swear to se-

veral things, as the Warden dictated to them, *viz.* That he shall be faithful and obedient to him, and his Successors, so long as he tarries here, according as the Orders and Statutes of the College require, that he shall not raise Debate between the Warden of this Place, whether Regular or Secular, and the Abbat of *Ousney*, that he shall not clamber over the Castle-walls in the Night-time, and be found guilty of Noctevagation, with many Statutes concerning his Behaviour; moreover, he shall whensoever he is promoted to a greater Benefice, leave something to the College, as is before express'd; after his Oath, his Name is register'd by the Chaplain, and then he payeth to the Warden, according to Custom 4*s.* To the Common Stock 4*s.* Towards a Supper 20*d.* And to his Fellow Students 18*d.*

What Land they had belonging to them was little or none at all, but were partly maintain'd by *Ousney* Abbey, who as I find from a certain Inquisition, *Anno Edw. 3. 14.* did maintain five Secular Presbyters, the same as *Sacerdotes Scholares*, before mention'd, to celebrate Divine Service here, though then, and a long time before, they had ceas'd so to do, but what they were allow'd, as it was set down in the Survey of the Values of Religious Houses in *Oxon*, was 18*l.* 10*s.* per Annum from the Monks of *Ousney*, to pray always for their Founder *Robert Doilly*, in their Service, which they had twice a Day before Noon, and in the Afternoon, which was in recompence for all Oblations and Tithes due to the Parish Church of *St. George*, belonging to *Ousney*, which Church or Chapel was occupied by those Scholars, and the Chaplain that belong'd to them, who had 40*s.* per Annum, paid by *Ousney*, was Curate also of the said Church, and did all Duties belonging to the Parish, as also praying for the Prisoners, as I have express'd in my Discourse, among the Parochial Churches.

Other Scholars there were, as are express'd in the Statutes, besides these five here spoken of, being in all twelve, except Commoners, that had allowance, but they were for the most part *Welsh*, and had nothing allotted them, but Lodging and Diet * which they had from *Ousney*, and the Charity of other People, and no Wages but what they got by *Dirigees*; toward the Dissolution of Abbies, they became very Poor, and the Objects of itty, and being reduc'd but to three, and so continuing to the last Breath and Period of Religious Houses, were then rejected, and their Habitation and Church (whose Ruins are yet seen) going much to Decay, became at last one and the same with the Common Goal adjoining for the Malefactors of this County, and so continueth to this Day. Look more in the Parish Church of *St. George*, [at Oxford.]

This Castle was built, or as some will, repaired in the Year of our Lord *MLXXI.* being the 6th Year of *William* the Conqueror, by *Robert Doyley* the first of that Name, that came in with him, being of an honourable and ancient Family of *Normandy*, who behav'd himself so valiantly in the *Norman* Conquest, that in recompence for his good Service and Pains therein he gave him many Lands and Possessions, in this and other Shires. Within three Years after, *viz.* *MLXXIV.* the Church or Chapel of *St. George*, in the Castle was founded, which after was consecrated to the memory of that Blessed Martyr *St. George*, the Tutelar Saint of *England*, had placed in it Canons Seculars of the Order of *St. Augustin*, and endow'd it with Lands, Tithes, Revenues, out of their several Baronies, as appears by the Charter itself in these Words. *+ Notum sit fide libus Sanctae Ecclesiae, &c.* which Charter of his, that it might be the more sure to them and their Successors, was confirm'd by *Roger de Jvery*, his sworn Brother.

* Ex. collect. consue. Schol. Oxon. temp. Mariae Reginae.

S Dugdale Mon. Vol. 2. p. 136.

*Confirmatio Alexandri Lync. Episc. de
fundatione domus Oseneve.*

ALEXANDER, Dei gratia Lyncon: Episc: omnibus in Christo dilectis filiis ecclesie cui, deo auctore, præest, salutem & dei benedictionem, & suam petitionem, quam ad religionis stabilitatem, & animarum salutem cognoscimus pertinere nostrum, est sub celeritate assentire, & firmare quo circa carissimi filij nostri Ylygodi Prioris de Oseneve, & fratrum suorum iustis petitionibus, facile assensum præbentes. Ecclesiam Sanctæ Mariæ in quæ divino mancipantur officio, quæ in insula quæ Oseneve vocatur fundata atque sita est sub tutela sanctæ mariæ, sub nostra protegendam suscipimus, & præsentium litterarum sanctione munimus auctoritate officij quo fungimur. Statuentes, ut quascunque possessiones, quæcunque bona in præsentiarum, hæc eadem ecclesia fidelium oblatione, iuste & canonicè possidet, inviolata ipsis eorumque successoribus firma, & inconcussa permaneant, in quibus hæc proprijs duximus exprimenda vocabulis, videlicet, ecclesia de Cudlington, de Weston, de Hokenorton, de Cleydon, de Ciszterton, de Stanee & quicquid Roberti de Olleyo, huius ecclesie fundatoris erat Oseneve, cum omnibus mansuris, quæ sunt super waram, quæ est de molendinis quæ sunt juxta Castellum Oxenfordiæ & decimationes, de ipsis molendinis, & omnem terram illam quam huic eidem ecclesie infra Burgum Oxenfordiæ, idem præfatus Robertus contulit & carta sua confirmavit: Ethonam totam cum omnibus ad eam pertinentibus præter molendinum, & spareweseham, & duas soliditas redditus quas tenebat Fromundus, Capellanus & decimationem Nicholai de Stodeham, infra Hokenorton, liberum servitium, Hugonis Franceys de dimidia hyda, & unam virgatam terræ, & de dono Regis Stephani, & Imperatricis præbendam, Lx. Solidorum de Bensinton, xxiiij. de Hampton, xx. --- de Henden, xij. & v. sol. & v. den. & obulum, & quadrant. infra burgum Oxenfordiæ, de terra illa, quæ dicitur Octonirgate Regis, cum omnibus ad eam pertinentibus consuetudinibus & libertatibus, de dono Reginæ Adeliz: unam hydram quæ jacet apud Haneberg, & insulam Langneiam, cum omnibus suis pertinentijs de dono Canf. Com. de Clinton. & terram de feodo Roberti Foliock de dono ejusdem quæ jacet in magno vico Oxenfordiæ, & terram quam Rad. filius Sywardi dedit, & quicquid in futurum Deo propitio, concessione seu Largitione principum, vel oblatione fidelium, aut alijs iustis modis poterunt adipisci, eis & eorum successoribus regularem vitam, professis incussa & illibata permaneant, eorum omnimodis usibus profutur: Salvis dignitat & consuetud Episc, & ecclesie Lync, &c.

After the Foundation of this Monastery, the Founder hereof thought fit to translate the Church of St. George, in the Castle to this Place; giving to it all the Lands, Rents, Tithes and Tenements, &c. belonging thereunto, as it appears by the principal Character of the Founder.

Vid. Dug.
Mon. Vol.
2. p. 136.

Observanda.

NOTA, quod quando dicitur in Charta Roberti de Olley fundatoris nostri (& quicquid meum, & in præfata Insula) intelligendum est ibi de tota Abbazia, cum septis & muris, & Gardino, cum prato, sibi adjuncto quod vocatur Orchardesmede.

Then follows the Confirmation of the said principal Charter, by Geffry de Fvery, Son of Rog. de Fvery; Witnessed by Robert B---p of Lync: Rob. de Olley, Jun. Nigell de Olley, Gilb. de Amary, Rop. Cadica de Oxon. segrum juxta. Then the Confirmation of Henry de Olleyo, the first Son of Rob. de Olley the Founder.

Then follows the Confirmation of Henry de Olley, the second Son of the aforesaid H. 1st. Wherein he among other Things saith thus, *Confirmo etiam omnes mansuras, quæ sunt de feodo meo super waram in eadem Insula* (meaning Oseneve Isle) Note, That no where else Waram is said to be in Insula Oseneve.

Mansura
super Osney.

And, Note in the principal Charter before going of Robert de Olley, 'tis said thus, *Confirmo etiam, & quicquid meum est in præfata Insula, cum omnibus mansuris quas habui super Waram quæ est de molendinis meis, &c.*

Mansura
super Waram in insula Osney.

But, Note that here he excepts the said Mansura from the Isle.

And as the Founder had given them all the Isle of Osney, so did he further enlarge their Soil, viz. By giving his Mead on the West side of the Court of Osney, at fo. 25. 1 Tit. 8. The rubrick to which Charter is thus, *carta Hen. de Olley 2. de pratis de Fullingmilleham, & de Hurst, quod modo sceminatur cum chevicis circumjacentibus.*

Philippa, Countess of Warwick, gave 'em the Close of the Ham, or the Ham-Close of the Fee of D'oilly and S. Walery, behind the Fulling-Mill of Ency: And the Close which she had of the Fee of Henry Simeon.

Henry D'oilly, Constable to the King, gave them also the Mead beyond the Water called Eldec, versus occidentem, near to the Meads of the Burgeses of Oxon; which are of the Fee of Hedendon.

Humfrey de Monte, gave them also that Portion of Meadow-Ground, which he had in the Mead, call'd Bulestack, containing 16 Acres. 23. H. 3.

Fo. 28. 2. Carta dat. mense Marchij, 1223. Occurrunt hi Burgenses Oxon. Henry fil: Simeon, Philip Molendinar, Simeon Balehorne, Jordan Rufus, William Bere, Orica relicta Ocijn, Apnele relicta Joh: Burwald, Joh: Parly, Dionisius de Stocwell, Alured de Elmham, Robert Oeire, Andrew Halepole, f. 30. 2. A. H. fil: Johannis 45. &c. ut in 258. & in 339. There where is Gildhall in Judaismo in margine.

Middelheit.

Then follows in the same fol. thus; *hec est finalis concordia in curia Domini Regis apud Oxon, a die S. Hilary, in tres Septem. A. Regis, Hen. fil. Johannis, 45 Coram Gilb. de Preston, &c.* It is about Middleheit, which as I think is in ——— pag. ——— And this Middleheit seems to be different from Medley.

H h

fol. 31.

fol. 31. 1. Tit. x. While King Stephen besieged Maud in the Castle, the Chappel of St. Thomas was built, upon the mediety of the 17 Acres of Lands, which Bernard de Sto. Walerico gave to Osney.

There in the said fol. follows the Charter of the said Bernard, of his Gift of the mediety of the 17 Acres and an half which he gave; which he saith, are *de dominio suo in Osneya, quæ jacent ad aquilonem proxime eorundem Canonic: Curia & tenement: quarum acrarum longitudo extenditur a via qua itur ab Osney ad Ecclesiam St. Georgij, usque ad aquam quæ currit ad Molendin: eorundem Canonicorum*; the Confirmation of Bernard his Son, under Seal, in *pix. de fundatione Osney.*

Then may follow that of S. Hugh Bishop of Lyne: *de Capella, S. Tho. ut in 94.*

Then this in fol. 31. 1. Tit. x. *cujus rubrica talis est, Confirmatio S. H. Episc Lyne: de eadem Capella. Hanc Sequitur carta.*

Omnibus Christi fidelibus Hugo Episc Lyncoln, salut. Noverit Universitas vestra dilectos filios nostros Abbat. & Canon: de Osney quandam Capellam de nostro assensu & voluntate ante januam Curia suæ in fundo suo proprio construxisse, ad hoc specialiter ut in ea famulis & hospitibus suis; vel etiam parochianis, suis in ipso confinio manentibus, cum commodum eis fuerit. divina celebrentur, & ne eidem fratres occasione hujus Oratorij ministris vexationibus, aut exactionibus in posterum——gentur, decernimus ipsam Capellam in perpetuum liberam esse a finodalibus & gaudere omnibus immunitatibus quibus gaudet Monasterium Osney: And then follows the Confirmation of Honorius the 3d. of the same Decree. fol. 32. 1. Tit. xi. Where are the writings about Medley, viz. memorandum quod habemus insulam de Medley cum Wykam ut in 340. Then the Chirograph of the Burgeses of Oxon; ut in 339. ad min:

Medley.

Then the same fol. is another Chirograph of the Burgeses, ut in 340. The Names of the Witnesses are fol. 32. 2. But the Chirograph is 32. 1.

Then in fol. 32. 2. Tit. xi. Is that in 340. ad min: Hen. Rex Angl. dux Norm. & de Medley.

Walton v. infra hic.

Then fol. 33. 1. Tit. xij. Are two Writings of Walton; Mem. quod Abbas Osney, habet in Walton diversas, terras & tenementa pertinent: ad Capellam S. Georgij.

Then in the same fol. and side, is the composition between Osney and the Nuns of Godstow, de Parochianis de Walton, & eorum decimis, the Sense of which is: That whereas a Controversy was had, between the said Parties, viz. The Canons of Osney asserting that *decimæ horum dictorum Canonicorum in Waltona & parochianorum & decimæ de viginti acris, ibidem, de antiquo jure debent pertinere ad ecclesiam S. Georgij*: And the Nuns they asserting and affirming, that the said Parishioners and Tithes, ought of right to belong to St. Giles's Church, which they possess; it was at length, viz. A. 1192. composed thus, that the Nuns of Godstow should have the said Tithes, and Parishioners by paying Yearly *duos cereos de tribus libris cereæ quos decenter paratos super altare b. Mar. de Osney*

in Vigil assumptionis ejus ante vespervas offerre debent.

This Controversie being handed to them, to be tryed before P. Celestine 3. The said Pope referred it to be composed to W. & W. de Cumb: & Tham: Abbates (1) to W. Abbat of Cumb. and W. Abbat of Thame; which they did by authority from the Apostolick Seate, which was given them, A. 1192. ut supra.

Then fol. 33. 2. Tit. xij. Follows the Inquisition at Warhington, ut in 340.

Fol. 228. 1. Tit. 86. Mem. quod R. H. 1. dedit Editham fil. Forn Amasiam † Rob. de Olleyo Servo in Uxorem, & cum ea totam Cleydonam in liberum Maritagium, ad instantiam hujus Edithæ, predictus R. vir ejus ecclesiam de Osney fundavit, & Canonicos regulares in ea constituit, & ecclesiam de Cleydon & alias quam plurimas eisdem Canonicis contulit, post mortem vero ejusdem Roberti præfata Editha, de libero maritagio suo quam plurimas terras præfatis Canonicis in Cleydona, & alibi dedit, ut patet infra, &c.

Fol. 238. 1. Guido de Oylly miles, Copnatus de Oilly, Henric: de Olley, tempore Hugonis Abbatis Osney.

Fol. 339. 2. c. q Job: Pileth, de Oxon, Cler. fil. ut videtur, Wil: Pileth dat Osney, 6 acras terræ arab: in Blechesdone, & 1. mes. & tertiam partem totius Curtelagij, & alias terras ibidem. fol. g. b. Tit. v. Notum fit omnibus ecclesiæ, fil. &c. ut in 362.

Note, That in the same fol. & Tit. Robert de Olleyo, confirms the said Gift of Bruman de Walton to the Church of St. George, in unam carucatam terræ & Mesuagium & 24 acras prati, quas de eodem Roberto de Olley, istius Nominis primi tenet in Walton.

Fol. 294. 1 Tit. cxv. Are the Writings de Fullwell, ut in 341. fol. 11c. 1. Tit. 45. Carta Philippæ Comitiss de Warwick de W. Osney, v. 341.



OSNEY or SOUTH-OSNEY

Abby of Regular Canons of St. Augustin, near Oxford.

THE Place where it had its Situation, though low was yet very pleasant, both in respect of the chinking Rivulets running about it; as also for the shady Groves it was encompassed with, and so enticing a Place was it for Pleasure, that it often gave occasion to a noble Lady of this City, called * Editha Forne, Wife of Robert de Oilly (a Woman given to less superstition than credulity) to recreate and solace herself therein, when she lived at the Castle; who more particularly, as upon an Evening, she with her Attendance, walked upon the River's side, saw a great Company of Pyes gather'd together on a Tree, making an hideous Noise with their chattering; which she beholding, did with slight notice pass by for that time; but the next Evening walking that way again, as she did afterwards the third time with her Maidens, found again the

Decime Walton.

340. Walton.

Editha Forn. † Suam perhaps Cleydon.

De Oilly.

John Pileth

De Walton.

Fullwell, 341. West Osney 341.

M.S. Ant: a Wood, in mulseo Oxon. Cod. 8491.

* See the Story in Dugdale's Monasticon, Vol. 2. p. 136. but not so full,

the *Pyes* sitting on the same Tree, and making the like Noise as before, seeming as it were to direct their Chatterings towards her; with which she being much perplexed, wondred what the meaning thereof might be; and returning home again, sent for her Confessor, who was one *Radulphus*, a Canon of St. *Frideswidcs*, and relating all the particulars that had several times happened to her in this Place; demanded of him what the reason of their chattering might be: He told her he could not resolve her directly at that time; but if she would walk there again the next Day, he would wait upon her, and view the matter himself, and then give her an exact Account. That time being come, they all walked the same way, where they found the *Pyes* again as before, and making the like Noise. *Radulphus* seeing all this, seemed at the present to be amazed, but after mature deliberation (upon her often Demands for Resolution) told her? O Madam the wildest *Pye* of all, these are no *Pyes*, but so many poor Souls in *Purgatory*, that do beg and make all this complaint for Succour and Relief; and they knowing you to be pitiful, and one that will have regard on their Condition, do direct their Clamours to you, hoping that by your Charity you would bestow something both worthy of their Relief; as also for the welfare of yours and your posterities Souls, as your Husband's Uncle did in founding the College and Church of St. *George*. These words being finished, she replied, and is it so indeed? Now *de Pardieux*, if Old *Robin* my Husband will concede to my Request; I will do my best endeavour, to be a means to bring these wretched Souls to rest, and thereupon relating the whole matter to her Husband, did so much (by her continual and frequent Importunities to him) bring the business about; that he, a little while after, with the Consent of *Theobaldus*, Archbishop of *Canterbury*, and *Alexander* Bishop of *Lyncolne* (in whose Diocese this Place then was) founded this Monastery, near or upon the Place where these *Pyes* chattered. Anno Domini 1129. Dedicating it to Saint *Mary*, and allotting it to be a Receptacle of regular Canons of St. *Augustine*: And made *Radulphus* before mentioned the first Prior thereof, as shall be spoken of anon.

(a) Regist. Ousey in Theaurario adis Christi Oxon. Tit. 6. p. 111. 1. The Foundation being laid, in *Insula* as 'tis express'd (a) *quæ dicitur Osneya extra castrum Oxenford*, by the said *Robert de Oilley*, who was Constable to King *Henry* 1st. and Son of *Neale de Oilley*, Brother to *Robert* that came into *England* at the Conquest; did I say, with the Consent of *Edith* his Wife, *Henry* and *Gilbert* his Sons, for the health of the King, and safety of the whole Kingdome; endow and enrich it with Churches, Lands, Tithes, Tenements, and other Demesnes; that is to say, that whatsoever he had within the said Isle of *Ousey*, with all the Houses, *mansuræ* then, upon *Warham*, belonging to his Mills, near the Castle of *Oxford*, with the Tithes of the said Mills; as also the Church of *Cleydon*, which he had with his Wife *Edith* aforelaid, sometime the Concubine of King *Henry* 1st. The Church of *Weston*, and afterwards the whole Mannour thereof, by *Henry Doilly*, the last of that Christian Name; as also the Wood, Mill and Meadow adjoining thereto, with the view of Frank-pledge and all the Appurtenances, in which Mannour

the Abbat procured free Warren, from the Grant of *Henry* iv. * Then follows the Donation of the Churches of *Hokenorton*, *Kidlington*, *H. 3. v.* *Sheneston* and *Chesterton*, and divers Lands that he had within the Borough of *Oxon*, then held by several Persons, half an Hyde and a Yard and within his Mannour of *Hokenorton*, and the whole Village of *Eaton* belonging to the Castle, and the Mills there, the Hamlet of *Sparswey*, which is by *Watereaton*, part of which was then held by his Mother, with many other Cantles of Land; all which by this his first Feoffment, he did, with their Customs and Liberties belonging to them, as freely as ever he or his Predecessors enjoyed them, settle upon this his new erected Priory.

Thus far we find his first Gift to extend, which with other Lands, given afterwards by several Persons, too large to be here inserted, were confirmed by the Charter of *Alexander*, Bishop of *Lyncolne*: And then within a few Years following, viz. Anno 1149. full twenty Years after its first Foundation, did translate all the Revenues belonging to the Church of St. *George*, which was then possess'd by Seculars, to this Place; following therein the Example of the *Frideswidians*, who a little before had expell'd their Seculars, and brought in regular Canons into their Places: After the translation followed the principal Charter of this Place; wherein the aforelaid first Gift, with that of St. *George's* Church or College, of which I have there already spoken; as also an Addition of other Lands and Tenements, too tedious here to be particularized, where, after the consent of his Relations and Heirs obtained, given to this Place, and confirmed by several Popes, and Kings, and Bishops of *England*.

After this we find many Benefactors, who out of pure Devotion, for their Souls health, and with Hands stretched out to the most high, gave several Churches, Mannours and Lands, concluded with *Anathemas*, to those that should violate or substract them from God's Use, viz. *Roger de St. John*, the Church of great *Barton*, Com. *Oxon*, with the Appurtenances thereto belonging, in the presence of *John de Constantijs Archid.*—Which his Son *John*, Father of St. *John*, killed at the Battle of *Enesham*, confirmed.

Hawisia de Gray, Sister to *John Gray*, Bishop of *Norwich*, and Mother to *Robert Gray* her Heir, and *Walter Gray* Bishop of *Worcester*, the Church of *Cornwell* in the same County: *William* the Son of *Elias*, at the instance of *Emme* his Wife, gave the Church of *Pery*, which was his Grandmother's *Emme Waterpery*, and confirmed Anno 21. Hen. fil. Regis *Johannis* by *William* his Son, which name also of *Pery* gave other Lands. *Halenad de Wydun* or *Bydun*, the Church of *Wallington* with 20 Acres of Land lying in the same Lordship. *Rad de Chaysneto* besides several Revenues in *Dunelme* to the Church of *Pesey*, two hydes of Land there Com. *Berks*, circa Ann. 1269. The Mannour of *Mixbury* Com. *Oxon*, by *Tho. de Sancto Walerico*, the Son of *Barnard de Sancto Walerico*, the Advowson of the Church of *Rysenden* in the Diocese of *Worcester*, by *Robert de Thayden*. *William de Braci*, gave the Church of *Stone* or *Stones* circa Ann. 1145. which *Gilbert* his Son and *Susan* his Wife confirmed. *Adelelmus de Fullerwel* with the consent of *Maud* his Wife, and *John* his Son and

and Heir, gave the whole Village of *Fulwell* in this County, with the Advowson of the Church thereof; from which Church the Abbat of this Place, was to pay to our University yearly, at the Feast of St. *Nicholas* two Marks. *Rob. Gay* and *Phillip* his Son, the Church of *Hampton*, or *Gay*, who afterwards with the Consent of *Maud le Pouere* his Wife, gave the Mannour thereof, with divers others; both Mannours, Churches, Tenements and other Lands, within our City, and several Counties adjacent: And in *Ireland* the Family of the *Doillys* were always Benefactors; concerning which should I make a Progress throughout the Register of Monuments belonging to this Abbey; it would prove too great a burden for me to undertake, and the Reader afterwards to peruse. Should I enlarge my self, also concerning their Liberties, that they enjoyed throughout most of these their Lands, as view of Frank-pledge, Court-leet, Free-warren, Toll, Tem, &c. would also (being somewhat out of the Road) seem fitter for another Place, where each might be particularly handled, than here, where method is only designed. We will now in the next Place (setting aside whatsoever is in relation to their great Endowment) speak concerning the Fabrick of this Abbey, which we find to be so stately and magnificent, as the Ruins did not long since shew that it was second to none in this County, for though it was at its original Foundation (then a Priory) of an indifferent and ordinary Model; yet in several Ages afterwards, by their large Donations it started up to be an Abbey, recruited likewise with divers *Ædifices*, and Additions, as it appears, they procured of several Friends. It was reedified about the Year 1247. In which Year *W. Bishop of Sabinens* the Pope's Legate, did by his writing (a) dated at this Place the fourth of the Nones of May in the fourth Year of Pope Innocent the fourth, proclaim forty Days Indulgence and forgiveness of Sins, to all that would confer something toward the sumptuous building, as 'tis there expres'd, then going forward at *Oufney*, whereupon many charitable People, upon those propositions did strive, who should outvie each other in Gifts, by which raising a considerable and no small Sum of Money, did both to the credit of this Place, and ornament of that end of the City, erect several Lodgings, Chappels, and two bulky and high Towers, which with the rest adjoining, because they are not now extant, nor one Stone almost (as I may say) left remaining upon another, I shall partly by tradition, partly by the draught of it I have, and partly by circumstance from Records describe; therein also shewing their several Benefactors, and other Places, wherein they according to their strict Rule spent their Days.

The usual Foot-way, which led to this sometimes so famous Monastery from the City, was over *Bookbinders Bridge*, and so through the *Hamel*, then going over a broad and paved way, called *Church-lane* (which had a Stone-wall on the left hand, and a Brook on the right) conducted the Passenger to the first and least of the Gates of the Abby, then leaving the Almes-house and St. *Nicholas* Chappel on the left hand, came into the greater Gate, which (b) Abbat *Leech* erected: It was built of Free-stone, having the Effigies of the *Virgin Mary* over it (to whom this Abby was dedicated) as also the Armes of

St. *George*, which is a plain Cross, on the one side, and the Armes of the Abby, or the *Doilleys*, which is two *Bendlets*, on the other, and both exactly carved upon shields of Stone. Adjoining to the said Gate, was a little Cabin or Cell for the Janitor to lodge in, who according to their Rule, was to be *probabilis vite Senex, & Sapiens*, his Office was to keep the Gates, for the most part shut, not to let any in without leave from the Abbat, to have an Eye towards the young Canons in their wandring to and fro, to keep out Lay-people and young Women; especially Men bearing Weapons, or suspicious Varlets, who not only came with an Intent to filch, but also to pry into the Actions of the Canons, and so thereby take advantage to slander (though falsely) their Conversation, and render them odious to the Vulgar; he was also to receive poor People and Pilgrims with Love, and in the Name of God, not to let them abide long at the Gate, to the disturbance of the quiet, but send them away with refreshment, for which purpose he had several Loaves appointed by the Cellarer, to be laid in his Cell to distribute to them, especially on Fasting Days, when there was no Offal Meat from the Refectory, so great it seems was their Care in relieving all sorts of People that pretended Poverty, that though Corn was often scarce by reason of Famines (as we read) that happened in those Days, yet rather than send them away, they would diminish their usual Allowance at times of refection to relieve them. I remember I have read from a *Monkish* Author, a very memorable Accident that happened in this Place, and somewhat agreeable to this our Discourse, which goeth thus. In the time of a great Famine, the Abbat of *Oseney* on a certain Day caused all the Bread in the House, excepting that in the Refectory, to be distributed to poor People, that being done, and they sent away, they told their Fellows how well they had fared, who forthwith thinking to receive the same Favour, came all a little before the Canons went to Dinner, crying at the Gate for relief, the Janitor hearing them make such moan, told the Cellarer, but he having nothing left for them, told the Abbat, who beholding them with a compassionate Countenance, and pitying their Case, went immediately up to the Refectory, and finding the Bread that was provided for the Canons lying at each Trencher, caused all to be taken away and cut in several pieces, and divided among the said Beggars at the Gate, which being performed, the Canons with their strong Appetites, came a small while afterwards to refection, where though in a Minute before, their Bread was conveyed away, and none left in the House to supply their Trenchers, yet every one most miraculously as my said Author reports, found his Portion entire and whole, and lying in the same Place as before. Thus he, * from whence we may make a quære, that if they were so charitable in times of scarcity, what were they then in times of fullness? If they could spare out of their own Mouths, when they almost expected Death, what would they do, when all the Varieties imaginable were repositied before them: why you shall hear a resolution from a creditable Author, and one that was a Canon of this Abby. (a) *Eodem Anno* (saith he) *contigit in die omnium Animarum*, and the same Year, viz. 1234. it happened on *All-Souls* Day, King *Henry* 3d. said to his Attendants,

* But not unlike *Vincent* Abbat of *Abben-don*, temp. *H. 2.* who when a great Famine raged broke the Box of *Vincent*, given to the Abby by *K. Canute*, &c. divided it among the Poor, and in *rot. cron. Abben-don* *qua habeo.* (a) *Tho. Wyke* in *cron. M. S. b. b. Cotton.* See also *Bede's History*, lib. 3. cap. 6. p. 82.

(a) *Inter vet. chartas canob. Oufney in Thesaurario adis Christi.*

(b) *Ex M. S. anonimi Oufney, de vitis Abbatum ejusdem penes Episc. Oxon.*

Go you out into the High-ways and Streets, and gather together ten thousand poor People, to whom one of the chiefest of them answered, that there were not so many to be found in the whole Province; that is wonderful replied the King, are not all ye sufficient to gather ten thousand, when the Abbat of Ousney, then Jo. Rading can gather together fifteen thousand at his beck? But leaving these Digressions, let us proceed to the Gate where we left, and certainly they were People of great Charity, and not like those that are mentioned, Anno 364. de hospitalitate Monachorum.

After the entrance into the great Gate, which was on the North side of the Abby, was beheld a spacious Court, or Quadrangle, for the most part of free-Stone, and situated at the West end of the Church, from the Gate on the left hand, and so all under the said end of the Church docked and boarded, beautified with a boarded roof, having the Arms of Benefactors thereon; as also several Rebuses and Allusions, intimating those Persons, especially the Abbats, that contributed towards the building: The chiefest of whom that extended his bounty thereto, was John Lecch (b) before mentioned, who built three parts of that Cloister, that led from the Refectory (which was on the South side of the Quadrangle) to be joined to that Cloister, at the West end of the Church, and so they made it to come half or more round the Court.

(b) Prafat.
Anon M. S.

(c) Anon
M. S. ut
supra.

Going through the Cloister, the Passenger was conducted to the Refectory or common Hall, which was of a large and curious structure, it was rebuilt about the Year 1247. before mentioned; partly with the Money that was gathered for that purpose, and partly by Abbat Lecch (c) it was the common place of resort, and where all met at the sound of the Bell, to take their Diet according to the Constitution, made by Stephen Archbishop of Canterbury at Oxon: That is, that in uno Refectorio simul edant, nec per se cuilibet, sed communiter omnibus victuala prepararentur; and a little after in another place saith thus, omnem singularitatem interdicimus in Refectorio, ut cibus aliter uni, quam alteri prepararetur; sed qui praest, videat, ut scilicet interdum alia prepararentur, de quibus aliorum debilitas, & infirmitas, prout viderit expedire valeat relevari. Thus he. For the manner and decency that they used in eating, was that according to their Rule, the Scripture should be read and expounded, that so their Souls, as well as their Bodies, might at the same time be fed with spiritual food, that no contentious or quarrellsome words fall out between them; that at the blessing of the Table all appear in presence, and if any absent then to lose his portion of Meat for that time, and set at the lower end of the Table; and lastly whatever was left of their Meat, was conveyed to the Alms-Houses, or to that place called *Domus Dei* adjoining to the Abby, which I shall presently speak of. Their Meat was served from the Kitchen, adjoining to the Refectory on the West side, both ample and convenient for the purpose; where for their accommodation they had a Cistern, supplied by a Pipe that came from the Lavatory or Conduit, that stood in the middle of the Court, and that also supplied by an aqueduct, coming from Renemoreswell in Henxey field, * granted to them Clim. being Abbat by Hugo (d) the Abbat and Convent of

* Regest.
Ousney bib.
Cotton, f.
261.

(d) Regest.
ut supra f.
452. in adde
Christi.

Abingdon: At the first making of which, I find some kind of difference to have happened between these and the Villains of Henxey, who pretended great Damage to ensue upon the breaking up of the Ground to lay their Pipes; but at last by a Compromise made between them, 'twas referred to the discretion of several honest Men, that in consideration of all Damages, that they thought were committed, (The Abbat being then Clement) and Convent of this Place, was to make Satisfaction.

Behind the Refectory, on the South side was the Νοσοκομειον, the Noscomium or Infirmary, or as the antient word is (observed by a learned Author) the Firmory, which was a place allotted for the sick Monks, when they were removed from their Chambers, and where they had all Things convenient according to their Condition, both for matter of diet foreseen by the Cellarer, as also a Physician and an Overseer, or Allend: who was called Infirmarius. Adjoining to it was a little Chappel or Oratory, where there were Prayers said to them, by one of the Officers of the Church every Day. This Chappel, with the Infirmary it self, was built the same Year before mentioned, in the time of Abbat Lecch, who erected the most part of it; except the two Western Spaces. (g.)

The next place observable, is the εγχομινηριον (g) M. S. the Dormitory commonly for brevity called the Dortor, it was a long Room divided into several Partitions, in every one of which was a Bed, resembling much the long Chambers at Eaton and Winchester, used for the same purpose by the Children there; in this Dortor all the Canons, except those that were aged, infirm, or employed in Offices belonging to the Abby, slept. Every one had his Bed to him self, and that also open at the feet towards the common passage, that the Praefect as he went by, might see whether each kept his place, and not crept to any of his Fellows. After every one of them was reposed, there was a Candle set up to burn for the most part of the Night, or at least to serve till the time of performing their Nocturnes or Prayers appointed for certain hours in the Night Season; the Candle being lighted, the Keys of the Dortor were carried to the Praefect or Vicar, by the Servitour belonging thereto, and by him again at the appointed time in the Morning opened; then each Monk receiving their Summons to rise, had half an hour or thereabouts allowed them, both in making up themselves and their Beds.

(g) M. S.
anon ut supra.

To pass by the particular Lodgings of the Canons, some whereof are yet standing, and adjoining to the River running behind them, we come to the place where the Abbat's Lodgings were sometimes standing, which was in the Ground now called joining to the Mill-head, and without the common Court or Quadrangle near to the great Gate; they were very spacious, fair and large, and had an Hall more befitting a common Society, than a private Man. Herein the Abbat with his Family * did for the most part take his refection, excepting some particular high Days, when his presence was required in the publick Refectory. We find † this Place to be built in Abbat Lecch's time: As also the great Chamber adjoining to the Hall, most of which buildings were standing in our Fathers Days; especially the great Stone-Stairs that led up to the Hall, which by report were

* And sometimes Tenants, and Strangers of quality.
† Anon: ut supra.

broad enough for five or six Men going up in a breast.

The next Fabrick to be taken Notice of belonging to this Monastery, was a row of Building at the entrance between the two Gates before mentioned, and joining to the way, called the *Church-Lane* leading to the Abby Gate; it was called *Domus Dei*, the House of God, or God's House, *juxta & infram Janua Ousney*, and allotted for poor Clerks and other indigent People, servile about the Abby, and that lived upon the Offal Meat that came from the *Monks Table*. These poor Clerks, I find had besides their usual and expected Portion, some kind of annual Allowance from the Abby, having had Land given them (though small) by several Benefactors, towards their Maintenance, or more properly their Liveries; among the rest was one Mr. *Galfridus Gyberwin*, who for the health of his and his Ancestors Souls, did about the seventh Year of King *John*, grant for ever * to the Abbat and Monks of this Place, his Tenement and all his Lands, containing six Yards lying in *Lews*, towards the sustentation of these Clerks; and so likewise others who deceased in our City, would often remember them in their Wills; they had a Chappel joining to their Habitation, *juxta & ante Januam Ousney*, as 'tis express'd (k) and dedicated to the memory of St. *Nicolas*; as also a Chaplain called *Capellanus Sti. Nicolai*, who celebrated Divine Service daily to them, and had an annual Pension of 40 s. allowed him, as also the benevolence of charitable Persons of this City; of whom one of the first was *Nicolas de Weston*, † a sufficient Burghers, who dying *An. 1271*. left to the Use of this Chappel 6 s. and to the Chaplain 10 s. At first I find this Chappel to be used only by these Clerks, but afterwards when both their Abby and Retinue encreased, these was upon their Petition to *Hugh Bishop of Lyncolne*, Licence granted, ‡ that the Servants, Tradesmen, and Mechanicks that lived within their Limits; as also Strangers and Pilgrims, that occasionally steered their Course hither, have access to it in times of Divine Service. Look more in *St. Thom: Par: Chur:*

Having now done with the chief Buildings of the Abby it self, excepting the Church (of which more anon) we must proceed to speak of other necessary Houses belonging thereto, standing both before the Gate, as also at the West end of the Buildings, on the other side of the antient Water-Court called *Ealde*, of which so many I perceive were enumerated of several Professions, that it was called oftentimes *Villa de Ousney* (as I have shewed elsewhere in voce *Ousney*, amongst the Streets, Lanes, and Places in *Oxon*) and the first of which is *Tanneria* that stood by the River *Eld* beyond the Mill-Stream, their Employment it seems, was not only to work for the Shoemakers, Bookbinders and Parchment-makers belonging to the Abby, but also for other religious Places near adjacent; and therefore the Tanner thereof paid to this Convent 4 l. 13 s. 4 d. per *An.* And so beneficial in both respects was it, that as I find in the Rolls, *de corporibus Com:* In the time of *Edward 1st.* the Abbat was taxed for this Tannery. *Item Abbas de Ousney, debet 4 l. de Tal. bonorum venalium que habentur in Tanneria ibid:* They had also a Brewhouse, Bakehouse, and Slaughterhouse (overseen by the Cellarer) standing by the Waterside, near

their Mills, Bookbinders, Taylors, Luminours, Wax-Chandlers, &c. with many not now to be mentioned; all which Professions being within the Limits of this Place, were accounted as a Parish, and came to Divine Service, by the Bishop of *Lyncoln's* Permission, as before express'd, to St. *Nicolas* Chappel near the Abby Gate.

Thus we see whatsoever Heart could wish these Monks did enjoy, either of their pious Founders, or else succeeding Benefactors, who with great willingness and chearfulness, did give most part, if not all their Estates, to accomodate them with necessaries for humane Life; and so far did they proceed, that considering the strictness of their Rule, which chiefly bound them to their Cloister, did (both to exercise their Bodies and Devotion, and make the tediousness of their Life seem more pleasant) expend much in finishing pleasant Walks by the River's side, and invironing them with Elm Trees, as also Orchards and Arbours that were divided with cunning Meanders, as Fish Ponds, Dove Houses, and what not, situated for the most part on the South side of their Buildings; as we may somewhat perceive the Footsteps of them yet remaining. Besides all this a pleasant retirement to *Medley*.

Come we now to speak of the worthy Abbats of this Monastery, whom we find to have a Place among the Barons of this Realm, in the upper House of Parliament, as appears in several Summonitions thereto: That is to say in the 49 of *Henry 3.* * where *Ousney* is set down in the seventh Place; in † another of the 4 of *Ed. 3.* and again in the 21st. ‡ of the same King, and not only so great were they in spiritualities, but also in temporalities, having (as I find) no less than the Duke of *Suffolk* to be their chief Steward of their Lands, for which (being perpetual in that Office) he received an annual Pension from them.

Abbas Oseney, sedet in Parlamento apud St. Edm. Bury, circa An. 1294. v. Harpsfield, sec. 13. p. 446. &c.

Selden, Tit. of Honour, saith that *Ousney* was summoned, as before *An. 49. Henry 3. p. 723.* and again in the 5 of *Edward 3. p. 726.*

Whether or no *Ousney* Abbat, was not accounted one of those Abbats that might sit in Parliament; and yet no Barons sit there.

'Tis there mentioned, as if King *Henry 8.* did for the most part settle Cathedrals, where there had been Abbats, that had Votes in the Parliament house.

Abbats of Ousney Monastery.

RADULPHUS.

A Canon * of *St. Frideswides* as I have before shewed, † he by his Advice, was partly a means why this Place was erected, and therefore constituted the first Prior thereof by the Founder *Anno 1129.* After he had governed here nine Years and five Months, died ‡ 1138. and was buried in this Church. *

The Abbats of *Ousney* had often Summons to Parliament, but were not Barons.

* Ex: vet: chart: Ousney ut supra ex regist in ade Christi. page 157. V. 578.

(k) Ibidem.

† Ex autog: vet: int: chart: Ousney.

‡ Ibidem.

* Summo- nit ad parliament. in tur: Lond: de An. H. 3. 49. in dorso rot: cla: de eodem An. † Spelman: Archaeolog: ‡ Iterum in summo- nit: de An. Ed. 3. 21. parte prima. 28.

* Twyne Apol: Lib: 2. p. 222. † Anon: Ousney M. S. ut supra. ‡ Chron: T. Wyke ut supra. * v. V. 359.

* Ex lib. Ousney in bib. Cotton in quo Series Abbatum ejusdem. V. 359. 108.

† Tho' Holmshead faith, page 1080. b. 50. that he was buried here.

1. WIGODUS also a Canon of St. Fridewids succeeded the same Year in which Radulphus deceas'd, he governed 30 Years and 4 Months, * that is to say 15 Years and 7 Months in his Priourship, and the rest in his Abbatship; this Place being in his time made an Abby, whereas before it was only a Priory. He deceas'd Anno 1168. and was buried by his Predecessor in the Year 1151. he went to Rome concerning St. George's Church, against Robert the Prior of St. Fridewides, who from authority of Walter Archdeacon of Oxon (that had no right or title therein) laid claim to it, but by the Pope 'twas adjudged for Ousney: In his time Anno 1142. Robert Doilly the Founder hereof died, and was buried at Ensham Abby according to his Will, † wherein he had devoted his Body to be there interred, before the Foundation of this Priory was begun. See collect. ex Reg. Ensham what Lands he gave to Custun; but this is more proper for the Cattle.

2. EDWARD the second Abbat ruled sixteen Years one Month and ten Days, he died in the Year 1183. and was here buried: In his time Walter de Gaunt a Canon of this Place, became the first Abbat of Waltham Abby, after its Restauration, being constituted in the same Place by King Henry 2. who by Authority obtained from the Pope, had settled also therein regular Canons, which he for that purpose had made choice of, out of several religious Houses in England, among which six were out of this Place.

† Reg. Ousney in ade Christi.

3. HUGH DE BUCKINGHAM sometimes written † Hugo or John de Freke, the third Abbat began 1184, he ruled almost 21 Years, and died 1205.

4. CLEMENT the fourth Abbat govern'd 16 Years, and died 1221. in the time of Henry Doilly the second. He in the first Year of his Abbatship, with the Convent obtained the Mannor of Fulwell, which with the Advowson of the said Church, was given by Adel. de Fulwell.

In his time Mr. Benedictus was consecrated Bishop of Rochester here.

5. RICHARD DE GRAY the fifth Abbat, and sometimes Prior of this Place, he ruled 8 Years, and died the 5th of the Ides of July 1229. and was interred here by his Predecessors, Hugo and Clement. In his time 1222. was a Council celebrated here by Stephen Archbishop of Canterbury, and what he did here.

6. JOHN RADING sub Prior of this Place, became the sixth Abbat; after he had governed six Years, resigned Anno 1235. and took upon him the Habit of a Minorite at Northampton (not at Oxon, as Tho. Eccleston de adventu minorum in Angl. M. S. a later Author hath) feria quarta post fest. S. Mich: Math Paris, relating this business (who hath it, Abbas de Osencia for Osneya, corrected by Dr. Wats) tells us that he with the Abbat of Walden, cordis pusillanimitate detrusti, followed the Example of Ralph Bishop of Hereford, who before had entred into the Order of the Franciscans at Oxon, as I have

there already in my discourse of them shewed.

7. JOHN LEECH, chosen the seventh Abbat 1235. consecrated on the Day before the Nones of November, the same Year, he ruled 14 Years, and resigned on the Feast of St. Barnaby, Anno 1249. In his Abbatship was most of this Place rebuilt with Additions, he himself expending much de proprio towards it, as I have already shewed. As also 1236. Mr. Ric: de Wrtbe, one of the Canons here was made Abbat of Dorchester, and Richard the Chaunter made Abbat of Hobolveste.

8. ADAM DE BERNIERS sometimes Cellarer, elected the 8th Abbat, the 4th of the Ides of June 1249. consecrated at Dorchester on St. John Baptist's Day, and installed on St. Peter's and St. Paul's Day following, Prædicator fuit egregius * (as a certain Author hath) cujus prædicationi solebant Scholares Universitatis aliquoties interesse; he governed five Years, and died the fourth of the Nones of August Anno 1254. He being dead two of the Canons were sent to the King then in Gascoigne, to desire leave to elect a new Abbat, which being procured, they elected

9. RICHARD DE APLETRE chosen on the Vigil of St. Faith's Day Anno 1254. consecrated on All-Saints Day, and on St. Martins

Whether or no their going to the King, doth not argue that the King was Patron of it, being the Lands of the Normans, came to him by Escaet. At the latter end of this Abbat's time, Ousney paid an insupportable Tax.

the same Year, Installed. In his time Anno 1260. was an Agreement made between Ousney and Roger de Aumary Knight, concerning the Mannor of Weston for 300 Marks, which difference as it seems continuing 8 Years together (the said Aumary having the King and most of the Council on his side) but at last by the mediation of the King's Brother, the King of Almaine, was with Peace concluded. In his time also, when King Henry 3d. Anno 1265. had raised his Siege before Kenelworth Castle, did the next Day before the Vigils of the Nativity come to Ousney † and there for seven Days space celebrated the time with great Revelling and Mirth. This Abbat a little before the Circumcision Anno 1267, by reason of frequent Infirmities, that his Body was subject to, resigned his Place, in the presence of Richard Bishop of Lyncolne; after he had governed 13 Years.

10. WILLIAM DE SUTTON sometimes Procurator of this House, began the same Year of Apletre's Resignation, and consecrated and confirmed at Tingerst on St. Vincent's Day the Martyr: And the first that was elected by Compromise; he governed 17 Years and died 1284. Several memorable Things occur of him in his Time: That is to say, at his Entrance or Installation to his Place, a Palfrey was extorted from him, by a certain Official of Oxon; who in the Audience of all the Assembly at that time met together, did with a sincere Oath taken before them all, swear that he would never install any Abbat, unless he would send him a Palfrey accommodated with all his Harnesses; which

* Anon: Ousney ut supra.

† Ex: altero M. S. anon: Ousney quem invenit T. Allen in bib: Hen: Ferrers: extat nunc in bib: Cotton v. 532.

which words being uttered, and every one there abashed, because of the presence of Bishops and Noble Men, that were invited to that Solemnity, did forthwith, least the Company should be so unexpectedly dissolved, by a solemn Protestation and Appeal deliver a Palfrey to him; but afterwards as it fell out, before the said Official could see his Error, or recall the enormity of his Fact, being overtaken with a grievous Disease, took upon him a religious Habit. The next observable of this Abbat, is; that he with the rest of the Prelates of England, as well Bishops as Abbats, went beyond the Seas to *Leiden*, to a Synod or Council, celebrated there the first of the Cal: of May An. 1274. (though *Gesnerus in lib: de consilijs edit: Wileberg Anno 1607. p. 518. hath 73.*) to consult of several Things belonging to the Church; namely, whether the care and study of War did not belong to the Prelates of the Church, as 'tis mentioned in the Books of *Macca-bees*, &c. As also to bring the Greek in subjection to the Bishop of Rome, and to correct the Vices of Monks and Priests, &c.

After this in the ninth Year of his Abbatship 1276. Robert Archbishop of Canterbury, came to this Monastery on the Nones of March, where after *Latere Jerusalem* was Sung, he visited *tam in capite quam in membris*, and received after he had done for Procuration Money 24 Marks, though Boniface his Predecessor, received according to the Constitution of the general Council, but four Marks *exceptis Excunijs*. Furthermore what remaineth to be said of this worthy Abbat, is that great Work of his (which is attributed by Mr. Twyne, *Apol: 212.* to Will: de Quetton, and by Pitseus, *Append: Angl: Scriptorum Cent: 2. p. 581.* to Will: Button) in compiling the Register that belongeth to this Place; wherein he hath shewed a fatherly Industry and Care in relating the particulars of the Foundation of St. George's College and of this Abby; in recording also the Benefactors with their particular Charters, and Grants of several Mannors, Churches, and other Lands given to these Monks. In the latter end of which, he amongst other Things tells us, that he wrote it to prevent future Discords that might happen to them, either in spirituals or temporals, in relation to the State of the Abby; as also that he composed it, *velut turrem erectam contra faciem Damasci*.

II. ROGER DE COVENTRE the eleventh Abbat, governed 12 Years, and died 1296. In his time the Jews of Oxon counterfeited the common Seal of this Place, to the great Damage thereof; and in the Year 1284. Jo: Peccham Archbishop of Canterbury visited here, taking his Procurations in Money and not in a Feast, as some of his Predecessors had done. After the Conclusion he summoned the chiefest and learnedst Masters of that University to meet him here; where amongst several Things that passed, were divers Articles relating to Learning, as I have in my History shewed, condemned: Again in the Year 1290. on the 7th of the Cal:

of March, Oliver B---p of Lyncolne visited this Place again, *tam in capite quam in membris*, &c.

12. JOHN BIBERY the twelfth Abbat governed 20 Years, and resigned 1316. being the 9 of Ed: 2. 1 *Abbas Osney dat 5 partem bonorum Regi: Harpsfield: Sec: 13. p. 446.* about the Year 1294.

13. JOHN DE OSNEY ruled 14 Years, and died 1330. being the 11 of Ed: 3. and lyeth buried here by his Predecessors. A Parliament here 4 of Ed: 3.

14. JOHN DE CUDLINGTON OF KIDLINGTON the 14th Abbat governed 44 Years and nine Months, and died 1373. being the 46 of Ed: 3. and lyeth Interred here; he built Highbridge and our Ladies Chappel, as I have shewed in their Places.

15. JOHN BAKELAND governed about 30 Years, and died 1403. what remains memorable of him, is that he built the Lock near Ruley Abby. In his time the Convent obtained the New Inn, Castle, Mills and Ringmede, and overcome the Burgeses of Oxon, in Suit concerning Franchises, and a Composition made between these and Rewley, concerning several Differences heretofore happened; as also Ousney visited An. 1384. Nov. 13. by William Courtney Archbishop of Canterbury.

16. WILLIAM WENDOVER the 16th Abbat governed 26 Years, and then resigned An. 1430. He died on St. Matthews Day, An. 1435.

N. B. John Bakeland abovementioned, was Kinsman and Heir to Thomas Bakeland, S: T. P. and Vicar of St. Peters in the East.

17. THOMAS HOKENORTON ruled this Place 22 Years, and died 1452. I find him to be a great Benefactor to our University, in building 10 New Schooles for their Use; as also repairing several antient Halls that belonged to this Monastery: That is to say Glasenball alias Pylets, where now Brazen-Nose College Stable is, wherein he caused to be made 4 Chambers towards the Enlargement of that Place: Other Chambers also in Depehall, which is now the Stone-House, next adjoining to University College on the West side; others in George Hall, the Stone-House to the South end of Cat-Street; others in Woodstock Hall and St. Edwards Hall in St. Maries Parish, also

18. JOHN WALTON stiled elsewhere John Mounstern, the 18 Abbat began An. 1452, and in the Year 1472. consecrated to the Archbishoprick of Dublin, where you may see more of him, in *Wareus de presulibus Lagenie* p. 30.

In his time 1453. John Bishop of Lyncolne, gave leave to him and his Successors, as also to their Prebendary Churches of Stow and Bybery, wherein they had a peculiar spiritual Jurisdiction to wear a Vestment called *Almucia* (as 'twas used in Cathedrals) in Divine Service, according to the antient Custom of their Predecessors of St. Georges; which (as I have shewn) consisted of a Dean and Prebendaries. This Vestment being used most commonly by the Deanes, was lin'd within with

See the Inscription.

with Skins or Furs, and commonly called *Omus*, from the Greek Word *επομος* or Superhumerale, being worn over the Shoulders.

In Balliol College Library among the *M. S. S.* there, *B. 4. 1.* is *Boetius de consolatione* turned into English Verse by John Walton sometime Canon of Osene, at the end of it is this Note, *Explicat: lib: Boetij de consolatione Philosophiae de Latino in Anglicum translatus per Johannem Walton, nuper Canonicum de Osene A. D: MCCCCX.*

In *Aa fo. 46.* the Sup: of *Jo: Walton Can: Reg:* for his Doctor's Degree in Divinity 1451. which belike may be this *Jo: Walton Aa. fo. 46. 1.*

Richard Leyceter succeeded *John Walton* the same Year of his Consecration *Anno 1472.* being the 19th Abbat of this Place.

19. ROBERT Abbat of Osene, 8 Henry 7. 1493. *ut in*----*St. Pet: or in Thes:edis Christi.*

20. WILLIAM BARTON the 20th Abbat of this Place and an able Theologist, occurs about the Year 1500. and 1514. he governed about 23 Years, *occurrit 12. & 14. H: 8. 22. H: 7. 488. occurrit etiam An. 1507. Osene 13. H: 8. 1521.* I cannot find that he took a Degree. *Tho: Barton* opposed in Divinity 1511.

21. JOHN BARTON the 21th Abbat, Doctor of Civil Law, he began about the Year 1524. and governed about four Years.

John Barton surrendered up the Priory of *St. Frideswides* 1522. *Job: Abbas Osene, 16. H: 8. John Burton* occurs Abbat of Osene 16. and 26 *H. 8. 1534.* in a Lease that I have.

22. JOHN COOK the 22 Abbat, began about the Year 1527. and governed 4 Years or thereabouts. 16. he occurs 1528. *Sched: 15. A. B. 170.*

I cannot find that he took a Degree, *Job: Barton A. B. 197. Jo: Coketh B. 1537.*

John Barton began about the Year 1531. In the same Year happened a Conflict, between the Proctors of the University and the Servants of this Abbat, who as it seemeth abused them in their Night Walks, with other Affronts; upon which the Abbat being summoned to appear before the Commissary and Proctors in *St. Maries Church at Rewley*, was, because he commanded his Servants not to appear, being the Fact, as he averred, was done in his own Territories, pronounc'd disobedient. One *John Burton* Abbat 26. *H. 8. 1534.*

23. ROBERT KING afterwards (and before the Dissolution of this Place) became the titular Bishop of *Roanensis*, a See in the Province of the Archbishoprick of *Athens*, and thence was translated to be the first Bishop of *Oxon.*

Having now spoken as much as is extant upon Record, concerning the Abbats or Governours of this Place. The next is the *quondam Church* dedicated to the *Virgin Mary*; the last and chiefest Fabrick which craveth our Discourse, of which because I had more than usual to insert, I reserved for the latter end. A Fabrick I confess more than ordinary excelling, and not only the Envy of other religious Houses in *England*, but also beyond the Seas, not only the Admiration of our neighbouring

Inhabitants, but also of Foreigners that occasionally came to the University; especially for that excellent Architecture according to those times expressed about it, that is to say, the exquisiteness and variety, every Window about it did represent, the Uniformity of Pillars, each bearing for the most part a Statue, as also the Pinacles thereon equally marshalled, two stately Towers, one at the West end, the other between the Body and Chancel standing on the North side thereof, all which with many other varieties of Cuts and Carvings extant about it gave invitation to those (for the most part *Outlanders*) that were ingenious in Draught or Prospect to copy it forth; neither was it so rare for that curiosity without, but also as much or rather more within, not only entertaining the Eye, but also craving reverence upon the Adorer, or religious Apprehensions, resembling therein the antient *Romans*, who for the most part made choice of shady Places for their Devotion; on the Walls in the Choir several Stories in hangings curiously wrought, on the Ground were beheld the Statues of the dead, with several living Stones as 'twere, with Inscriptions on them, speaking the Person underneath deposited, all which with many other Rarities at the time of the Suppression, and since were by the Iniquity of time, and sacrilegious Persons most basely violated and defaced.

The extent of this Church, at it's first Foundation was but small, but at the Reedification we find the body thereof to be built by *John Leech* one of the Abbats before mentioned, assisted therein, as *Leland* saith, by one *Beaufort* a Knight, both whose Images for an especial Memorandum of their Bounty, were fairly Cut in Stone, and set up in the Vault or Arch over it; the said *Leech* also built the Chapel of the *Virgin Mary*, at the West end of the Choir, except the Roof and Tower adjoining. *Richard Appletre* Abbat of the Place also, builded the greater Altar, which was dedicated the 6 of the Cal. of July *An. 1267.* by *Richard Gravesend* Bishop of *Lyncolne*, who caused 40 Days Indulgence to follow after; then was there *St. Thomas's Chapel*, being the middle Isle adjoining, built by an unknown (as yet) Founder, wherein was daily Service celebrated for the health of his Soul, in this Chapel. The Parishioners of *St. Thomas* (having a tradition delivered to them from their Forefathers) report that when the Castle was besieged, and they hindered their Access from *St. George's Church* (then their Parish Church) were freely admitted and licensed by the Abbat to come to this Chapel, being, as he alledged, a Parish Church, and there to hear Divine Service till such time that *St. Thomas* Parish Church was built; which if this was true and not intended to be *St. Nicholas's Chapel*, then probably upon that Account this Church, or at least the Chapel might have stood to this Day. There were other Chapels, as also double Isles on each side of the Church, but the Founders of and Benefactors towards them do not yet appear.

K k

At

At the *West* end of the Church was situated the Campanile or Tower, which enduring the brunt stood firm and whole within these 17 Years, it contained a large and melodious Ring of Bells, the best as was thought in *England*, as *John Major* a *Scottish* Historian reported in these Words, *Campanis Cœnobij de Osneya nullæ in Angliameliore putantur*; at the first Foundation there were but three besides the Saints and *Lelany* Bells, but by Abbat *Leech* encreased to the Number of seven, which as I find out of an old *Rationale* sometime belonging to this Church, and which speaks of the Office of every Bell in ringing on several Festivals, and tolling of Knells, were christened and called by the Names of *Hauteclere*, *Douce*, *Clement*, *Austin*, *Marie*, *Gabriel* and *John*, all which for the most part towards the Suppression (being before broke and recast) had gotten new Names, which by tradition we have thus; *Mary* and *Jesus*, *Meribus* and *Lucas*, *Newbell* and *Thomas*, *Conger* and *Goldeston*, which *Thomas* now commonly called great *Tom* of *Christ-Church*, had this Inscription not long since remaining upon it, *En Thomæ Laude resonò Bim Bom sine fraude*; it being one of the biggest of their Bells, was accounted 6 Feet in its Diameter, which is 18 Feet in Compass, and therefore reputed to be as big as *Edward* Bell at *Westminster*, or *Dunstan* Bell at *Canterbury*, spoken of by Bishop *Godwin*. Dr. *Tresham* it seems baptized this Bell, when it was transported to *Christ-Church* (of which Place he was a Canon) with the Name of *Mary* for Joy (as Dr. *Humphreys* saith) of Queen *Marys* Reign; and being about that time Vice-Chancellor of the University hearing it accidentally Ring when learned *Juell* was with him about other business, burst out into these Words? *O bellam & suavem harmoniam! O pulchram Mariam! ut Sonuit musicen! ut tinuit melodice! ut placet auribus mirifice!* Thus he; and so much was the old Man delighted with the noise of it, that he promised the Students, if they would come to *Mafs*, which was then restored in Q. *Marys* Days, to get the *Ladie* Bell at *Bampton*, of which Place he was Vicar, and others added to it, and make the sweetest Ring of Bells in *England*.

Our Discourse of the Church being now concluded, we must proceed to speak of those honourable Persons that lye here Interred, viz. *Edith Doilly*, the Wife of the Founder, who in her Widowhood gave several Lands in *Cleydon* and *Weston*, and died about the Year 1152. and was buried on the North side of the high Altar, with her Image of Stone lying on the Tomb in the habit of a Vowess, and holding an Heart in her right Hand, and on the Wall of the Arch over her Tomb was Painted her coming to *Osney*, and *Radulphus* waiting upon her as I have before shewed, and the Tree with the chattering *Pyes* thereon, all which as *Holinshed* says, was perfect remaining at the time of the Suppression.

Henry Doilly, the first of that Christian-name of the Family in *England*, Son and Heir of *Robert Doilly* the second, Founder of this Abby, who after he had bestowed many Lands here, as I have partly before shewed, died An. 1163. and was buried in the very middle of the Pres-

bytery, under a flat Marble Stone whereon was a floured Crofs portraid.

Henry Doilly eldest Son and Heir of the said *Henry* the first, died 1232. and was buried in the new Addition a little before that time finished.

Adam Bishop of *St. Asaph*, who with *Roger* Archbishop of *York*, deceased at this Place (tho' *Godwinus* hath otherwise) An. 1181. was Interred here also, v. *Godwyn* in *Asaph*, p. 657. *Roger* died at *Osney*, was buried at *York*.

John St. *John* a famous Man buried on the North side of the *Presbytery*, in an high and large Tomb of Marble, with his Wife by him under a flat Marble, sans date. This *John* St. *John* might probably be the Father of *Roger*, killed at the Battle of *Evesham*, and also Son of *Roger* St. *John*, a Benefactor to this Abby, as I have before spoken of.

Leland tells us, that one *Plessets* a Nobleman lyeth in our *Lady* Chappel here in a fair Tomb, with an Image; which to me seemeth to be *Hugo Plessets*, who gave Land in *Kidlington* to this Abby, and who had his Habitation at *Hedington*, 5. Ed. 1.

Perhaps *John de Plessets* Earl of *Warwick*, See *Dugdale* of *Warwick*.

Hugh Plessets.

The *Lady Basilia de Wigornia*, who died the 6th of the *Ides* of *May* 1272. was buried near to *St. George's* Altar.

Philip de Eya sometimes Treasurer to King *Henry* 1. (called by Mr. *Philpot* Ely) Interred here, he died on *St. Ambros's* Day 1275.

Stephen de Templer (tho' Son of *Osbert de Westbury*) who gave a certain Mead in the Parish of *Fulwell* called *Ume stone slake*, and confirmed by *Atelina* his Daughter and Heir, buried here also.

Andrew Moriz, who gave 2 Carucates of Land in *Langport* and *Stow*, lyeth near him.

In a writing dat. 1266. I find one *Andr: fil: Morice* to give to *Osney*, *granam suam in Morton: in pix: miscellan:*

Ella or *Adela* Countess of *Warwick*, buried before the high Altar 1300. Vol. I. p. 4. 142. 170. At the Head of *Henry Doilly's* Tomb, under a flat Marble in the Habit of a Vowess, graven on a Copper Plate: She I find whilst she lived a Widdow, gave money for the help of poor Scholars, to be by them borrowed by Pledges in time of their necessity; which by the Chancellor was not only put in a Coffe or Chest, called for many Years after *Warwick* Chest; But in memory, of the same published an Ordination dated before the *Ides* of *May* 1293. wherein he appointed that the Scholars, who were yearly by the *Mafs* Priest and publick Attendant of the University, in their circuiting the Schools, required for their Suffrages for the Benefactors of the University, were therein to nominate and pray for *Ella* Countess of *Warwick*, next to King *Henry* 3. because she was his Kinswoman; being as I have observed the Daughter of *William Longespee* Earl of *Salisbury*, Son of the Baseborne of King *Henry* 2. by *Rosamund Clifford* his Concubine, for which they were to receive several Days of Indulgence; so that the Authority of the *Diocesan*, were not in the said Nomination through the Schools resisted.

fitted. She, as it appears, died the 9th of February An. 1297. though her Masses, as is elsewhere manifest, were celebrated the 22d of February and 23d of November, both with a Deacon and Sub-deacon.

She died 1300. So Dugdale in Warwick, Beaufort a Knight and a Benefactor to this Church lyeth in the Choir, at the head of Countess Ella her Tomb.

Many other worthy Persons, besides twenty of the Abbats (of whom about nine were with their Sepulchres translated An. 1272. and laid before the high Altar) were under rich and beautiful Monuments here interred, but having not as yet sufficient Proof who they were, I shall not at this time insert them; and therefore having spoken as much as is thought fitting concerning this Place, I shall put a Period to my Discourse, with the Period of this Abby, viz. That being valued at the Suppression to be worth 654 l. 10 s. 2 d. ob. q. per Annum, was by Robert King the commendatory Abbat, with the rest of the Convent surrendered up with all its Lands appertaining thereto, the seventeenth of November, in the 31 Year of Henry 8. into the King's Hands, who afterwards minding to bring it into a Bishoprick, did till three Years after forbear the Sale of it; and then accordingly performed his Intentions, of which look more in the Cathedral.

I shall conclude this Discourse of Osney as Ovid of Troy, vide Weaver p. 38. or with the Words of Malmsbury X. p. 6. aut eo circiter.

It lyeth buried under its Rubbish.

The Verses also out of Ovid de Fast: v. Collect: ex Windfore lib: 2. p. 62.

Mors etiam Saxi nominibusque venit. Englished by Mr. Sandys thus.

When Stones as well as Breath
And Names do suffer Death.

Sands of Tyrus, p. 216. lib: 3. thus, but this once famous Tyrus, is now no other than an heap of Ruins, yet have they a reverent respect, and do instruct the pensive beholder with an exemplary Frailty.

The very Ruins of that Place are gone to ruin. Terry p. 61. of Troy.

But this Place so famous formerly through all these Parts, is exceedingly lessened and lodged in Obscurity.

A loose Paper.

And therefore all that shall be said in that Point, shall be but a word of the Liberties of their Precincts belonging to their Abby, which stood for the most part on the Honor of Waleries, of which I find much Difference between them and the Town to have formerly, as also between Ch: Ch: Coll: (who are now the Lords of the same) and them lately to have happened; and therefore also I shall abate my Discourse in that particular: Their Liberties then which they had, contained those Tenements standing near their Habitation, which were not a few; as also all that part of St. Thomas's Parish within, the Stream running under Bookbinders-Bridge, claimed view of Frank-Pledge, and as much as to the view belongeth, Chattles of Thieves and Felons, soc,

fac, toll, tem, and Infangenthes, and that their Tenements and Homages therein were quit of Shires, Hundreds, Wards, Dangel and all Pleas, and other Exactions and Quarrels, except Murders and Thefts proved within the same Bounds; which Tenements, as also their Others in and without the City in the Suburbs were free from tollage, as appears by an Inquisition in King Henry the third's time, &c. with others, which for the same reason I omit.

When this Monastery of Osney had flourish'd for the Space of 410 Years, viz. from the Year of our Lord 1129, which was the 30th Year of the Reign of King Henry the first, 'till the Year of our Lord 1539. which was the 31st of King Henry 8. it was surrendered into the King's Power, by Robert King then Abbat Commendatory of this Church. Within a short Time after, it was converted into a Cathedral Church. The Foundation was large and ample, of a Bishop with his Revenues and Proportion allotted severally to himself, of one Dean and six Prebendaries, Priests secular of his Chapter, of Chaplains, singing Men, Choristers and an Organist for Divine Service, of Servants and Officers for Attendance, in every several Charge and Office. When King Henry the 8th's College, in the site of Frideswide, had flourish'd for the Space of 13 Years, and this for the Space of three, it was again by Dr. Cox, the Dean that then was, and the Chapter, surrendered and yielded up unto the King's Disposition, who presently caused the Church and Cloister, and many of the Buildings to be utterly subverted, and removed the Bishoprick and Cathedral Church to be translated to his own College at Frideswide, then already surrendered, and prepared to give them Room and Entertainment.

Of this Monastery of South Osney, Mr. Hearn in his Preface to his Edition of Textus Roffensis p. xlii gives this Account. The Monastery and Church of South Osney are thrown down and levelled with the Ground, and the Land on which they stood is now plow'd up; so that all the Prospect we have of the said South Osney only affords us the Out-Houses, and those almost ruin'd with Age, that is the old Mill and the like.

Then the same Mr. Hearn at the bottom of the same Page, gives us a Quotation from his Edition of Neubrigensis, p. 793. in these Words. I remember full well what happened not many Years since, to a certain Building, raised partly out of Stones brought from Osney Abby; many of the Foundations of which Abby (which had fine Walks, some of which may be now traced) were then dug up, as others have been since, particularly when the Soil on which the Abby stood was first plow'd up, which was in the beginning of February 1717-18. After the said Building was raised to a considerable height, of a sudden a good part of it cleft from the rest, fell down, and had like to have done considerable damage.

The Cut of the Remains of this renowned Monastery, is here inserted from the same worthy Author.

In the Appendix ccclxxxiii and ccclxxxiv are two Orders of King Edward the third. Ibid. p. 319. he first discharging the Abbat from serving

Hutten's
Antiq: of
Oxford, in
Hearn's
Edition of
Textus
Roffensis.
page 318.

Hearn's
Preface ad
Text: Roff
page xlii.

ving as a Baron in Parliament; and the other, a Receipt for Church Plate, taken from the Monastery to be pawn'd for that King's Use,



St. MART'S College of Regular Canons of St. Augustin at Oxford.

Situated between the Inn commonly call'd the *Star-Inn*, and the lane that goes from *Bocardo* to *New-Inn*, on the West side of the Street, which was built for a Receptacle and Studying Place for the Regular Canons of St. Augustine of several Abbeys of England, who, as I understand, before this Place was built, which was in K. H. the 6th's Time, had obtain'd from the singular Devotion of K. H. the 5th, another place in Oxford under his Signet, with Commission from the Lord Treasurer to purchase Lands for a Mansion Place; but the said King's Will being not fully perform'd, the Canons for that Time were frustrated of their Designs, totally dispers'd, and their Business came to nought; wherefore to renew it again, and that they might be privileg'd in having a Nursery for the young Canons of their Order in the University, as others had, did with an unanimous Consent, viz. the Prior of the *Holy-Trinity* in London, the Abbat of *Waltham*, the Prior of *Twynham*, the Abbat of *Leicester*, the Prior of *Gisburg*, the Prior of *Bridlington*, the Prior of *St. Oswald* in Nostel, the Prior of *Hexham*, and the Prior of *Carlisle*, in the Name of the rest did, I say, with a joint Consent Petition K. H. the 6th. that the work which had slept for many Years might be carried on; wherefore the same King by his Letters Patent, * dated the 24 December the 14 Year of his Reign, that is 1435, gave leave to *Thom. Holden* Esq; and *Elizabeth* his wife, (whom these Canons had before procur'd) to give and assign to the Prior of *St. Trinity* London, and to his successors for ever in the Name of the whole Order, one Messuage with Gardens thereunto belonging, lying in the Parishes of *St. Peter* and *St. Michael* within the Walls of the City, to the yearly value of 40 s. beyond reprises which they viz. *Thomas* and *Elizabeth* held of the King in free Burgage.

They having then obtain'd this House, did afterwards in process of Time much enlarge it with Buildings, both at the entry into the little Lane or Alley, leading from the High-Street thereunto, as also on the other side almost opposite to *New-inn-Hall*, which Building is now standing, and was employ'd not long since as a Conventicle House for the *Quakers*. The pious Founder, also willing to extend his Charity further, laid the Foundation of a Chappel intending a Library over it, but he dying † 17 August A. D. 1440 before it was quite built; did in his Will Order for the finishing thereof, as much Moneys that would serve, for the necessary Expences, besides 103 l. 6 s. 8 d. in which the Abbat of *Liechester*, the Abbat of *St. Osyth* in *Essex*, and the Prior of *Gisburg* in *Yorkshire* were by, their Three Obligations bound to him, for towards ether Expences in Build-

ing; besides a Vestment for the Priest, with a Cope or whood lin'd with red Satin, on which he would have both his, and his Wife's Arms work'd and after the Death of his said Wife, they should have for ever, his better Vestment and Ornaments for the Chapel, as also xxl. to be bestowed upon Books for the Library there.

The Lands that belonged to this College, I think were few or none, for the Canons thereof were maintained by the greater Abbeys of this Order, who sent them here to gain Academical Learning, some more, and some of a lesser Number; and after two or three Years or more, when they were graduated, were taken Home to Teach their Fellows, and others put in their Places. Besides these Regular, there were Secular Monks, as they are call'd in their Statutes, * which were Commoners, and Battlers, both which, especially the Canons Regular, were govern'd by a Prior, and both he and they by Statutes, which as I find were consulted of, by a Convocation of that Order, at *St James's* near *Northampton*, A. D. 1446, and committed to the discretion of *Tho.* the Abbat of *Ousney*, for the framing and compleating of them; who Two Years after, upon Examination and Approbation, published them in this College, under the said Abbat's Seal, to whose oversight this Place did pertain, which tho' made for Monks, yet seem to be extracted from some of the Statutes of our ancientest Colleges, viz. in our Chapel Duties, the usual way of performing Divine Service, their solemn Days wherein High Mass was said, especially on *St. Augustin's* Day, the Father of this Order, the Dedication of the Chapel, with other Commemorations for the Founder and the like; and the Mulcts imposed on the Absent, as well the Regulars, as Commoners and Battlers, they had their Sacrist and Praecentor or Rector chori, as we now call him, chose annually amongst them, whose Office was to have the custody of Vestments, Books, Utensils and other Ornaments of the Chapel, the Praecentor to give Notice, what Prayers to be said, when such or such Service to be perform'd, what Hymn, Versicle, or Collect to be Sung, and in all high Festival Days, both Seculars and Battlers to be at his Command in the Office of offering Wax, Frankincence, and blowing the Organs, but in the lesser Festivals the *Seculars* were not bound to be present, but to go to the Parish Church wherein they lived. Their Hall Duties also for the most part like those of the College: As reading a Latin Chapter every Day in the Term Time, speaking always of Latin, (excepting Gaudy-days) both in the Hall and the Limits of the College, not dining in their Chambers without special leave from the Prior, and the like, with many other Statutes relating to several Matters, which for brevity sake I Omit.

* Statuta hujus Coll. penes me. A. W.

* Ecdem Litera prefat.

† Ex ver. Calendario dom. S. Tho. Mart: juxta Stafford. in Regist. Chicheley. fs. 437.

474

Priors and other Heads of this College.

- I. WILLIAM WESTKARRE S. T. P. & Sape Commissarius Univers. temp. H. 6.
- II. Dnus CEME vel CAME Prior A. 1467
- III. THOMAS BEEL, S. T. Bac. 1509.

4 THOM.

4. THOM. MASSY, Prior, A. 1532, in quo Anno detrusus fuit, per Canonicos ejusdem occurrit prior iterum A. 1534, and 1538, fuit curatus Ecclesie S. Georgii Oxon. & Canonicus Regularis de Ouseney.

5. JARVIS MARKHAM ultimus Rector vel Prior, A. 1541.

6. RICHARD LEYCESTER Canonicus Regularis & Prior Studentium Coll. B. Mariæ ut occurrit in Reg. A a a p. 225. 1. 10 Jan. 1465.

7. JOH. HARBORN, S. Th. Bac. prior Studentium Coll. Canonic. B. Mariæ Oxon.

8. THO. BEEL was afterwards D. D. L. Prior of St. Marie Spittle without Bishopsgate, and Episcopus Liden.

Principales hujus Collegii post Dissolutionem.

1. Mr. JO. BURY, A. 1547.

2. Mr. ALEX. ELCOCK, A. 1556.

The Chappel here, with the College, was dedicated to the Virgin Mary, and in it were the Bodies of the Founder, who died A. 1440, and Elizabeth his Wife, deposited under a fair Marble Stone, with their Images curiously cut on Brasse, and an Inscription underneath, which Chappel, after its Dissolution, was with a Garden adjoining, Anno Eliz. 18, demised by the Mayor and Commonalty to Jo. Warr (who also before held it) for twenty one Years, as also Part of the Cloister for as many Years to Mr. Tarlton, the one paying 26 s, the other 2 s: Yearly Rent, by whose Usage especially the Cloister which led from the Chappel towards the great Gate almost opposite to Newin-Hall, was much ruined and demolished; and the said Chappel which was a very fair Fabrick built with Free Stone, and very good Workmanship to be seen about it, was given to Brazen-Nose College by the Owner thereof, to lay the Foundation of their own Chappel; which for that Use was demolished and taken away, A. 1656.

What else is memorable of this Place before its Dissolution, was that Des. Erasmus, when he was at Oxon, An: 1497 and 98, as appears by his Epistles to Joh. Sextinus and Will. Mountjoyus, studied and had his Abode here, and from whence also his Epistle before his Disputation de Tadio & pavore Christi was dedicated to John Collet, then Professor of Divinity in Oxon: From hence, as mine Author tells me, he went to Cambridge, where he began to write in the Year 1510, as appears from an Epistle to And. Ammonius; though Londinensis * and his Follower tells us, that he studied there in 1506, but with what Authority I have not as yet seen: A little after, or about the same Time, was one Robert Ferrar, a Regular Cannon here, who in the Beginning of King Edward VI. became Bishop of St. David's, from whence being violently thrust out in Queen Mary's Days, became a valiant Martyr, and ended his Life in the Flames at Caermarthen, A. 1555, of whom the Reader may see more in Master Fox his Book of Martyrs.

Thus far may be said of this Place, so long as 'twas a Priory.

BRIDLINGTON

Priory of Regular Canons, in Yorkshire.

Concerning this Monastery, the Monasticon, Vol. 2. p. 161, gives us the Foundation Charter, the Confirmation of Earl Gilbert, and the Charters of Gilbert de Gaunt Earl of Lincoln, King Henry the First, King Stephen, King Henry the Second, John the Son of John de Harpham, R. the Son of Hernisius, Walter de Ver, Maud the Daughter of Stephen Consul of Britany, Robert de Gaunt, Gilbert de Gaunt, Robert de Gaunt again, the Bull of Pope Innocent the Third, a Deed concerning Fivale Quarry, and the Charter of John de Neuile; of which also see the English Abridgment, p. 139.

Now it is here to be observ'd, that in the Monasticon aforesaid, the Charter of R. the Son of Hernisius abovementioned, gives to this Priory the Church of Gansla: But in the learned Mr. Hearn's Fragmenta Sprottiana, I find a Charter of Walter de Ver conferring the same Church on these Canons, which Charter the Reader may see in the Appendix, Num. CCCLXXXV. This I have observ'd, and leave it to the Judgment of the Reader, how they should both bestow the same Church.

I find no more of this Priory, besides what is in Mr. Willis's History of Abbies, p. 269, viz. Willis Hist. That William Wolde, Prior thereof, was hang'd Abb. Vol. 2. p. 269, at Tyburn, An. 1537, for opposing King Henry 2. p. 269, the Eighth's Measures. And ib. p. 274, a remarkable Letter, copy'd exactly from one of Mr. Dodsworth's MSS. number'd 24, 25, 26, in the Bodleian Library at Oxford, whereby the Reader may apprehend what immediate Care the Visitors took to demolish the Monasteries at their first coming into their Hands; on which Account it is not to be wonder'd at, that even the Sites of so many Religious Structures are altogether forgotten, and the Traditions of the Buildings unremember'd at this Distance of Time.

A Letter from Richard Bellicys, 14 Nov.

PLESythe your good Lordship to be advertyed, I have taken down all the Leade of Jervase, and made itt in Pecys of half Foders, which Lead amountyth to the Number of 18 Score and five Foders, with thyrty and four Foders, and a half that were ther before; and the said Lead cannot be conveyt, nor caryed unto the next Sombre, for the Ways in that Countre are so foull and deep that no Caryage can pass in Wyntre; and as concernynge the raising and taking downe the House, iff it be your Lordshipps Pleasure, I am mindeth to lett it stand to the Spring of the Year, by reason of the Days are now so short it wolde be double Charges to doe it now; and as concerning the

L 1

selling

* Lib. 2. Hist. Cantab. p. 127.

selling of the Belles, I can not sell them above
 155. the Hundreth, wherein I would gladly
 know your Lordship's Pleasure, whether I should
 sell them after that Price, or send them up to
 London; and if they be sent up, surely the
 Carriage will be costly from that Place to the
 Water; and as for *Brydlington*, I have doyn
 nothing there as yet, but spayreth it to *March*
 next, because the Days now are so short; and
 from such Time as I begyn, I trust shortly to
 dispatche it after such Fashion, that when all
 is finished, I trust your Lordship shall think
 that I have bene no evil Howsbound in all such
 Things as your Lordship appoynted me to do;
 and thus the Holy Ghost ever preserve your
 Lordship in Honour.

At York this 14th Day of Nov. by your most
 bounden Beadman,

Richard Bellycys.

This Letter was written An. 1538,

The following Grant I had from the Reverend
 Mr. Forster, late Rector of St. Clement's Danes in
 the Strand, London, which I suppose to belong to
 this Monastery of *Bridlington*; tho' here call'd *Bu-*
lington, because I have not ever met with any such
 distinct House of *Bulington*; and it is frequent
 to find the same Name variously written, as we
 see above that it is also call'd *Brelinton*. If I mi-
 stake, such as shall get better Information, are de-
 sir'd to correct the same: The Grant is as fol-
 lows:

TO All, &c. Hugh Nevil greeting, Know ye,
 that I, for the Health of my Soul, and of the
 Souls of all my Predecessors and Successors; and
 for the Souls of all those, whose Goods I at any
 time unjustly took away, have given, &c. to the
 Monastery of *Brelington*, &c. all the Land in the
 Territory of *Wikenbe*, which I had of the Gift of
 Robert Chamberlain of *Wikenbe*, viz. Five score A-
 cres lying together at *Flittland*; also all the Land
 in the Territory of *Snellishound*, of the Gift of
Helton of *Snellishound*; also all the Land at *Snelle-*
shound of the Gift of *Peter Wikes*, (being six Acres,) &c.
 This Donation I made to the said Monaste-
 ry for the Maintenance of two Chaplains, who
 shall perform Divine Service in the House of *Bu-*
lington for ever, for the Souls of my Father, my
 Mother, and all, &c. as above.

The next that occurs, is the Charter of King
 Stephen, not that which is in the *Monasticon* con-
 cerning the Port of *Bridlington*, but a larger;
 wherein that Prince confirms all Donations 'till
 then made to this Monastery, and particularly
 recites them, and among the rest mentions two
 Carucates of his Demesne, as if they were his own
 Gift; the same is in the *Appendix*, NUM.
 cccclxxxvi, taken from Mr. *Thoresby* of *Leeds*
Scriptores Eboracenses, one of the Manuscripts for
 which I am oblig'd to that worthy Gentleman.

Lastly, NUM. cccclxxxvii is the Decree of
 the Official of the Archdeacon of *Richmond* in
Yorkshire, for appropriating to this Monastery the
 Churches of *Canton* and *Grenton*.

LANTHONY

Monastery of Regular Canons of
 St. Augustin, in Gloucester-
 shire.

The Catalogue of the Priors of
 Lanthony, from the History of
 Lanthony in the Cotton Li-
 brary. JULIUS D. x. 3.

1. ERNISIUS. William, a Knight belonging to Bibl. Cot.
 Hugh Lacy and Ernisius, Chaplain to Queen Julius, D.
 Maud, forsaking the World, began to lead an x. 3.

Eremitical Life together at *Lanthony* in the Year
 1103, and built a Church there, which was
 dedicated in Honour of St. John Baptist by Urban
 the Diocesan Bishop, and Ramelius of *Hereford*, in
 the Year 1108. Soon after, at the Perswasion of
 Ernisius, they drew to them many Companions,
 and with the Consent of Archbishop Anselm,
 founded a Monastery of Regular Canons. Ernisius
 was chosen Prior of the new founded Monastery,
 and confirm'd by the Diocesan Bishop.

2. ROBERT DE BETUN succeeded upon the
 Death of Ernisius, and some time after was trans-
 lated to the Bishoprick of *Hereford*.

3. ROBERT the second DE BRACI succeeding
 the other Robert, and finding his Priory much in-
 fested by the Welsh, translated the same from *Lan-*
thony to a certain Place without the City of *Glou-*
cester, then call'd *Hyde*, given him by Milo the
 Constable, Earl of *Hereford*, and having there,
 with wonderful Expedition, built the Church
 and Monastery, gave it the Name of *Lanthony*,
 from its former Seat. The Church was dedica-
 ted by the Bishops Simon of *Worcester*, and Robert
 of *Hereford*, Anno 1136, in Honour of the Blessed
 Virgin Mary.

4. WILLIAM of WYCUMB, Chaplain to the
 aforesaid Bishop Robert, was Canonically elected
 the next Prior, who some Years after becoming
 hateful to Roger Earl of *Hereford*, the Patron of
 the Monastery, for having blemish'd his Father
 Milo's Reputation in Writing, and not belov'd
 by his Monks because of his great Austerity, was
 oblig'd to resign his Priorship, and continu'd the
 rest of his Life at *Freme*, contenting himself with
 the Company of one Canon.

5. CLEMENT, the Sub-Prior, being chosen in
 the Place of William, govern'd many Years.

6. ROGER of NORWICH, Sub-Prior of the
 Place, succeeded next: Being struck with a Pal-
 sy in his latter Years, he call'd to him one *Geffrey*
 of *Henelowe*, a Clerk of great Fame then living
 at *Bristol* in the Service of Robert *Hardingh*, and
 much celebrated for his Skill in Physick, on whom
 he bestow'd great Gifts, became extraordinary
 fond of, and kept him near his Person 'till the
 Day of his Death, which happen'd on the 17th
 of the Kalends of November, and at his last Hour
 appointed him his Successor.

7. GEF-

7. GEFTRY of HENELAW, after the Death of Roger, was promoted to the Priorship, and in the Year 1203 made Bishop of St. David's. Here I must take in the Assistance of Mr. Willis's Hist. of Abbats.

Hist. Abb. Vol. 2. p. 86. 8. MATTHEW was elected to this Dignity; who being made Abbat of Bardney, in the County of Lincoln, Anno 1214, was, I judge, succeeded by

9. JOHN, He occurs Prior, Anno 1218, and was on his Decease, which happen'd An. 1240, succeeded by

10. GODFREY, On whose Resignation, Anno 1251,

11. EVERARD was elected Prior. After whom I meet with

12. MARTIN.

13. ROGER de GODESTRE.

14. WALTER, An. 1285.

15. JOHN de CHAUNDOS, An. 1289.

16. STEPHEN.

17. PHILIP, by some call'd Peter.

18. DAVID.

19. THOMAS of GLOUCESTER, He resign'd his Office, Anno 1301, and had for his Successor,

20. JOHN, He occurs Anno 1310, 4 Edw. 2. who his Successors were I find not, but after him I find Mention made of

21. SIMON BROCKWORTH.

22. EDWARD ST. JOHN.

23. WILLIAM CHERITON.

But when these liv'd, my Authors are silent; and all I know is, that one William, whom I take to be William Cheriton, was Prior here Anno 1358. Mr. Wharton names one William, by assigning him the Year 1397.

24. WILLIAM of PENEURY.

25. THOMAS ELINHAM, in the Year 1415, writ a Chronicle from Brute to his own Time, which is in MS, in the Cotton Library, Claudius E. 4. Also an History in Elegiac Verse of the Actions of Henry the Vth, King of England, MS. in the King's Library at Westminster.

26. HENRY DEAN, who presided here in the Reign of King Edward the Fourth, and was first made Bishop of Bangor, Anno 1496, says Mr. Wharton; and afterwards in 1502, Archbishop of Canterbury.

27. EDMUND FOREST: He govern'd, as A. Wood says, Anno 1513, and had for his Successor, as I presume,

28. RICHARD HEMPSTED, whom A. Wood calls HART, An. 1534. He, with William Nottingham and twenty one others, subscrib'd to the King's Supremacy September 2, and afterwards sign'd the Surrender May 10, 1539, with the like Number of Monks, viz. 21, and obtain'd a Pension of 100 l.

Note, That the Monastery of Lanthony in Monmouthshire, from whence this in Gloucestershire, proceeded, as has been said, became afterwards a Cell to it, and so continu'd till the Dissolution, when Mr. Willis, Vol. 2. p. 142, tells us, John Ambrose was Prior, and that he, John Neleland, and three others, subscrib'd the Supremacy in 1543.

FELLEY

Monastery of Regular Canons of St. Augustin, in Nottinghamshire.

RALPH Britto of Annesley, by the Consent of his Heirs, gave and confirm'd to God and the Blessed Mary, and St. Helen, and Frier Robert the Hermit, and his Successors, the Place of Felley, with the Appurtenances in pure Alms. It was afterwards by the said Ralph and Reginald his Son, given to the Priory of Wirksworth, in the Year 1156, 2 Hen. 2.

Thoroton's Nottinghamshire p. 253.

In the Year from the Incarnation, according to the Course and Computation of the English Church, 1311, in the 6th Year of Pope Clement the Vth, May 6, the Prior and Canons of the Monastery of Felley, of the Order of St. Augustin, having the Church of Annesley for their proper Uses, appear'd in Southwell Church, before the Official of the Archdeacon of Nottingham, and humbly besought him, that their ancient Evidences, whilst they were yet perfect, might be published and recorded; whereupon he cited Sir Thomas, Rector of the Parish Church of Kirkby, Sir John, Lord of Annesley, Knight, and Sir William de Manthorpe, Priest of Lincoln Diocese, whom the matter chiefly concern'd, to appear the Friday next after the Feast of the Ascension the same Year, in the Church of St. Mary at Nottingham before him, to shew Cause Canonical of Impediment, if they had any; but they not appearing, there was produc'd a Writing, which had an oblong Seal of very old white Wax hanging to it, the Impression whereof contain'd the Figure of a certain Woman standing in the middle of the Seal, and holding her right Hand upon her right Side, and carrying on her left Hand stretch'd out the Sign of a Bird. The Circumference was, *Sigillum Leonie de Raines*. The Tenor, that Leonia des Raines, and Henry de Stutivil her Son and Heir, gave the Church of Annesley, with all its Liberties and Appurtenances, to God and the Blessed Mary of Felley, and the Canons there serving God, for the Health of King Henry, Son of the Empress, and Robert de Stutivil, and her and their Ancestors; for which they were to find one Canon and Light, to celebrate for the Souls of the forementioned King Henry, and Robert de Stutivil, and their Ancestors, and for her and hers. The Witnesses were William the Chaplain, Hugh Parson of Kirkby, John his Brother, William de Mara, Alan de Bosco, Ralph de Yvetot, &c.

There was another Writing produc'd, whereat was hanging a round Seal of old white Wax, the Impression whereof contain'd the Figure of a Lion passant, and the Circumference was *Sigillum Reynaldi de Annesley*: It imported, that Reynald de Annesley, at the Request of his Father Radulph le Brett, gave to St. Mary, and the House of Felley, and the Brethren of that Place, the Dominion and whole Right of his Patronage which he had in the Church of Annesley, in pure Alms, for the Health,

Health, or Safety of himself, and of his Wife and his Heirs, and for the Refreshment of all his Parents departed. The Witnesses were *Andrew*, the Canon of *Suthwell*, *Drogo* Brother of the said *Reginald*, *Alan* the Chaplain of *Suel*, *Robert* Son of *Azor*, *Lisia de Barton*, *Reginald de Insula*, *William Brettun*, *Hugh de Annesley*, *Daniel* the Son of *Swan de Annesley*.

There was also another Writing, with an oblong Seal of old green Wax hanging at it, the Impression whereof contain'd the Image of a certain Bishop standing in his Pontificals, holding his Episcopal Staff in his left Hand, and lifting up his right Hand to bless; the Circumference of it being *Sigillum Gaufridi Dei gratia Ebor. Archiepi.* the Tenor whereof imported, that *Gaufr.* by the Grace of God Archbishop of *York*, and Primate of *England*, seeing the Controversy between *Lyonca de Raines*, and *Henry* her Son, and *Reginald de Annesley*, and *Hugh* Parson of the Church of *Kirkeby*, concerning the Church of *Annesley*, was appeased in his Presence by all of them, giving their Right to the Canons of *Felley*, he therefore confirm'd it to them for their proper Uses.

There likewise were produc'd Letters Apostolical, sign'd with the Subscription of very many Cardinals and their Marks, consign'd with a true leaden Bull, or Seal, hanging in a Silk String, in which Bull, on one Side appeared the Heads of the Blessed *Peter* and *Paul* the Apostles, with Superscriptions set to them in the accustomed manner, and on the other Side was coin'd *Celestinus Papa 111*: The Tenor of it imported, that Pope *Celestin* the Third took the Church, and Prior, and Convent of *Felley* into his own and *St. Peter's* Protection, and confirm'd to them the Rule of *St. Augustin* for ever, and whatever Possessions or Goods they then had, or afterwards by the Grant of Popes, Bounty of Kings or Princes, Offering of faithful People, or other just Ways they could get, particularly in the Place where the Church was situate, with all the Appurtenances, of the Gift of *Ralph de Annesley*, the Church of *Annesley*, with all its Appurtenances, *Bradelei* with the Seat of a Mill, *Lamberstorth*, the Sart of *Ralph Sauteclif*, the Sart of *Robert*, the Sart of *Gocelin*, *Claverthwayt*, the Sart of *Gilbert*, *Kyrkeleis*, with the Appurtenances, the Rent of *Nottingham*; of the Gift of *Serlo de Peflei* the Land of *Hulvesdis*, with the Appurtenances; of the Gift of *Hubert Fitz-Ralph* five Shillings; of the Gift of *Peter de Le* twelve Pence; of the Gift of *Robert de Hervi*, the Land of four Shillings; of the Gift of *William Briton*, one Acre of Land, and fifteen Pence of Rent at *Chesterfield*; of the Gift of *Reginald de Insula*, two Bovats of Land; of the Gift of *Galfre de Barre*, one Bovat of Land, and 20 Acres at *Tiverfold*, and the Land of *Suel*; of the Gift of the Constable of *Chester*, half a Mark at *Newark*; of the Gift of *Simon de Lelesbane*, two Virgats of Land at *Hoverton*, and one Bovat at *Colweye*; and that none should presume to exact Tythes of their Arable Lands, which were in their own Hands, or till'd at their Costs, or of the Nourishments of their Cattel; and that it should be lawful for them to receive to Conversion Clerks or Lay, Free and Absolv'd, flying from the World, and there without any Contradiction to retain; and forbid that any of their Brethren, after Profession made in their Place, should depart without Licence of the Prior, except to obtain a more strict Religion, and that none should dare

to retain any so departing, without the Caution of common Letters. And that when there should be a general Interdict of the Land, it should be lawful for them, the Gates being shut, and excommunicate and interdicted Persons excluded, the Bells not stirr'd, to celebrate divine Offices with a loud Voice. And inhibited, lest any should presume to publish Sentence of Excommunication, or Interdict against them or their Church, without manifest and reasonable Cause, or grieve them in new Debts or Exactions. And farther decreed, that the Sepulture of this Place should be free, that none should hinder the Devotion and Last Will of them, who should have delivered themselves to be buried there, except by Chance they were excommunicated or interdicted, yet saving the Right of those Churches from which the Bodies were taken, and the like, as free Choice of the Prior, and Security from all manner of Trouble or Disturbance; and a great Curse and Excommunication for all Infringers of her Liberties, &c. It was sign'd by all or most of the Cardinals then at *Rome*, and bore Date *Anno Domini 1194*, and in the fourth Year of Pope *Celestin* the 3d, the 14th of the Kalends of *August*.

John, Prior, and the Convent of *Wirkfop*, seeing that many Contentions were mov'd between them, and the Prior and Convent of *Felley*, both because they were wont to receive ten Shillings of that House yearly, due to them from the Beginning of it, by the Inposition of the Founder; and also challeng'd certain Subjections and Obediences, and to have Interest and Voices in their Elections, and for these Causes saw themselves burden'd and weary'd with expensive and laborious Prosecutions, as well as the House in the like Defences, by the Advice and Consent of the Reverend Father and Lord *Godfr.* Archbishop of *York*, releas'd all in his Presence; the rest of the Witnesses being the Abbats of *Rufford* and *Welbecke*, the Priors of *St. Oswald*, *Thurgarton*, *Newstede* and *Shelford*, *Mr. John Clarell*, *Sir Richard de Sutton*, Canon of *Suthwell*, *Sir Robert de Stotewil*, *Walter de Sudham*, *Reginald de Annesley*, *Godfr. Barry*, *Simon de Aslaeton*, Knights, *Sir William*, Rector of the Church of *Kirkeby*, *Alexander de Wandesley*, and others; for which Release *Henry*, Prior of *Felley*, and the Convent of that Place, granted to the Church and Canons of *Wirkfop*, the yearly Rent of 20 s. which Composition was confirm'd by the said *Godfrey*, Archbishop of *York*, by his Instrument dated at *Scroby*, 5 Non. March 1260. and in the third Year of his Pontificate.

Yvo de Heriz, for the Safety or Health of the Soul of his Brother *William*, gave to God, and *St. Mary* of *Felley*, and to *William de Lovetor* the Prior, and the Canons there serving God, twenty Acres, &c. in *Ogeston* and *Brachinpheyt*. The Witnesses were *Hubert de Crick*, *William Barry*, *William de Hewit* of *Wyverton*, *Ralph de Poer*, *Ralph de Annesley*, *William Pyte*, *Simon* the Chaplain of *Wynfeld*, and very many more.

Robert de Heriz gave them a Sart in *Ogedeston*, which *Edward the Smith* of *Wistanton* held. The Witnesses were *Sir Walter* Abbat of *Derby*, *Gilbert* Prior of *Thurgarton*, *Albred* Prior of *Newstede*, *Simon* Son of, or *Fitz-Richard*, *Philip de Belmes*, *Philip de Uston*, *Rickard Aaron*, *Robert de Aungwin*, *William Pite*, *Roger Pite*, *John Plungun*, *William de la Vale*, *Galfre de Heriz*, *Robert*, Son of *Robert de Heriz* the Donor.

Yvo de Heriz confirm'd this, according to the Deed which the Monks had of his Father.

John de Heriz, for the Health of his Soul, and Sarra (I suppose his Wife) gave to this Church of Felley ten and eight Bovats of his Land in Tibbeself, to sustain two Canons of that Convent, who should daily celebrate in that Church of Felley for ever. The Witnesses were William the Prior of Thurgarton, Robert de Wyileby Galfr. Berri, William de Heriz, Reginald de Annesley, Yvo de Heriz, Roger de Aencourt, Ralph de Vynfeld, Roger de Somervill, Ywan Baeton and others.

William Pite of Tibbeself, released to the Canons of Felley, and their Successors, the Homage, and all the Right and Claim which he had in the Heirs of Sir William de Heriz, and in all that Land, with the Appurtenances which Thomas the Miller some time held of Waren Pite his Father, in Willeby on the Wold.

Galfr. de Langley, for the Health of his own Soul, his Father's, Mother's, and his Wives, Christiana and Matilde, his Children, Ancestors, Successors, Friends and Benefactors, and all the Faithful departed, gave to God, St. Mary, and Sir Ralph, the Prior of Felley, and the Canons there serving God, and their Successors, his whole Land, which he had in Effover, viz. Peynstonybryst, which he bought of Simon de Mankham, Rector of the Church of Effover and Williamfeld, which he bought of William de Uston; so that his Name, and the Name of his Wives before mention'd, and the Souls of his Ancestors and Successors, should be daily nam'd and specify'd in the Mass, which is sung for the Benefactors of the said House; and that every Year one Mass should be solemnly celebrated, with Placebo and Dirige, on the Day of his Death or Obit, as for a Prior of that House; and on that Day for his Soul, and all the afore-said, thirty poor People should be fed, whereof every one should have one white Loaf [Micham] and two should have one sufficient Mess [Ferculum] and one Flagon [Lagenam] of the better Beer or Ale; and one other Mass should be celebrated for the Soul of Mand his Wife, on the Day of her Anniversary, viz. on the Translation of Benedict the Abbat, and on that Day five poor People were to be fed, as before is mention'd, &c. The Witnesses were Sir Gilbert de Preston, and John de Oulton, then the King's Justices, viz. 52 Henry III. Galfr. (de Langley) his Son, William de Langford, Knights, Robert de Willeby, Ralph de Rerysby, Galfr. Derbeh, Roger de Somervill, Hugh de Chaunny, and others.

These Lands were confirm'd by Robert, Son of Ralph de Rerysby, and Robert, Son of Sir Robert de Willeby, who were Heirs of Serlo de Plesley, a Benefactor also, and formerly Lord of Effover, now Ashoure in Darbyshire.

They had many other Benefactors. There is the Exemplification of a Charter of King Henry the 3d, in 18 Edw. I. which shews that the Canons of Felley should be quit of Toll, and all Customs throughout all England.

King Edward the first, in the 34th Year of his Reign, granted to the Priory of Felley, the Tithes coming of the King's Effarts in the Hayes of Lindeby, Ramwood and Willey, which are out of the Bounds of any Parish whatsoever. In Attenborow, is shewn the Interest which this Monastery had in that Church.

The House and Site of the Priory, or Monastery of the Blessed Mary of Felley, and all Messuages, Houses, Orchards, Gardens, Lands and Tenements within and without the said Site in Felley and Annesley, and forty Acres of Arable Land and an half, twenty of Meadow, three hundred fifty-six of Pasture, with the Appurtenances in Felley and Annesley's also one Messuage, one Barn, one Watermill, call'd Felley Mill, and two Parcels of Meadow, &c. Sept. 1. 30 Hen. 8. were granted to William Rolles, and Lucy his Wife.

They were granted 4 and 5 Philip and Mary, to Sir Anthony Strelley, and Joan his Wife, and the Heirs of their Bodies.

King James, 7 June, in the first Year of his Reign, granted to Anthony Millington and his Heirs, the Reversion of the House and Site of the Priory of Felley, &c. which King Henry the Eighth had of William Rolles, at the yearly Rent of 17 l. 3 s. It was Gilbert Millington's, who was attainted, yet I think it remains to Edward Millington his Son, or to Edward's Son, his Grandchild.

The Monasticon, Vol. 2. p. 56. has only two small Notes concerning this Monastery, containing Ralph Annesley's giving the Church of Felley, to St. Cuthbert of Radeford, and Pope Alexander the 3d confirming the Church to Virksop, as also William Archbishop of York's appropriating the Church of Adingburgh to this Church of Felley, to increase the Number of the Canons. More of it I have not found in any other.

What became of Bolles and Strelley, the two first who had Grants of this Monastery from the Crown, I find not, though it appears they enjoy'd it not long; but Gilbert Millington, the Possessor of the same abovenam'd, was one of those Miscreants, who took upon them to sit as Judges upon their Sovereign King Charles the first, and as such afterwards attainted.

THURGARTON.

Monastery of Regular Canons of St. Augustin, in Nottinghamshire.

Thoreton in his Nottinghamshire, gives us no more concerning this Religious House, than what is in the Monasticon, Vol. 2. p. 92. the Substance whereof is in the English Abridgment, p. 135. nor have I met with any more elsewhere, except the little Mr. Brown Villis has in his History of Abbies, Vol. 2. p. 169 and 332, being only what follows.

1. HENRY was Prior, Anno 1209. as was
2. ADAM, Anno 1270. After him we meet with
3. JOHN ALLYSTRE.
4. ELIAS.
5. GILBERT.
6. WILLIAM, and
7. RICHARD.

JOHN BERWICK was presented by King Henry the Eighth, *Anno Regni* 28, on the Resignation of Thomas Dethick; at p. 169, he tells us, John Berwick was the last Prior, who with eight Friars (Canons it should be) surrender'd this Convent 14 June, 1539, 30 Hen. VIII.

The Lands and Rents in *Hickling* in Nottinghamshire, belonging to the Monastery of Thurgarton, were by Letters Patents, dated 30 June, in the 6th Year of the Reign of King Edward the Sixth, granted to Lionell Ducket and Edward Whitchurch, excepting the Tithes belonging to that Monastery; which August 16, 5 Eliz. were by her granted to Sir Thomas Gresham, and his Heirs.

WIRKSOP, or WORKSOP,
or RADFORD

Monastery of Regular Canons of
St. Augustin in Nottinghamshire.

HAVING an ample Account of the Foundation of this Monastery, and of the Donations made to it, by several Deeds, and Charters of Princes in the *Monasticon*, Vol. 2. p. 50, and p. 937, as also in the *English* Abridgment of the same, p. 131, and 227, we shall avoid repeating the same Things, and only add some Particulars there omitted.

Throton's
Nottingh.
p. 453.

The Lovetots having founded this House, their Possessions, and together with them the Patronage of the Monastery, in Process of Time, pass'd to the Furnivals, they marrying the Heiress of that Family; from the which, by another Female, the same was convey'd to the Talbors, Earls of Shrewsbury, and in them continu'd till the Time of the Dissolution; when King Henry the Eighth, 22 November, in the 33d Year of his Reign, granted to Francis, Earl of Shrewsbury, and his Heirs, the whole Site and Precinct of the Monastery of Worksop, and all Messuages and Houses, and several Closes and Fields, and four Acres of Arable in Manton in the Parish of Worksop, &c. to hold of the King in Capite by the Service of the tenth Part of a Knight's Fee, and also by the Royal Service of finding the King a right Hand Glove at the Coronation, and to support his right Arm that Day, as long as he should hold the Scepter in his Hand, paying Yearly 23l. 8s. 0d. ob. Rent.

King Edward the Sixth, Sept. 2, in the first Year of his Reign, granted to Henry Bishop of Lincoln, the Reversion of the Rectory of Worksop, and all the Tithes of Corn, Hay, &c. in the Parish of Worksop belonging to the said Rectory.

A good Part of the Church is yet standing, in which lay William de Lovetot, the Founder, on the North Side by the Wall at the lowest Step tending to the high Altar. He dy'd 7 Nov. Apr. Richard de Lovetot, his Son, is bury'd below his Father, under a white Stone at the left Side of Sir Thomas Furnival; William Lovetot, Son of Richard, by the lowest Step in the same Pavement.

The last Thomas Furnival lyes in a Tomb of Alabaster, beyond the principal Choir, on the North Side, and William on the South Side. This for the Memory of these Founders and Patrons, and for the same Reason is added what follows:

The Inscription upon the Tomb
of JOHN, the second Earl
of Shrewsbury, in this Place
was thus:

SEPULCRUM magnanimi et præpotentis Domini, Domini Johannis Talbot, Comitis Salopie secundi, ex regia sanguine ducentis originem. Qui Henrico Regi fidissimus, bello apud Northamptoniam gesto, ante signa strenue pugnans, honesta morte cecidit die decimo Julii, Anno Dom. nostri Jesu Christi, 1460.

Et Metrice sic:

SALOPIE Comitis lapis hic regit ossa Johannis, Cui nihil antiquius quam fuit alma fides. Hic ut serviret Regi, tormenta subivit Intrepidus ferri sanguineamq; necem. Ergo licet parvum condant sua viscera saxum, Virtus Angligenum lustrat in omne solum.

High Commendations for a Man that dy'd in Defence of an Usurper.

To this Mr. Willis only adds thus:

THOMAS STOKES last Prior, with fifteen Brethren, surrender'd this Monastery Nov. 15, 1539, to Henry the Eighth, and had a Pension of 50l. per Annum assign'd him, which he enjoy'd Anno 1553.

Hist. Abbi.
Vol. 2.
P. 170.

HAGUSTALD, or HEXAM.

Monastery of Regular Canons of
St. Augustin, in Northumberland.

IN the Province of Northumberland, on the South Side of the River Tyne, and not far from it, is seated a Town, now small, and meanly inhabited, but, as appears by the Remains of Antiquity, formerly large and magnificent. It has taken the Name of *Hestoldeſham*, from a Rivulet call'd *Hestild*. The blessed Queen *Etheldred*, Daughter to *Anna* King of the *East Angles*, was first marry'd to *Tunbert* Prince of the Southern *Girvi*; and he soon dying, afterwarde to *Ecfrid*, King of *Northumberland*; yet, by the Protection of God, she ever preserv'd her Virginity. This Lady gave to *St. Wilfrid*, then Bishop of *York*, the aforesaid Town, with the Country about it, about the Year of our Lord 674, for him to honour it with a Bishop's See, for him and others after him to enjoy.

Tho', as has been said, *St. Wilfrid* was then Bishop of *York*, yet he was in Banishment, and another chosen in his Place, to whom he resign'd and

contented himself with this new See of *Hagustald*. St. *Wilfrid*, about the Year of our Lord 674, which was about the 40th of his Age, began there to build a most curious Church to the Honour of God and St. *Andrew* the Apostle, in Acknowledgment for a considerable Blessing obtain'd by his Intercession, which was an extraordinary Readiness in Learning whatsoever he apply'd himself to. He built the lower Part of this Church, with Vaults and Oratories under Ground, and several Passages of extraordinary Ingenuity. He rais'd Walls of an immense Length and Height, all of square Stones, supported by well polish'd Columns of several Sorts, with three distinct Isles. He also in a wonderful manner adorn'd the Walls, the Roof and the Capitals of the Columns that supported it, as also the Arch of the Sanctuary, with Histories and Images, and several carv'd Figures standing out, or in Relieve, and painted of divers Colours. He likewise encompass'd the Body of the Church on all Sides with Pentices and Portico's, which he distinguish'd with wonderful and inexpressible Art, with Walls and winding Stairs: In those very winding Stairs, and above them, he made Galleries, and several Passages, every way so artificially, that a vast Multitude of Men could be there, and go round the Body of the Church, without being seen by any of those that were in it below. He farther plac'd many Oratories both above and below, private and beautiful in the very Portico's, and in them Altars in Honour of the Blessed Virgin Mother of God, St. *Michael* the Archangel, St. *John* Baptist, the Holy Apostles, Martyrs, Confessors and Virgins, with all their Furniture in most decent Manner. Some of which remaining to this Day, appear like Towers and Fortresses. We are not able to express what holy Relicks, what religious Persons, what Number of Ministers be plac'd there for the Service thereof; and how nobly he furnish'd the same with Books, Vestments, and all other Ornaments. Many more Things we pass by, all destroy'd, tho' the Ruins still remain. In short, this was the most beautiful of nine Monasteries, over which that Holy Prelate presided; nor was there any like it, at that Time, on this Side of the *Alps*.

The same Holy Bishop obtain'd several Privileges for this Place, all establish'd by the Authority of Kings and Princes, and confirm'd by Popes and Archbishops. It was particularly granted, that no Person should be any way molested within a Mile of the same every way, but might be there in all Safety from all Persons whatsoever; which Privilege is preserv'd to this Day; and there are Boundaries on the four Sides of the Church, shewing how far that Liberty extends; and any Person infringing the same, is liable to pay a great Fine, and lyes under Excommunication; so that it has at several Times secur'd great Numbers of People, even in Time of War, from the Violence of Enemies. It was no difficult Task for that Holy Father to be at so great an Expence in the Service of God, for being Head of nine Monasteries, and possess'd of several whole Provinces, and much Wealth, he was so much honour'd and respected, that very many Abbats and Abbesses committed themselves and their Monasteries to his Direction; and others left him to dispose of what they had after their Deaths. Besides, Princes and Noblemen committed their Sons to his Care; and he had brought Masons

and all other the ablest Artificers with him from France and Italy.

The Bishops of this Church, and the manner how it was converted into a Monastery of Regular Canons, being in the *Monasticon*, Vol. 2. p. 91; and in the *English Abridgment*, p. 135, it will be needless to repeat the same here. There are also in the *Monasticon*, as quoted above, the Charters of King Henry the Third, and King Edward the First, this last being an *Inspecimus* and Confirmation of their Possessions. There is likewise the Grant of Richard Cumin, of the Land of Stancroft. Having met with nothing more that is remarkable concerning this Abby, (of which Mr. Willis makes no Mention) either in our printed Historians, or Manuscripts, I proceed to other Matters.

LILleshull

Monastery of Regular Canons of St. Augustin, in Shropshire.

WHAT is said of it in the *Monasticon*, Vol. 2. p. 144, and p. 942, and in the *English Abridgment*, p. 138 and 229, can receive very little Improvement here; all I have met with concerning it being, what Mr. Willis tells us, *Hist. Abb. Vol. 2. p. 191*, and is, that Robert Warston, the last Abbat, had a Pension of 50 l. per Ann. assign'd him at the Dissolution.

In the *Appendix*, NUM. CCCCLXXXVIII, is a Composition between this Convent and *Edelina*, the Daughter of *Dunandus* the Priest: There are also two Grants of Land by Rob. Wudechor, and Adam de Brimton, NUM. CCCCLXXXVIII. B. and CCCCLXXXVIII. C. which is all I have to add concerning this Monastery.

NORTON

Priory of Regular Canons of St. Augustin, in Cheshire.

THE *Monasticon*, Vol. 2. p. 158, has the Charter of Roger Constable of Chester, confirming the Donations of his Ancestors and others to this Monastery; the Charter of King Edward the Third confirming the same, and the Pedigree and History of the Founders, whereof the Substance may be seen in the *English Abridgment*, p. 141. To this Sir Peter Leicester, in his *Antiquities of Chester*, adds what follows.

William Fitz-Nigell founded a Priory at Runcorn, Anno 1133, 33 Hen. 1.

William Constable of Chester, Jun. the Son of Leicester's William Fitz-Nigell, Constable of Chester, who dy'd Antiquary about the End of Henry the First's Reign, re-ties, p. mov'd the Canons of Runcorn to Norton, as may 264. appear by his Deed, which I found copy'd out with many others belonging to Norton Priory, in a long Parchment Roll, of a very ancient Character, remaining among the Evidences at *Durton*, 1665.

The

The aforesaid Deed taken from *Leycester's Antiquities*, is in the *Appendix*, NUM. CCCCLXXXIX.

The Names of some Priors of Norton, out of Leycester's Antiquities of Cheshire, as I find them collected by Mr. Willis.

Hist. Abb.
Vol. 2.
p. 50.

1. HENRY occurs about the Year 1159, in the Time of King Richard the First; as does
2. RANULPH, about the Year 1210, in the Time of King John. After him,
3. ANDREW occurs about the Year 1230; as does,
4. ROGER de Lincoln, Ann. 1285; and
5. JOHN de OLTON, Anno 1315. Next to whom I find
6. JOHN de WENIRHAM, about the Year 1350; and after him, I meet with
7. THOMAS, who was Justice of Chester, Anno 1368. Ten Years after which, I find
8. RICHARD, Anno 1378. After whom
9. ROBERT LEFTWICH is the next in my Catalogue. He occurs An. 1455, and 1459. Who were his Successors I am ignorant, or the Time when the last Prior, viz.
10. THOMAS BARKETT was admitted; who surrendering this Convent at the Dissolution, obtain'd a Pension of 24 l. per Annum, which I find him possess'd of Anno 1553; when there remain'd only this one Pension in Charge, besides his own, viz. 5 l. to William Boyes, and 5 l. in Fees, and 1 l. 6 s. 1 d. in Annuities.



B R O O K

Monastery of Regular Canons of St. Augustin, in Rutlandshire.

Wright's
Rutland.
p. 26.

THE Foundation of this Monastery, as also the Confirmation by King Henry the Second, is in the *Monasticon*, Vol. 2. p. 130, and in the *Englisk Abridgment*, p. 137, the following is all we have to add.

This was the only Monastery of either Sex in this County. In the 19th Year of King Henry the Third, on the Friday next before the Feast of Pentecost, the Prior of Kenilworth presented Brother Richard de Ludington, one of the Canons of Kenilworth, to be Prior of the House of Broc; which Richard the then Bishop of Lincoln invested into the said Office, by delivering into his Hands the Book of the said Priory.

At the Time of the Dissolution of this House, Roger Harwell was Prior of Broke, and had a Grant from the King of 10 l. per Ann. for his Maintenance, untill he should be otherwise provided of some Ecclesiastical Preferment, which Grant bears Date 2 July, 28 Hen. 8. But it seems that this Roger Harwell did not behave himself well and prudently in the Surrender of the same, as ap-

pears by the following Letter writ to Secretary Cromwel, and dated 17 June, 1536, from the Abbat of Kenelworth.

Right honorable and my singular good Master, my convenable duety with Condigne commendatytions humbly unto your Mastership remembryd. May it please you to be further advertisyd of such matter as at this day I and my pore house are much perplexed and unquietid in, concerning our mannor and Cell of Broke in the County of Rotteland, which by the unjust and untrue demeanor and behaviour of such my Chanon as I sent thider for to have the Governance and Rule thereof, and for that he had not such profitable and commodytous Pencyon assigned and made sure unto him during his Life as he and his Counsels wold and could devyse and aske hath instyled the King's Highness in his Court of Augmentatytions unto the hoolle tythe and intest thereof, which wold and shall be onle your merciful favour be ministrid and shewed therein a utter undoyng and distruction of my house and monastery for ever, for it is not unremembred I dowte not unto you that when I first received your Letters concerning the said House at my next sending after the said your Letters I offrid the seme and lesse of the same unto any friend of yours that it please you to nam thereunto, and so entred into Bargain and lesse and dimisid it after such forme and facion as ye knowe, with bord of a M. Mark unto the lesse for his Surety and State therein, accordingly, wych if it cannot be performed by us we be dangred in the said Sum by the Laws of this Realme, wherefore it may please you of your goodnes and frofit charite to be a mean unto the King's highness, and to order of his Counsel that shall have the hering, ording and determination of the said matter that our just, trewe and perfit interest of the said Manner of Broke with the Appurtenancies which was perpetually and freghly given unto our Monastery of Kenellwerth, in pure Almeffe as it is most evidently apparent in evidence may still belonge and apperteyn unto our said house, according as thys Law is and right doth require and aske, and for that it shall not become me to stand in contention and traverse with his highness, or to defend or prosecute any thing that his Grace and Counsel do suppose and deme to be his right and title by his Laws newly made and ordered it may please your Mastershippe for and in my Name to be solicitour and mediatour, that I and my House may have and enjoye of the Lesse of our said Sovereighne Lord the residue of all the Lands and Tenements at this day belonging unto the said Cell of Broke for such resonable Rent as they now be demysed by me and for like yerys in fee ferme to thentent that such my Lesse as now hath them by me may enjoy and continue such dimyffion as is dymisid unto them in salvation of the Bond of the said M. Mark whereunto I and my house stand charged. And where it pleased the King's Highnes for my good and true service done to his Grace at the Insurrection of Coventre to my great charge, to promise me his favour in any my reasonable suyte concernyng right of my house, I shall for his goodnes to me in this case shewed accept my self well recompesid, and what end soever your

your Mastershippe shall take, I shall at all
oures abyde, for in you nowe is all my trust,
as God knoweth, who ever prosper you in ho-
nour. At Kenellworth, the xvii day of Junii,

Your humble Orator,

WILLIAM, Abbat ther.

This Priory was in the 26th Hen. 8. valu'd at
40 l. per Annum, as appears by a Catalogue then
taken of the Values of all Religious Houses;
which Catalogue was afterwards inserted in the
Book of First Fruits and Tenths. But in Speed's
Catalogue, which was made at the Time of the
Suppression, later than the other, it is valu'd at
43 l. 13 s. 4 d.

After the Dissolution of this House, which
happen'd with the other lesser Monasteries, in
the Year 1536, 26 Hen. 8. that King granted to
Anthony Cope, Esq; the late Priory of Canons of
the Blessed Virgin Mary of Broke, in Broke, in the
County of Rutland; as also the Manor of Broke,
with the Appurtenances in the said County of
Rutland, to hold in Capite by Knight's Service, re-
serving out of the Premises the yearly Rent of
4 l. 13 s. 11 d. payable at Michaelmas, which
Grant bears Date the 9th of September, in the
28th of Hen. 8.

In the second Year of Edw. VI. Sir Anthony
Cope obtain'd Licence of the King to alienate the
said Manor of Broke in Com. Rutland, to Andrew
Noel, Esq; and his Heirs for ever; in which Fa-
mily this Manor continues at this Day.

Wright's
Additions
to his Rut-
landshire,
p. 5.

Of the Priory of Canons here at Brook, I have
this further to add, out of certain old Deeds and
Grants now in my Possession. Their Estate lay
at Brook, Braunston, Knauston, Okeham, and Lang-
ham, all Towns near adjoining. As to what
they held in Braunston, I find that Reginald, Son of
Roger de Branteston, gave to God and the Sacristy
of the Church of the Blessed Mary of Broc, the
yearly Rent of 12 d. which the Canons there did
use to pay yearly to the said Reginald, as Capital
Lord of Braunston, for one Bovat of Land holden
of him; which said Rent he did appoint for the
maintaining of the fourth and fifth Lamp at our
Lady's Vespers and Mattins; and in like manner
for the Maintenance of the fourth and fifth Can-
dle at the High Mass, and at our Lady's Morning
Mass. A little before the Suppression, Robert Or-
well Prior, and the Convent of this House, did
by their Lease, dated 12 May, 23 Hen. 8. demise
to Robert Reve, John his Son, and Joan his Wife,
dwelling in Knofton in the County of Leicester, a
Messe Place and four Yard Lands, with all Hou-
ses, Messuages, Pastures, Commons and Liberties,
late in the Tenure of the said Robert Reve, lying
in the Town and Fields of Knoufington and Braun-
ston, for their several Lives, at the yearly Rent
of 43 s. 4 d. and besides usual Covenants and
Leases, oblig'd themselves to set and plant one
hundred Ashes upon the Land and Ground so
demis'd, within the space of five Years next en-
suing from the Date of the Lease. This Lease
was confirm'd by Anthony Cope, Esq; to whom
the Lands belonging to this Priory were granted
after the Suppression. The rest of the Lands be-
longing to this House, with the Reversion upon
this Lease, were sold and conveyed 20 Jan. 36
Hen. 8. by Anthony Cope of Hardwicke in the Coun-

ty of Oxford, Esq; to John Burton of Braunston;
yet some of the Lands being held in Capite, were
not alienated 17 Oct. 13 Eliz.

Walkelinus de Ferrariis, who was Lord of Okeham,
Langham, and Brook, in the Time of King Henry
the Second, and seems to be the first Founder of
this House, gave to God and to the Church of
St. Mary of Broch, and the Canons there in pure
and perpetual Alms, the Homage and Service of
Jordannus de Saxonis, and whatsoever Right he had
in him and his Tenement; and also the Tithes
of the Profits arising from the Fair of Okeham,
held at the Feast of the Decollation of St. John
Baptist, and of the Mills of the said Town of
Okeham, and of Langham. Witnesses to which
Deed, were Simon the Priest of Okeham, Gilbert
his Brother, Hugh de Ferrariis, William de Frenes,
Geffry de Carento, Master John the Physician, &c.
This Deed was afterwards confirm'd by Henry de
Ferrariis, Son of Walkeline, and after that by Isabel
de Mortuomari, Sister and Heir of the said Henry
de Ferrariis. Long after this, viz. At the great
Court of Edward, Duke of York, who was also
Earl of Rutland, held at Okeham, on the Wednesday
next after the Feast of St. Michael, in the 6th Year
of Henry IV. the then Prior of Brook, exhibited
his Claim to the Tithe of the Mills of Okeham and
Langham, valued at 24 s. per Annum, which his
Predecessors had formerly enjoy'd, except for six
Years last past; but whether he ever enjoy'd
them afterwards, does not appear. The before-
mentioned Isabel de Mortuomari granted to the Pri-
or and Canons of Broke, a Tenement in Langham,
which Gilbert Carecarius held of her, and directed
her Precept under her Seal to William Hampton,
her then Bayliffe at Okeham, to deliver to the
said Prior, full Seisin of the same.

In the Place where the Priory of Brook formerly
stood, viz. about a Flight Shot from the Town,
has been, since the Dissolution of the said Pri-
ory, erected a very fair House, which has been
for many Years past the Residence of the Noble
Family of the Noels.

Mr. Willis gives us no more of this Monastery, Hist. Abb.
than that Roger Harwell was the last Prior, and at Vol. 2.
the Dissolution had a Pension of 10 l. per Annum p. 86.
assign'd him.

OULVESTON, or OSULVESTON Monastery of Regular Canons of of St. Augustin, in Leicester- shire.

I Find in the Account of John Dodington, the
King's Receiver in this County, (Rutlandshire) 3
Edw. VI. Mention of a small Estate in Belton,
belonging to the late dissolv'd Monastery of Oul-
veston in Com. Leicester, viz. One Cottage and
certain Lands there, with the Appurtenances, then
demis'd to William Clerke to hold at the Will of
the Lord from Year to Year, paying the yearly
Rent of 4 s. at the Feasts of the Annunciation of
Our Lady, and St. Michael equally.

Wright's
Rutlands
p. 23.

N n

All

All Mr. Willis has of this Monastery is, that John Stanniton, with eleven others, subscrib'd to the Supremacy, 17 Oct. 1534. See it in the *Monasticon*, Vol. 2, p. 276, and in the *English Abridgment*, p. 147.



LAUND

Monastery of Regular Canons of St. Augustin, in Leicestershire.

Ibid.

HERE (in Rutlandshire) was belonging to the late dissolved Monastery of Laund in Com. Leicestershire, one Tenement with certain Lands of the yearly Rent of 20 l. demised by the said Monastery to Thomas Drake; also the Tithes with one Piece of Land or Meadow, call'd *Est-Miklengs*, demised by the said Convent to Thomas Woodhouse, alias Webster, at the yearly Rent of 6 l. 10 s. all which was granted by King Edward VI. the 25th of May, in the second Year of his Reign, to Gregory Lord Cromwell, and Elizabeth his Wife, for their two Lives.

Here was also belonging to the said Monastery of Laund, one other Tenement with Lands thereunto belonging, of the yearly Rent of 10 s. demised by the said Monastery to Thomas Woodhouse, alias Webster, for the Term of 61 Years, by Deed dated 22 May, 30 Hen. 8.

To this Mr. Willis adds, that John Lancaster Prior, and five others, subscrib'd to the King's Supremacy; and that in the Year 1553, the said last Prior had a Pension of 60 l. Will. Wrothe 6 l. Hugh Helley, 5 l. 6 s. 8 d. Will. Bartonner, 5 l. 6 s. 8 d. and Robert Barret, 5 l.



GISEBURN

Monastery of Regular Canons of St. Augustin, in Yorkshite.

TO what is said concerning this Monastery in the *Monasticon*, Vol. 2. p. 147, and in the *English Abridgment*, p. 139, all we can add in this Place is what follows from Mr. Willis.

ROBERT PURSGLOVE, alias SYLVESTER, Suffragan Bishop of Hull, last Prior, surrender'd this Convent 22 Dec. 1540, and had a Pension of 166 l. 13 s. 4 d. assigned him, which he enjoy'd Anno 1553.

But in the Appendix we have a considerable Number of Charters, all of them from the Originals in the Hands of Thomas Strangways Robinson of Pickering in the County of York, Esq; and Ralph Thoresby of Leeds in the same County, Esq; and a Donation to the Prior or Convent here of Lands, &c. for maintaining a Chantry in the Church of the Holy Trinity at Kingston upon Hull, and an Hospital for 12 poor Men, taken from Mr. Dodsworth's MSS. in the Bodleian Library, No. 7. Fol. 69. The Charters are 16 from Num. cccxc to Num. ccccvii. The Donation for the Chantry and Hospital, Num. ccccviii.

H A V E R I N G L A N D, or H A V E R L A N D

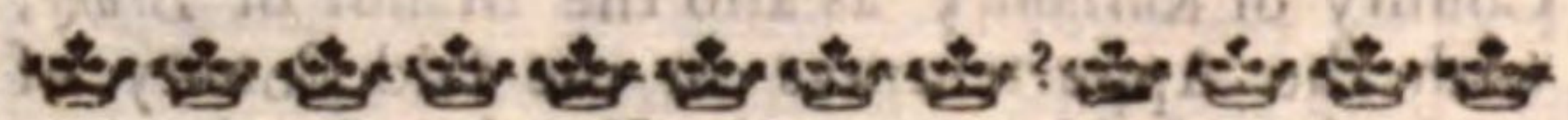
Monastery of Regular Canons of St. Augustin, in Norfolk.

THE *Monasticon* does not mention this Place: And Mr. Willis says no more of it than these Words;

THOMAS CLARK occurs Prior, Anno 1526.

He calls it HANERLAND, alias MONTJOY, but does not tell us whence he had this Note:

I have not, in all my Search, been able to find any more of it, saving only two Charters, the one confirming the Possessions thereof by Pope Sixtus the 4th; and the other the Protection of Pope Clement; both which are in the Appendix, NUM. ccccx, and ccccx.



K E N I L W O R T H, or K E N E L W O R T H.

Monastery of Regular Canons of St. Augustin, in Warwickshire.

SEE this in the *Monasticon*, Vol. 2. p. 114, and in the *English Abridgment*, p. 136, to what is there said, we here add in the Appendix, NUM. ccccx, King Henry the 8th's Licence to the Prior and Convent to acquire Lands and Revenues to the Value of 40 l. per Annum; which Favour perhaps he granted, that he might have the more to rob them of afterwards; for NUM. ccccx, is the Surrender of that Abby into the said King's Hands. Mr. Willis has furnish'd us with

The Names of the Priors of this Monastery.

1. BERNARD occurs in K. Henry the First's Time. Hist. Abb. Vol. 2.
2. LAURENCE in King Stephen's Days. Vol. 2.
3. ROBERT, between the Years 1150 and 1170. p. 243.
4. WALTER, in Henry the Second's Time.
5. SYLVESTER occurs Prior, An. 1202, in King John's Time; as does
6. DAVID, Anno 1239, 23 Hen. 3. The next I meet with is
7. ROBERT de ESTLEY. He was elected Prior by Conge d'Elire, dated 2 Nov. 1273, 51 Hen. 3. and had the Temporalities restored to him the 22d of December following. He resign'd An. 1277, to
8. RICHARD de TYNEDESFORD, who obtain'd the Royal Assent 18 Feb. 1280, 7 Edw. 1. and had the Temporalities restor'd to him the 3d of March following. On his Death, which happen'd Anno 1293, by Virrue of a Conge d'Elire, dated the 12th of August.
9. ROBERT de SALLE was elected the same Year, and had the Temporalities restor'd to him the Sept. following. On his Death, as I judge, succeeded
10. THOMAS

10. THOMAS de WARMYNGTON, elected Prior the 13th of the Kal. of June, 1332, whose Successor

11. JOHN de PEYTO, was elected about the 2d of the Id. of April, 1335. After him,

12. HENRY de BRADNEY occurs Prior, Anno 1361; as does

13. THOMAS de MERSTON, Anno 1395; and

14. WILLIAM de BRAYLES, Anno 1400; and

15. THOMAS KIDERMISTER, Anno 1402; and

16. THOMAS HOLYGREVE, Anno 1439. To whom, according to my Authorities, succeeded

17. JOHN YARDLEY, the 2d of May, 1458; and then

18. RALPH MAXFEILD. He presided Anno 1494; and was, I presume, succeeded by

19. WILLIAM WALL, Anno 1519. In which Year he supplicated at Oxford for the Degree of Batchelor of Divinity. He occurs Prior of this Convent Anno 1535; and was succeeded by

20. SIMON JEKYS, the last Prior, elected Anno 1538, not long before the Dissolution; at which Time he, with sixteen Canons, surrender'd the same to the King's Visitors, 14 April, 1539, 3 Hen. 8, and had a Pension of 100 l. per Annum granted him; and so had the other resigning Canons small Pensions.

Wright. in his Rutlandshire, p. 23. says, The Prior of Kenelworth was Lord of Brook, and Part of Braunston, in the County of Rutland, in the 9th of Edward 2.

BOLTON

Monastery of Regular Canons of St. Augustin, in Yorkshire.

I Have nothing to add concerning this Priory, to what is in the *Monasticon*, Vol. 2. p. 100, and in the *English Abridgment*, p. 136, but the following Line from Mr. Willis, *Hist. Abb.* Vol. 2. p. 269, viz.

RICHARD MOONE, last Prior, surrender'd this Convent 29 Jan. 1539, 30 Hen. 8.

And in the *Appendix* are three Deeds of Donations made to these Canons from the Originals in the Hands of Sir Wal. Calverly, Bart. and R. Thoresby, Esq; NUM. ccccxiii, ccccxiv, and ccccxv.

NOSTEL, or St. OSWALD's

Monastery of Regular Canons of St. Augustin, in Yorkshire.

TO what is said in the *Monasticon*, Vol. 2. p. 33, and in the *English Abridgment*, p. 129, concerning this Monastery, I will here add from Mr. Willis:

The Names of some Priors, out of Dr. Tanner's Collections.

1. ADULPHUS, Prior of this Place, resign'd the same Anno 1133.

2. SAVARDUS occurs Prior, Anno 1153; as does

3. ASKETILLUS, about the Year 1196; and

4. JOHN, Anno 1201.

5. RALPH occurs Prior about the Year 1215, as do these following Priors in the Years hereafter mentioned, viz.

6. WILLIAM, Anno 1219.

7. JOHN, Anno 1221, and 1235.

8. STEPHEN, Anno 1239, and 1242.

9. BENEDICT, Anno 1245.

10. ROBERT, Anno 1252.

11. WILLIAM, Anno 1255, and 1262.

12. RICHARD de WARTIA, Anno 1276, and 1282.

13. JOHN de INSULA, alias DEWSBURY, was admitted Prior on the Id. of August, 1288.

14. HENRY de ABERFORD occurs Prior, Anno 1322, and 1328; as doth

15. JOHN de INSULA, elected Prior Anno 1328; he occurs also Anno 1339. (Note, That John de Insula above-mention'd, is in Mr. Willis's Catalogue, as above quoted; and this John de Insula is in Adenda, p. 338, the Times allotted them are so different, that they must be two distinct Men, and there might happen to be two of the same Name.)

16. ADAM, Anno 1389.

17. RICHARD WOMBULL is entitled late Prior in a Deed, Anno 1396.

18. JOHN HUDRESFELD occurs Prior, An. 1455.

19. WILLIAM ASHTON occurs, Anno 1483.

20. RICHARD HIRST, Anno 1495; and

21. RICHARD MARSDEN, Anno 1515. The last Prior was

22. ROBERT FERRER, who surrendering his Convent, 20 Nov. 1540, 31 Hen. 8. had a Pension of 100 l. per Annum assign'd him, which I perceive he enjoy'd with his Preferment to the See of St. David's, 9 Sept. 1528.

The Lease granted by the Convent of Nostell to Roger Malet, Gentleman, of their Tythes at Wrangbroke, and Elmsfall.

THIS Indenture made the xiiij day of Februari in the Thirtie yeare of the reagne of our soverane lorde King Henere the VIIIth, King of Englande and of Fraunce, lorde of Ireland, defensoure of the Christen faith, and in Earth immediatlie under Christ the supreme head of the Hoolle Church of Ingland, Betwix Robert Priour of the House and priorie of Saint Oswald of Nostel and the Convent of the same on the one part, and Roger Malet, Gentyman, on the other partie, witnesseth that the above-namyd Priour and Convent by there hole assent and assent have dimiside and to farme letten and by thes presentes dimisith and to farme lettith unto the above namyd Roger Malet, Gentyman, and his assignes all thare Tithe, Corne and hay within the Towne and fealds of Wrangbroke, and the Tithe hay of Elmsfall to be had and holden to the aforesaid Roger and his assigns from the feast of Saint Martin in winter last past before the Dayt of this Indenture to thende and Terme of xxxi Years then next foloyng fullie to be compleated and endid, paying yearelie therefore to the abovesaid Priour and Convent and their successours at the aforesaid Monastery

Ralph Thoresby, Esq;

Monastery of Saint Oswald six pounds and ten shillings at the feast of the Purification of our Laydie hooly to be payd. And if it fortune the abovefaid yearly Rent of vi l. x s. or any parcell thereof to be behynd and uncontent and payde for the space of fourtie days after any of the feasts at which it ought to be paid. Then it shall be lefull for the aforesaid Priour and Convent and thare successors to re-entre of to and in thare aforesaid Tithe, Corne and Hay of *Wranbroke* and *Elmsfall*, in thare own ryght and former stat therein, and to make dimission of the same at there owne pleyzure to any persons, any thing to the contrary in this present Indenture recited notwithstanding. In witnesse whereof to the one part of this Indenture remayning with the aforesaide Roger Malet, the abovefaid Priour and Convent have sett thare Common Seall To the other part wharof the above namyd Roger Malet, Gentyllman, haith sett his Seall geven in the Chapter House of the aforesaid Monasteri of Sanct Oswald the day and year above written.

The Seal to this remains, but much defac'd, being on a sort of Paste, perhaps white at first; but turn'd yellow with Age.

On the back-side of this Lease is the following Endorsement.

THE trew Intent and meaning of this Lease Indentyd, is that the within namyd Roger Malet of Normanton in the County of York, Gentyllman, shall enjoye and occupie all the profetts within the Town and feildes of *Wranbroke*, and the Tithe Haye of *Elmsfall* pertaining to the Priour and Convent of Sanct Oswalds of Nostell at the day of the dayt of this Indenture, for the Terme and and termys of xxxi Years in as ample and large maner as the faide Roger haith occupide the same by the space sex yeares next before the dayt hereof, for the within specyfyde summe of vi l. x s. in the Yeare. In witnesse whereof the tenor of this indorsyng is written of the backsyde of both the Indentures.

MOTESFONT, or MONTI-FONT, or MONTESFONT

Monastery of Regular Canons of St. Augustin, in Hampshire.

SO variously I find it written, by the first Name in the *Monasticon*, Vol. 2, p. 332, and in Mr. Willis's History of Abbies, Vol. 2, p. 206; and by the other two Names in the Bull of Pope Alexander the 6th, for suppressing the same, the which Bull is in the Appendix, NUM. ccccxvi.

I have found nothing to add concerning it besides the said Bull, only the following Words from Mr. Willis, as above quoted; viz.

WILLIAM SHEPPARD, last Abbot, had a Pension of 20 l. per Annum assign'd him, which he enjoy'd Anno 1553.

B R I S T O L

Monastery of Regular Canons of St. Augustin, in Gloucestershire.

THE *Monasticon*, Vol. 2, p. 233, gives us an Account of this Monastery, as does the *Englisch Abridgment*, p. 144, where is also the Catalogue of the Bishops since erected into an Episcopal See by King Henry 8. but the Catalogue of the Abbats before the said Erection being omitted, will be properly inserted here from Mr. Willis.

Abbats of this Monastery.

1. RICHARD, the first Abbat, instituted Anno 1148, and govern'd till his Death, which happen'd Sept. 1, 1186. On his Decease, as I judge, one
2. PHILIP became Abbat, and was remov'd Anno 1196, as the *Monasticon Anglicanum*, Vol. 1, p. 1034, informs us, to *Bellelande*, Co. York. After him, I meet with
3. JOHN, stil'd Abbat of *Bristol*; some Authorities I have seen mention him as the second Abbat. He dy'd Feb. 12, 1215, whereupon another of the same Name, viz. a second
4. JOHN was chosen to succeed; who deceasing within six Weeks after his Nomination,
5. DAVID was elected to this Dignity. He is said, in the *Annals of Worcester*, to resign Anno 1234; but according to Mr. Wharton's Collections, he dy'd that Year; and was succeeded by
6. WILLIAM de BRADSTON, elected May 21, 1234. He is said to resign Anno 1242, on the 20th of August; after which he liv'd ten Years, viz. till May 20, 1252, and then dy'd. On his Resignation,
7. WILLIAM LONG, call'd in *Anglia Sacra*, CAMERARIUS de KEYNSHAN, succeeded Anno 1242. He dy'd May 17, 1264, and was succeeded by
8. RICHARD de MALMSBURY, on whose Death, which happen'd Sept. 13, 1276.
9. JOHN de MARINA was elected, and had the Temporalities restor'd him, October 10, 1276. He dy'd Feb. 21, 1286, and was succeeded by
10. HUGH DODINGTON. He dy'd Nov. 26, 1294, and was succeeded by
11. JAMES BARRY, who obtain'd the Royal Assent December the 16th following. He dy'd Nov. 12, 1306; and was succeeded by
12. EDMUND KNOWLE, elected by Virtue of the Royal Licence, dated Nov. 30, 1306. During his Government he built the Church, which is now standing, from the Ground, with the Vestry, &c. and farthermore procur'd of the King a Confirmation of all the Possessions of the Monastery, as may be seen in the Patent and Clause Rolls, dated 10 Edw. 2. He dy'd June 19, 1332, and was succeeded by
13. JOHN SNOW, who receiv'd the Benediction from the Bishop of Worcester at Hartlebury, on the Friday after St. Thomas a Becket's Day, viz. July 7, 1332, (that is, his Translation.) He dy'd July 12, and was succeeded by
14. RALPH ASSHE, confirm'd Abbat August 2, 1341. He dy'd March 1, 1351, and was succeeded by
15. WILLIAM

Hist. Ab.
Vol. 1.
p. 226.

15. WILLIAM COOKE, who on Account of the Vacancy of the See of Worcester, receiv'd the Mandate for Installation from the Prior of Worcester, in April, 1353. He resign'd *Off.* 1, 1363, and dy'd April 8 following, being first succeeded on his Resignation by

16. HENRY SHELLINGFORD. On whose Death, which happen'd on the 2d of December, 1388.

17. JOHN CERNE became Abbat. He dy'd October 5, 1393, and had for his Successor,

18. JOHN DANBURY, or DANBERY. On whose Death, which happen'd Jan. 10, 1428.

19. WALTER NEWBURY was preferr'd to this Office; in the Administration whereof, he met with great Troubles; for being unjustly expell'd for five Years, one Thomas Sutton intruded into his Place, and kept the same from him till he was thrust out of the Convent for Dilapidations, and other Wastes he committed: On which Account no Mention is register'd of his Death. As to Abbat Newbury, he is reported to have been a good Benefactor to his Church, and to have built the Manor Place of Almondsbury, which at this Day pertains to the Bishoprick of Bristol. He dy'd Sept. 3, 1463, and was succeeded by

20. WILLIAM HUNT, elected Sept. 11, 1463. He dy'd March 14, 1481, and was succeeded by

21. JOHN NEWLAND, elected April 6 following. He was a very learned Man, and of great Abilities, being often employ'd by King Henry the 7th in Embassies. During his Government, he beautify'd his Church much with Buildings, and wrote an History of the same, with an Account of the noble Family of the Berkleys. He dy'd June 12, 1515, and was bury'd in his Church under a fine Monument. His Successor was

22. JOHN SOMERSET, who dying, as my Author puts it, Anno 1535, tho' I rather think it was 1533.

23. WILLIAM BURTON succeeded to this Dignity upon Sept. 9, 1534. He, with Giles and seventeen others of this Monastery subscrib'd to the King's Supremacy. Three Years after which, he either deceas'd, or resign'd, whereby Room was made for the last Abbat.

24. MORGAN WILLIAMS, elected Anno 1537; who surrender'd his Convent into the King's Hands on the 9th of December, 1539, and obtain'd a Pension of 80 l. per Annum for Life. Fuller in his Church History, Book 6, p. 317, mentions him as charg'd with Incontinency, tho' I see little Ground for his Aspersions. I presume he was dead before the Year 1553.

Mr. Willis can find little Ground for the Aspersions above, nor indeed can any other find more than Fuller's bare Word, he producing no Authority for the same.

We have in the Appendix, Num. ccccxvii, inserted the Charter of King Edward 3. by which he discharges the Abbat of this Monastery from coming to the Parliament, the said Abbat praying to be so discharg'd, in Regard that no Abbat of that Place had been ever summon'd to that Service before the 10th Year of the Reign of the said King Edward; and this Discharge was granted in his 15th Year, the Abbat not being fond of that Trouble and Charge as may be seen in the said Charter.

POGHELE, or POCHELE

Monastery of Regular Canons of St. Augustin, in Berkshire.

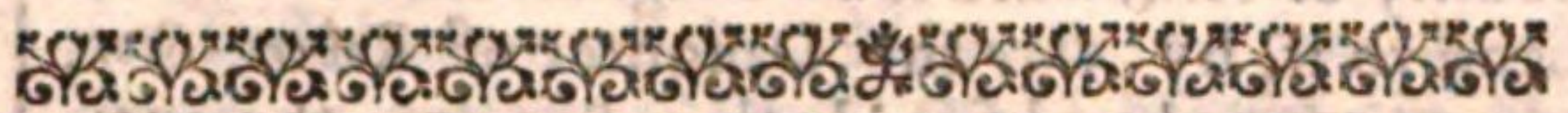
Spoken of in the *Monasticon*, Vol. 2, p. 266, and in the *English Abridgment*, p. 146, not mention'd by Mr. Willis; nor do I find any farther Account of it, but only two Bulls, which are in the Appendix, NUM. ccccxviii and ccccxi. The first of Pope Alexander, Authorizing them to perform the Divine Office in their Church, with the Doors shut, when the Land shall be under an Interdict: And the other of the same Pope, taking the Monastery into his Protection, as may be seen in the Place above referr'd to.



D R A X

Monastery of Regular Canons of St. Augustin, in Yorkshire.

FOR this also I must refer to the *Monasticon*, Vol. 2, p. 96, having nothing more concerning it, but only a Lease of Land let by the Prior and Convent thereof to John the Son of Nicholas Oggoteby, without Date; which see in the Appendix, NUM. ccccxx.



T H O R N T O N

Monastery of Regular Canons of St. Augustin, in Lincolnshire.

Concerning this Monastery see the *Monasticon*, Hist. Ab. Vol. 2, p. 198, and the *English Abridgment*, Vol. 2, p. 141. All that can be added from Mr. Willis is, p. 124.

JOHN MORE Abbat, WILLIAM HOBSON Prior, JOHN YORK, and twenty two others, subscrib'd to the Supremacy 25 Aug. 1534, 26 Hen. 8.

WILLIAM HOBSON, who I presume succeeded More in the Abbacy, had a Pension of 40 l. per Annum.

I have not met with any more in any other but only in Rymer's *Fœdera* is King Edward the Third's Discharge to this Abbat from coming to the Parliament, he having been wrongfully summon'd to serve as a Baron, from which he pray'd to be exempted; and it was accordingly granted. The King's Discharge is here omitted, being exactly the same as that to the Abbat of St. Augustin at Bristol, which may be there seen, and therefore it is needless to repeat it: But in the Appendix, NUM. ccccxxi, is a Receipt of King Edward the Third, of Church Plate borrow'd of the Monastery, to be pawn'd for his Expedition against France, never to be restor'd.

I P S W I C H

Monastery of Regular Canons of St. Augustin, in Suffolk.

MR. Willis has no more of this Monastery than that

JOHN THELFORD was Prior, Anno 1533.

See the *Monasticon*, Vol. 2, p. 295, and the *English Abridgment*, p. 149.

This was one of the Monasteries suppress'd by Cardinal Wolsey, for Founding of his intended Colleges at Ipswich and Oxford; for doing whereof, he obtain'd a Bull of Pope Clement VII. which see in the *Appendix*, NUM. ccccxxii.

W O O D K I R K

Cell of Regular Canons of St. Augustin, in Yorkshire.

THIS I do suppose to have been a Cell to the Monastery of Nostel, finding no Account of it any where, nor any Mention in the *Monasticon*, more than the Name and Valuation in the General Catalogue, the which Valuation is 17 l. 0 s. 4 d. But among the other Helps, I have receiv'd from Sir Walter Calverly of Calverly in the County of York, Bart. is an Original Grant of some Land to it, by Alice the Daughter of Robert Scot, where it is to be observ'd, that Scot was the ancient Name of this noble Family, which has since taken that of Calverly, the Place of their Residence for many Ages past. The said Grant is in the *Appendix*, NUM. ccccxxiii.

K I R K A M

Monastery of Regular Canons of St. Augustin, in Yorkshire.

Hist. Abb.
Vol. 2.
P. 275.

ALL Mr. Willis has concerning this Monastery, above what is in the *Monasticon*, Vol. 2, p. 105, and in the *English Abridgment*, p. 136, is this

JOHN KYLDWYCKE, last Prior, with seventeen Friars, (it should be Canons, these being different from the Friars of St. Augustin,) surrender'd this Convent the 8th of December, 1539, 30 Hen. 8. and had a Pension of 50 l. per Annum assign'd him.

I have not met with any more concerning it, but an Original Lease communicated among others by that worthy Antiquary Ralph Thoresby of Leeds, Esq; the which is in the *Appendix*, NUM. ccccxxiv.

B R E D O N

Cell of Regular Canons of St. Augustin, in Leicestershire.

Mention'd in the *Monasticon*, Vol. 2, p. 39, and Vol. 3, p. 62, and in the *English Abridgment*, p. 130, and 260. To which I can add no more than a Grant of Land to it by William Wentworth, which is in the *Appendix*, NUM. ccccxxv.

W I K E S

Nunnery of Canonesses of the Order of St. Augustin, in Essex.

OUR Accounts concerning this Nunnery, are but short and confuse, the *Monasticon*, Vol. 2, p. 282, has nothing more concerning it but the Charter of King Henry the Second, confirming its Possessions; and by which it appears to have been founded by Walter Mascherel, in the Reign of King Henry the First, as may be seen in the *English Abridgment*, p. 148; as also that it was dedicated to St. Mary.

Weaver, in his Funeral Monuments, has as little, and that erroneous; for he says it was founded by King Henry the Third, or at leastwise by him confirm'd: And that it could not be founded by him, appears by what has been said above. Mr. Willis, in his History of Abbies, does not mention this Place.

All that I have found further concerning it, is in Rymer's *Federa*, &c. Vol. 2, p. 234, and 238; and that is as uncertain and confuse as the rest; for in the former of those Places, he calls it the Monastery of Wilkes, of the Order of St. Augustin, in the Diocese of London; and in the latter, he names it the Monastery of Wikes, of the Order of St. Benedict in the same Diocese; and it is certain that they are not two distinct, but one and the same Monastery; besides that, the two Bulls he gives us are of the same Pope Martin, scarce differing in a Word; and all the Difference between the Dates is, that the first is of the Nones of January, in the second Year of his Pontificate; and the other of the Ides of February in the same Year: But it is certain that those Volumes have many gross Errors. Not being able to reconcile these Differences, I have given both the said Bulls in the *Appendix*, NUM. ccccxxvi, and ccccxxvii, leaving them to the Readers farther Enquiry.

These Nuns must have been such as are now call'd Canonesses, because the Charter confirming the Grants made to them in the *Monasticon*, Vol. 2, p. 282, and in the *English Abridgment*, p. 148, is of King Henry the Second; and the Monastery was founded in the Reign of King Henry the First; whereas the Friars, and consequently the other Nuns of St. Augustin did not come

come into England till the Reign of King Henry the Third. The *Monasticon* has no more concerning this Monastery but the aforefaid Charter, wherein the Foundation is mention'd, nor have we any Thing to add to it more than the Ruin of it, which *Newcourt* delivers thus:

Newcourt, Vol. 2. p. 656. This was one of the Monasteries, granted by King Henry the 8th, in the 20th Year of his Reign to Cardinal *Wolsey*, towards Founding his Colleges at *Oxford* and *Ipswich*; but reverting to the Crown, upon the Cardinal's *Premunire*, it was granted to *Gilbert*; for in 4 *Eliz.* one *Edward Gilbert* had Licence to alienate to *William* and *Robert Veisy*.



L A C O C K

Nunnery of Canonesses of the Order of St. Augustine, in Wiltshire.

THE *Monasticon*, Vol. 2, p. 341, and the *English Abridgment*, p. 152, just mention the Foundation of this Nunnery from *Leland*; then give an Account of the Founders from the Register of *Lacock* in the *Cotton Library*; and two Charters of the same, the one of King Henry the Third, and another of King Edward.

Having been favour'd with a very fair Register Book of this Nunnery by that worthy and communicative Gentleman *Ivery Talbot* of *Laycock* in *Wiltshire*, Esq; the present Possessor of that Place, I shall in the *Appendix* give many Charters and Extracts of all the less considerable; which cannot be all inserted in a Work of this Nature, by reason they would swell it to an immoderate Bulk. We shall also, in this Place, make some few Historical Remarks collected from the said Register; and particularly concerning the few Abbesses therein mention'd, of whom we have no Account elsewhere.

It is here, in the first Place, to be observ'd, that these Nuns were Canonesses of *St. Augustin*, and not of the other Order of the same Saint, the Friars whereof are call'd *Eremites* of *St. Augustin*; and this is undeniable, in regard that their Monastery was founded in the Year 1229; whereas the *Eremites* of *St. Augustin* came not into England till the Year 1252, and consequently there could be no Nuns of that Order till some Years after.

Abbesses of Lacock.

1. *ELA*, Countess of *Salisbury*, having founded and endow'd this Nunnery, became herself the first Abbess thereof, as appears by several of the Deeds and Charters, which may be seen in the *Appendix*. She occurs as Abbess in the Year 1241; but when she dy'd, I do not find.

2. *BEATRIX* occurs next Abbess, without either the Time of her Promotion or Death, only she appears to have follow'd *Ela* by the Charters in the *Appendix*.

3. *ALICE* must, by the Evidence of the same Charters, have been the third; but, like her Predecessors, without any certain Time, those Deeds being generally without any Date, and not so much as dispos'd according to due Order of Time, the same Abbesses being nam'd in several Places sometimes before and sometimes after one another.

4. *JULIANA* was Abbess after her by the Testimony of the same Charters; the which having no Dates, the Time of her Presiding is no farther known than that she occurs in a Charter dated 17 *Edw. 1.* which is the Year of our Lord 1288.

Wymarca occurs Priores of this Nunnery in a Lease of Land she let of a Messuage and some Land to *Robert Carpenter*, which may be suppos'd to have been during a Vacancy of the Abby, but the Time appears not, the Lease having no Date.

5. *AGNES* occurs Abbess here in the Year 1299, in a Lease of that Date granted by her to *Richard le Marechal* of *Lacock*.

6. *JOHANNA de Montefort* occurs Abbess of this Nunnery in 32 *Edw. 1.* being the Year of our Lord 1303, when this Abbess, before the King's Judges at *York*, gave Forty Marks to *Robert Bardeney*, for passing a Fine to secure her in the Possession of two Messuages and two Yard Lands and an half, with Appurtenances, at *Naiton* near *Lacock*.

7. *MARGERIE* of *Gloucester* was Abbess in the Reign of King *Edward* the 4th, as appears by an Inquisition taken in the 8th of King *Henry* the 8th, which is in the *Appendix*.

23. *Johanna Temys*, by the same Inquisition, appears to have been Abbess in the 8th Year of King *Henry* the 8th, and so she continu'd till the Dissolution of her Nunnery; for, as all above is collected from the Charters in the Register of that House; so all that *Mr. Willis* gives us concerning the same, is that

Johanna Temmys, (so he writes her Name) the last Abbess, surrender'd this Convent 31 July, 1539, 30 *Hen. 8.* and had a Pension of 40 l. per Annum assign'd her, which she enjoy'd Anno 1553. Hist. Ab. Vol. 2. p. 256.

The Charters and Extracts relating to this Nunnery, taken from the above-mention'd Register thereof, are in the *Appendix*, from NUM. CCCCXXVIII to NUM. CCCCXLIX.

We will here subjoyn what occurs relating to this Nunnery, in *Mr. Hearn's* Notes on *Newbri-genfis*, p. 735, where speaking of the Monastery of *Godstow*, he says thus.

I cannot but here relate what a very worthy Friend lately inform'd me of. He said, That he was at the Nunnery of *Lacock* in *Wilts* in September, 1712, and that a Woman shewing him the House there, brought him into the Chapter-House, which, as well as the Treasury, (which is a sort of Stone Tower) and the Kitchen, (where is to be seen the Nuns old Boyler,) is still standing, where she told him many lay'd bury'd; and then putting by the Mould, she took out a Stone Coffin, within half a Foot of the Surface of the Earth, and gave it to him to look at. The View my Friend made of it was but cursory, and he mark'd nothing down in Writing, so durst not trust to his Memory, to give farther Particulars, unless it was to tell me, that he made a very deep Step, perhaps sixteen Inches, or a Foot and a half, to go into it, and he believes, that the Floor was formerly even with that

Hearn in
Not. &
Spi. p.
735.

that of the Cloyster, which is also still standing, and out of which we go into it, for they could never bury dead Bodies, in Coffins of Stone and Marble, but six Inches under Ground, or the Breadth of a Plank, to be laid over them even with the Surface of the Ground. He ask'd the Woman, Whether the Tradition of the Place gave an Account of any who there lay bury'd? But all the Answer she could give him was, That that House had formerly been a Nunnery, and the Nuns lay all there bury'd; which he the more easily believ'd, because he knew it to be a common Thing, now-a-days, for Monks to bury in their Chapter-Houses. Besides, he knew that it was the Custom here in England likewise. For John Chinnock, the 54th Abbat of Glastonbury, was bury'd A. D. 1420, in the new Chapter-House, as Robert of Winchester had been bury'd in the Old Chapter-House of that Monastery, as we learn from Leland's Itinerary, Vol. 3, p. 85, and Collect. Vol. 6, p. 103. And the Reason why Chinnock, being a Prelate, was not bury'd in the Church, but in the Chapter-House, is, because he perfect-ed it, having been began and finish'd to the Middle by Abbat Fromont, who dy'd A. D. 1322. For Prelates, particularly Mitred ones, are generally bury'd beyond Seas, in the Church of the Abby, or in some particular Chappel, built out of the Cloyster Garden, most an end by some Abbat, for a Burying-Place for himself and his Successors.

FELIXSTOW, alias FYL-STON, or FLIXTON

Nunnery of Canonesses of the Order of St. Augustin, in Suffolk.

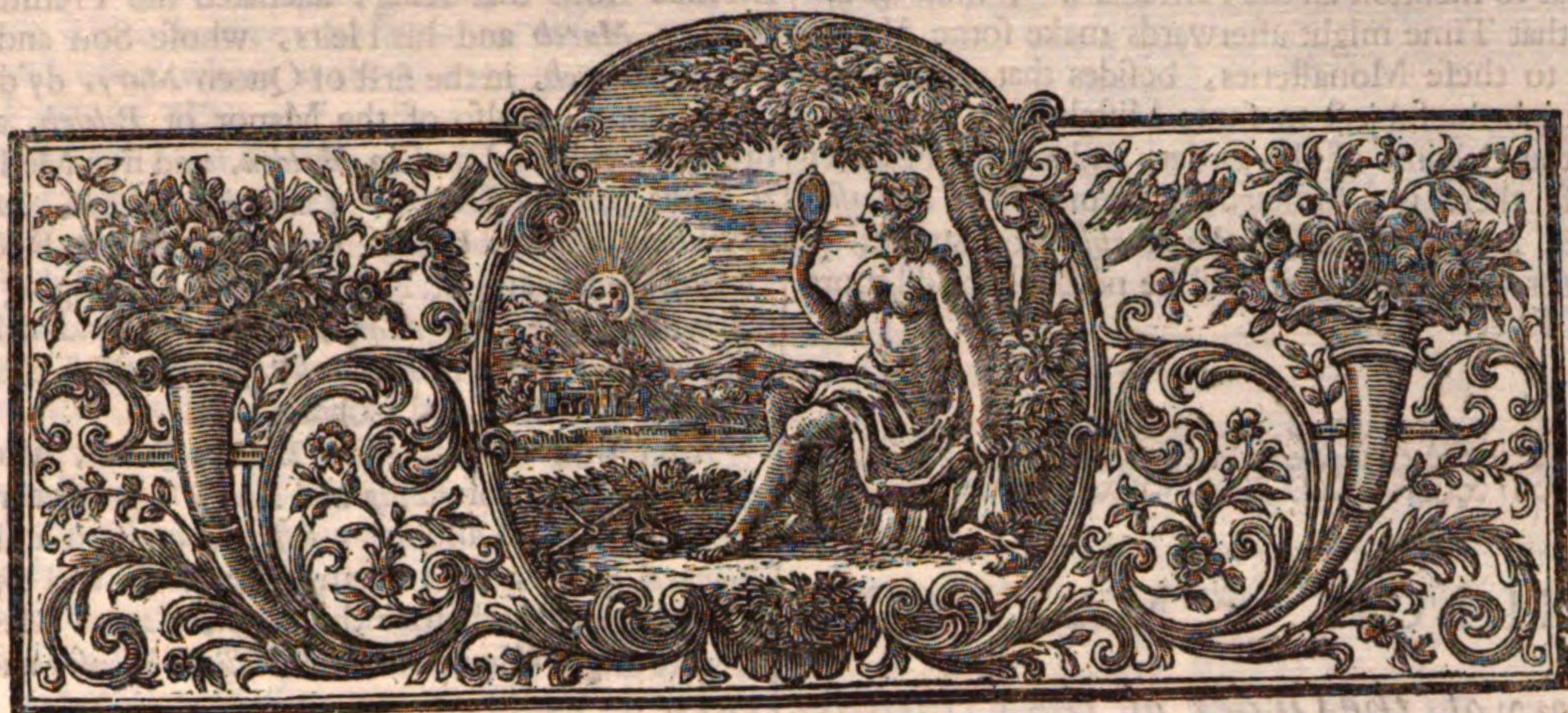
THIS Nunnery is barely mention'd, without any Particulars, except the Name of the Foundress, Margery, the Wife of Bartholomew Creke,

in the *Monasticon*, Vol. 2. p. 362, and in the *English Abridgment* of the same, p. 155. Mr. Willis in his *History of Abbies*, Vol. 2, p. 223, adds the following Prioreesses thereof, from Dr. Tanner's Collections.

Prioreesses of Flixton.

1. EMMA de BEHOLM is the first I find. She was admitted Prioreess the 11th of the Cal. of Decemb. 1301. The next that occurs is
 2. MARGERY de STONHAM; upon whose Death
 3. ISABELLA de WELTHAM was confirm'd Prioreess April 9, 1345; as was
 4. MARGERY HOWELL, April 3, 1376; and upon her Death
 5. CATHERINE HERWARD, elected and admitted Oct. 1392. After her I meet with
 6. ELIZABETH MOORE: On whose Resignation,
 7. CATHERINE PILLEY was confirm'd Prioreess Sept. 28, 1414. She govern'd till the Year 1432, when resigning,
 8. MAAD PITCHER was admitted to this Dignity Oct. 31, 1432. Her Successor, as I guess, was
 9. MARIONE DALINGHO: Upon whose Death, which happen'd Anno 1446,
 10. CECILIA CREIKE was elected June 10, the same Year. The next I meet with is
 11. HELEN. Upon whose Resignation,
 12. MARGERY ARTIS's Election was confirm'd May 12, 1466. After her
 13. ISABELLA occurs Prioreess, Anno 1503; as does
 14. ALICE WRIGHT, Anno 1520; and
 15. ELIZABETH WRIGHT, Anno 1532.
- The last I can find, says Mr. Willis: And she was the last; for then the Nunnery was suppress'd, with others, to endow Cardinal Wolsey's intended Colleges, for which he had a Bull from Pope Clement the 7th, which is in the *Appendix*, NUM. CLIX.





OF THE
M O N K S,
 CALL'D
P R E M O N S T R A T E N S E S.

Reyners,
 p. 161.



THESE Monks, vulgarly call'd *White Canons*, first came into *England*, in the Year 1146, where their first Monastery, call'd *Newhouse*, was built, in *Lincolnshire*, by *Peter de Saulia* (the *Monasticon* calls him *Peter Gosla*) and dedicated to *St. Martialis*.

A Catalogue of all the Monasteries of Premonstratenses there were in England, in the Reign of King Edward the First, when he granted his Protections to them and all other Monasteries.

THE Abbat of *Barlinges*.

The Abbat of *Lavendene*.

The Abbat of *Torre*.

The Abbat of *Croxton* and *Newbo*.

The Abbat of *Alnewick*.

The Abbat of *Begeham*.

The Abbat of *Beauchief*.

The Abbat of *Dureford*.

The Abbat of *Tichefield*.

The Abbat of *Wellebeck*.

The Abbat of *St. Radegundis*, near *Dover*.

The Abbat of *Langdone*.

The Abbat of *Tupholme*.

The Abbat of *Haghenby*.

The Abbat of *Westdereham*.

The Abbat of *Wenlinge*.

The Abbat at *Langeley*.

The Abbat of *Leyston*.

The Abbat of *Langdon*.

The Abbat of *Tonebrigg*.

The Abbat of *Kenilworth*.

The Prior of *New Place*, near *Guilford*.

The Prior of *Christ's Church* at *Twyneham*.

The Abbat of *St. Agatha*.

The Abbat of *Ceverham*.

Brother *Nicholas Sottes*, Procurator General in *England* for the Abbat of *Belleport*, of the Order of *Premonstratenses*.

Brother *William Sampson*, Procurator General in *England*, for the Abbat of *Blancland*, of the same Order.

The Abbat of *Cokerford*.

The Abbat of *Newhus*.

In all 27, besides the two General Procurators, who whether they had Monasteries or no, does not appear; but the *Monasticon* reckons 29, which renders the Numbers equal: Yet this Catalogue joyns *Croxton* and *Newbo* under one Abbat, whereby one of the Number is sunk, which would otherwise be 30 here, whereas the *Monasticon* enumerates them distinctly. Again, this Catalogue has *Dureford*, *Tonebrigg*, and *New Place*, of which there is no mention in the *Monasticon*. *St. Radegundis*, near *Dover* and *Kenilworth*, mention'd in this Catalogue, the *Monasticon* places among the Canons of *St. Augustin*. In short, the Disagreement is too

too great to mention all the Particulars. It must be allow'd that Time might afterwards make some Alteration as to these Monasteries, besides that, both Authors might be subject to some Mistakes.

Of the Original of this Order, and of the Founder thereof, there is a sufficient Account in the *Monasticon*, Vol. 2. p. 579, and in the *English Abridgment*, p. 186, for which reason it will be needless to add more in this Place.



BILEGH, or MALDON

Priory of the Order of the Premonstratenses, in Essex.

CONCERNING this Priory the *Monasticon*, Vol. 2. p. 626, only informs us, from *Leland*, that the Canons of *Perendune*, in the Year 1180, remov'd from thence to *Maldon*, and there built themselves a small Habitation on the Lands of *Robert Mantel*. There is also the Charter of King *Richard* the First, reciting and confirming the Donations made to the same. This same in the *English Abridgment*, p. 190.

This Priory was founded Anno 1180, by *Robert Mantel*, and dedicated to St. *Nicholas*, for Canons *Premonstratenses*, and endow'd with several Lands and Churches, by the said *Robert*, and *Robeis* his Wife, as also by *Picot* of *Perendune*, and *Roger* his Son, *Ralph de Marci*, and *Buelcelina* the Wife of *Roger de Langford*, confirm'd by the Charter of *Richard* the First, dated *December 7*, in the first Year of his Reign.

The Advowson of it, in Process of Time, but how I find not, came to the *Bourchiers*, who had demean Lands in *Great* and *Little Malden*, for I find, that *Elizabeth*, Daughter and Heir of *Bartholomew*, Lord *Bourchier*, Widow of *Sir Lewis Robfert* dy'd seiz'd of the Advowson, *July 1*, 11 *Hen. VI.* 1433, and *Henry Bourchier*, Earl of *Essex*, her Heir, who dy'd *April 4*, 23 *Edw. IV.* with his Lady *Isabel*, were bury'd in the Chapel of the Blessed Virgin in this Priory, being seiz'd of those Manors, &c.

Henry de Wengham, Bishop of *London*, in 1262, gave 360 Marks Sterling by his Will to R. Abbat of *Bileigh*, and to the Convent of that Place, to find two Chaplains in the Church of St. *Paul*, *London*, to celebrate for his Soul, each of them to have six Marks yearly, and four Marks to be distributed on the Day of his Obit, between the Canons and the Servants of the said Church, and 25 Shilling to the Poor on the same Day, and half a Mark to the Chapter of St. *Martin le Grand*, *London*, every Year. To the Observance of which, the Abbat of *Bileigh* oblig'd himself and his Convent, dated on the Feast of St. *Catherine* the Virgin, 1298.

Note, That Newcourt here, and also Mr. Willis, call the Heads of this House Abbats, and yet the House itself a Priory, which is a Contradiction, and it could be no other than a Priory, and the Heads thereof Priors, there being no mention of such an Abby in *Reynerus*, nor any other that I have met with.

At the Suppression it was valu'd at 157 l. 16. 11 d. 6 b. per Annum, according to *Dugdale*; *Speed* says 196 l. 6 s.

After the Suppression, King *Henry* the VIIIth, in the 32d Year of his Reign, granted to *Sir John Gate*, the whole House and Site of this Monastery, &c. and a Mill call'd *Bileigh* Mill, to be held in capite; who by

Licence from that King, alienated the Premises to *William March* and his Heirs, whose Son and Heir *William March*, in the first of Queen *Mary*, dy'd seiz'd of the same, as also of the Manor of *Bileigh*, and of divers Parcels of Land in *Malden*, and five Messuages, 2 Mills, 1000 Acres of Land in *Bileigh*, *Malden*, *Wodeham-Walter*, *Ulting*, *Langford*, and the Rectories of *All-Saints*, and St. *Peter's Malden*, belonging to the Monastery, leaving *Mary*, Wife of *Richard Bowes*, *Marionetta*, Wife of *Richard Baynham*, and *Elizabeth March*, his Sisters and Coheirs.

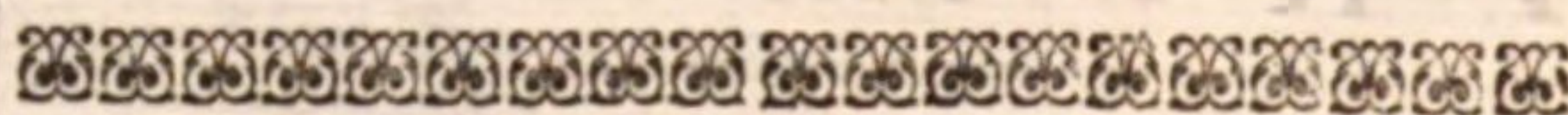
After this, they were in *Thomas Frank*, who held them in 5 and 6 of *Philip* and *Mary*, of the yearly Value of 80 l. and also in 1 *Eliz.* whose Son and Heir, *Richard Frank*, held them in 22 *Eliz.* and 25 *Eliz.* had Licence to alienate the whole Capital Messuage, &c. to *Roger Warnefield*, and *William Towse*, and their Heirs.

There were also certain Lands in the Parish of Saint *Peter Malden*, call'd *Spittle Lands*, once belonging to this Monastery, which King *Henry* the VIIIth, in the 31st of his Reign, granted to *William Gunston*, Esq; to be held in Capite, which were held by *Benjamin Gunston*, Son and Heir of *Benjamin Gunston*, 20 *Eliz.* and *William Vernon*, in 3 *Edw. 6.* held divers Lands and Tenements, and a Mill near *Malden*, also belonging to this Monastery.

WILLIAM KIRKBY occurs Abbat, or Prior here, 1478, as does *Hist. Abb.*
Vol. 2. p.
77.

THOMAS SCARLET, Anno 1500, at which Time the Convent consisted of 11 Canons, besides the Abbat, or Prior.

JOHN COPSHERSE was the last Abbat.



WELBECK

Monastery of Premonstratenses in Nottinghamshire.

THIS Monastery was begun in the Time of King *Stephen*, who confirm'd the Gift which *Ralph de Bellofago*, made to God and the Church of St. *James*, at *Wellebeck*, of the Land of *Clun*, of his Fee, afterwards, viz. 1 *John*, call'd *Hungreclun*, as appears also by the Deed of *Ralph Silvan*, and *Margaret* his Wife, directed to *Henry* Archbishop of *York*, who liv'd in that King's Reign, wherein they gave and confirm'd to Lord, or *Sir Gerlo*, Abbat of *Neubus*, and the Order of the *Premonstratenses*, and namely to the Place of the Abby, which his (the said *Ralph's*) Brother *Thomas* had begun, in pure Alms, all their part which they had in that Place, and the Wood which was between the Rivulet and the Cart-way which leads from the Place of the Abby unto *Belgb*, &c. *Thoroton's*
Nottingh.
p. 450.

See *Thomas de Cukenev* the Founders Foundation Charter in the *Monasticon*, Vol. 2. p. 599, and King *Henry* the II'd's Confirmation of all Grants to the same, Ib. 602. and in the *English Abridgment*, p. 187.

Robert de Menill, sometime Lord of *Whitewell*, in the County of *Derby*, gave to the Church of *Welbeck*, a Quarry in his Land, where ever it could be found most convenient, to build the Church of St. *James*, and other Offices, and free Ingress and Egress for those that carry'd Necessaries for the Building.

Walter

Walter de Gushull, Knight, granted a Quarry thro' the whole More between the Town of *Whitewell* and *Belgh*, and other where in the said common Pastures of the Parish of *Whitewell*, where ever it could be found, and free leave to discover, dig, work and carry, &c. as the Charter of the said *Robert de Menill*, his Ancestor, mention'd, without Contradiction.

Ralph de Bassett, by the Consent of *William Bassett* his Father, and *Maud* his Mother, whose Inheritance they were, gave to the Canons of *Wellebeck*, his Mills of *Languat*, the Condition whereof was, that the Men of the Town of *Languat*, and of *Hoghton*, were to make the House and Dam of the Nether Mill, at their Cost, and to grind their Corn of their proper Wanage, or Tillage, at the 16th Grain, and what they bought at the 20th, and the Abbat and Convent were to make the upper Mill, and dam at their Cost, and it was lawful for the said *William Bassett*, and his Heirs, to fish in the upper Pool, whensoever they would, as the Abbat did.

Walter de Haincourt, by the Consent and Favour of *John*, his Son and Heir, gave to God and the Church of *St. James*, at *Welbeck*, the whole Land which *Geffry de Krestewell* held of his Father, and *Ralph* the Son of him, free from all Service belonging to him, except 5 *l.* yearly, and three [*preces*] Boons of one Plow, or Carucat, and three [*preces*] Boon Days in Harvest, viz. the first with one Man; the second with two; and the third with as many as shall be found there daily reaping. And free from all Service to the King, except *Dana-geld*, or the King's common Aid, by his command should be levy'd throughout the whole Country, in every County, likewise the Sheriffs, and the King's Bailiffs [*praepositi*] the Canons were to pay for that Land. This Grant he made at the Intreaty, and by the Consent of the said *Ralph*, Son of *Geffry*, who surrender'd the Land to him, that he might grant it to the said Church of *St. James*, and the Canons, who gave the said *Ralph* a Mark of Silver, and four Goats. The Witnesses were *Robert* the *Presbyter*, *William de Cukenev*, *Thomas* Lord of *Cukenev*, &c.

Oliver de Eyncuria, Son of *John de Eyncuria*, gave to the said Church of *Wellebeck*, the Tithe of his Multure of his whole Mill at *Cresswell*, and of the Issues and Profits which *Oliver Deyncourt*, his Son recogniz'd, 16 *Hen. 3.* before *S. de Segrave*, and his Fellow Justices, Itinerant.

Roger Deyncourt gave to the Church of *Welbek*, to sustain three Canons to celebrate divine Service in that Convent, his whole Land and Meadow in *Wynsefeld*, with common of Pasture in *Lagbagh*; except the Advowson of the Church of *Wynsefeld*, and the Land which belong'd to the Boat of the Parkhouse, &c.

John de Eyncourt, Rector of the Church of *Wynsefeld*, Brother of *Sir Roger de Eyncourt*, sometime Lord of the Park *Morton* of (*Derbyshire*) for the Health of his Soul, and the Soul of the said *Roger* his Brother, Lord and Ancestor, and of the Lady *Alice*, Wife of the said *Roger*, confirm'd the Gifts of this said Brother, viz. his whole Land of *Wynsefeld*, &c. and the Homage of *William de Eyncourt*, Brother of the said *John*, and of the rest of the Freeholders, and Services of the Natives, with their Sequels, and that whoever should hold the Manor of *Park*, should defend the said Land from all Suits, &c. *Roger de Eyncourt*, Brother of the said *Sir Roger*, Lord of *Park*, made the like Confirmation.

William Deyncourt was call'd *Bassett*, after whose Decease *John Deyncourt* entred.

Sir Richard de Wiverton for forty-nine Marks of Silver given him by *Geffry Fitz-Peter*, gave to the Abby of *Wellebek*, the Town of *Dukmanton*, in *Derbyshire*,

which *Sir Richard Bassett* confirm'd, and so did *Henry de Stuteville*, and *Leonia de Reynes* his Mother, of whose Barony it was held.

King *Edward* the First, by his Charter bearing Date at *York*, 5 *April*, 19 *Edw. 1.* granted to the Abbat and Convent of *Wellebec*, and their Successors Free Warren in all their Demesne Lands in *Whyten*, *Filingham*, *Ingham*, and *Cotes* in the County of *Lincoln*, *Whatton*, *Aslahton*, *Flintham*, *Kniveton*, *Iversbagh*, *Gledthorp*, *Hatfield*, *Hirst*, *Belgh*, *Cukney*, *Colingthwait*, *Languat*, *Cloune*, *Norton*, *Milnethorp*, *Swaynthorp*, *Ulecotes*, and *Strape*, in the County of *Nottingham*, *Dukmanton*, *Winesfeld*, *Newbold*, and *Cresswell* in *Derbyshire*. The same King by another Charter, dated at *Keneyleworth*, 1 *June*, 29 *Edw. 1.* granted his whole Part of the Wood and Soil of *Rounwood*, between the Wood of the said Abbat, and the Park of *Thomas de Furnivall*, extending itself by the King's High Way between *Wirkesop* and *Warsop*, towards the West, and containing 60 Acres by the Perch of the Forest, together with that Place of Land which was call'd *Caberton Storth*, by the said Wood, paying 28 *s. per Annum*, for all Services; which last the said Abbat had Licence to inclose, and make a Park of, and to destroy and fell the Wood, and Effart the Soil, or otherwise to make Profit, as he should see convenient; and by this Warrant, 3 *Edw. 3.* they claim'd, &c. where the Jury found the Abbat, and all his Predecessors and Canons, but not their Tenants or Men, quit from Toll of all Things, which they could secure to be their own Demesne, and from Bridges, except the Town-Bridge of *Nottingham* was broken.

The Composition between the Abbat and Convent of this Place, and the Bishop of *Ely* concerning certain Chantries is in the *Monasticon* as above quoted, where are many other Particulars relating to this Monastery, which are therefore not taken Notice of here.

King *Henry* the VIIIth, 26 *Feb.* in the 30th Year of his Reign, granted to *Richard Whalley* and his Heirs, the Site of the Abby of *Welbeck*, and all the Houses and Lands beneath the Site of it, and the two Granges call'd *Bellers Grange*, and *Hirst Grange*, and the several Clofes and Groves, &c.

Queen *Eliz.* 20 *May*, in the first Year of her Reign, granted Licence to *Richard Whalley*, Esq; and *William Whalley*, Gent. to alienate the House and Site of the Monastery of *Welbeck*, by the Name of the Demesne of the Manor of *Welbeck*, and the said two Granges *Bellers* and *Hurst*, and the Grange of *Gledthorpe*, and the Manor of *Norton*, and the Grange call'd *Hardwick Grange*, to *Edward Osborn*, Citizen and Clothworker of *London*, and his Heirs. She, 9 *Febr.* 42 *Eliz.* granted to *Robert Booth*, Esq; and *Ranulph Catterall*, Gent. the whole Site, &c. which sometime was belonging to, and Parcell of the Lands of *Richard Whalley*, Esq; it became afterwards the mansion House of the Duke of *Newcastle*.

The Church of this Monastery, dedicated to Saint *James*, is now utterly vanish'd, except the Chapel for the House was any Part of it, which of late Years also has lain bury'd in the Ruins of it's Roof, the Want whereof does a little diminish the Glory of this new Palace, yet seeing that neither the Wisdom, nor Piety, nor Charity of those formerly concern'd here, nor their Right, Title, nor Propriety, nor indeed of God himself, could in this Place secure or preserve a Church against a King and Parliament, professing the same Religion, I cannot perceive how the most obstinate and zealous Pretenders to Religion and Property of this Time, can justly wonder though his Grace be not much concern'd for the ruinous Chapel.

The

The Number of the Acres of the Woods of the Abby of *Welbeck* were, of the first Foundation of the House in Woods about the House sixscore Acres. Of the Gift of the King of *England* in *Roumwood* fivescore and ten Acres. Of the Gift of *Richard*, Son of *Richard*, in the Hay of *Cukeney* fourscore Acres. Of the Gift of *Thomas de la Rivere* in *Hesfelbund* eight Acres. Of the Gift of *Brian de Insula*, in the Wood of *Eskelbagh* fourscore Acres. These Acres were measur'd by the King's Perch, containing 24 Feet. The Sum is 338 Acres, sixscore to the Hundered.

Abbats of this Place, I do not find, nor any more remarkable, besides what is here, and in the *Monasticon* above referr'd to, only Mr. *Willis* in his History of Abbies, Vol. 2. p. 170, tells us, that in King *Henry* the VIIIth's Time, here were accounted 22 Religious in this Convent, and that *Richard Richmond*, alias *Benty*, the last Abbat, surrender'd this Convent, 20 June 1538, 30 Hen. VIII. and had a Pension of 50 l. per Annum, assign'd him, and seven more of the ungodly Canons had small Pensions allow'd them for that vile Service of betraying their Trust.

Thoroton above has shown, how the Site and Lands of this Monastery pass'd from one to another, till they came to the late Dukes of *Newcastle*, whose Family we see is extinct, and that Title transferr'd to another.

CROXTON

Monastery of Premonstratenses, in Leicestershire.

SEE this in the *Monasticon*, Vol. 2. p. 603, and in the *English* Abridgment, p. 188, and 262. This Monastery, in the Reign of King *Edward* the IIIrd, was almost burnt down, and the Canons thereof all perish'd by Pestilence, except the Abbat and Prior, as may be seen in that King's Letter in the *Appendix*, NUM. CCCCL. excepting the Abbat from collecting the Tenth for the King, for those Reasons; as also because the said Abbat was infirm, and the Monastery stood in a lonesome Place, where the Mony so collected, could not be secure.

I have no more to add concerning it, besides the Names of the Abbats from Mr. *Willis*.

Abbats of Croxton.

Hist. Abb.
Vol. 2. p.
109, and
327.

1. RALPH DE LINCOLN was made Abbat, not long before the Year 1231. After
2. JOHN occurs Abbat, Anno 1241, as does
3. JEFFRY, Anno 1242, and
4. THOMAS, Anno 1250.

5. WILLIAM DE GRAHAM was confirm'd Abbat the 17th of the Cal. of June, 1274.

6. WILLIAM DE BRACKLEY occurs Abbat, Anno 1319.

7. JOHN ARGHUM occurs Abbat, Anno 1477. He dy'd Anno 1491, and was succeeded the same Year by

8. ELIAS ATTERCLIFF. He was on the 4th of Jan. 1499, presented to the Vicarage of *Thingden*, in *Northamptonshire*, which he resign'd Anno 1501. He dy'd Anno 1534, and was succeeded by

9. ROBERT DERBY, who was presented to this Abbacy by *Thomas Lord Berkley* the 22 d. of April 1534.

10. THOMAS GRENE was last Abbat. He occurs Anno 1539, in which Year he with 20 Monks of this House surrender'd the same to the King's Visitors, 3 Sept. 30. Hen. VIII. and had a Pension of 80 l. per Annum.

NEWBO, or NEBO

Monastery of Premonstratenses, in Lincolnshire.

TO what is said of it in the *Monasticon*, Vol. 2. p. 612, and in the *English* Abridgment, p. 188, have no more to add than one Grant of two Acres of Land to it, by *Robert de Acastris*, the which see in the *Appendix*, NUM. CCCCLI.

BLIBOROW, or BLIBURGH, or BLITHBURGH

Monastery of Premonstratenses, in Staffordshire.

TO what is in the *Monasticon*, Vol. 2. p. 593, and in the *English* Abridgment, p. 187. Mr. *Willis* only adds, that JOHN WRIGHTON was Prior, Anno 1534, nor have I found any thing farther concerning it, than that it was one of those suppress'd by Cardinal *Wolsey* to endow his intended Colleges, which vain Project of his never took Effect. Pope *Clement* the VIIIth's Bull for suppressing of the same, and several others to that Purpose, is in the *Appendix*, NUM. CLIX.



ORDER OF THE REGULAR CANONS OF

Arouafia, or Arroasia.

Of the first Institution of the REGULAR CANONS
of AROUASIA.

*Hist. des
Ordres Mo-
nast. Vol. 2.
p. 106.*



AROUASIA near Bapaume, in Artois, was a Place that serv'd to shelter Robbers; but about the Year 1090, it was sanctify'd, by being the Habitation of three Holy Eremites, viz. Heldemar of Tournay, Conon or Conrad, who was afterwards a Cardinal, and Roger of Arras, who built in that Place a little Cell or Oratory, which they dedicated in Honour of the Holy Trinity, and St. Nicholas. Lambert, Bishop of Arras, confirm'd that Settlement, by his Letters, dated the 21st of October 1097, directed to Conon: For which Reason many place the Beginning of this Congregation in that Year; but it appears, by the same Letters, that Heldemar was then

dead, and he is set down as the first Provost appointed by Conon, Anno 1090, in the Catalogue of the Abbats of that Abby, publish'd by the Gentlemen of St. Martha, who have also set down his Epitaph, wherein he is styl'd Founder of that Abby, which was govern'd by Provosts, till St. Bernard's Time, when Gervais, who was the third Provost, and who succeeded Richerius, in the Year 1124, took the Title of Abbat, which was also given to his Successors.

This Gervais is styl'd Founder of the Congregation, perhaps because in his Time this Abby became the Head of 28 Monasteries; but it has long since ceas'd to have a Being, and its last General Chapter was held in the Year 1470. The Monasteries of Henein Leitard, three Leagues from Doway, of St. Nicholas at Tournay, of Choques, and of Mareles in Artois, depended on it as well as those of Werneston, Zunebeck and Soetendal in

Flanders, of St. John at Valenciennes, St. Crispin, and St. Leger at Soissons. There also belong'd to it four Priors in Ireland, two of them at Dublin, one at Rathoy, in the County of Kerry, and one at Rathbele in the County of Limerick, as also some in England.

Their Habit was White, and as the Cardinal de Vitry informs us, they were Austere, did eat no Flesh, wore no Linnen, and kept strict Silence.

NUTLEY, alias St. MARY IN THE PARK

*Monastery of Regular Canons of
Arroasia, in Buckinghamshire.*

THIS Monastery is in the *Monasticon*, Vol. 2. p. 154, and in the *English Abridgment*, p. 139, but there plac'd among the *Regular Canons* of St. Augustin, as if it had not been distinct from the others; whereas it certainly was of this Reformation we here speak of. However all we have to add concerning it is what follows from *Reynerus*.

Reynerus,
p. 159.

After the *Regular Canons* of St. Augustin, came into England those of *Arroasia*, in the Year of our Lord 1112, concerning whose Admission we have the following Charter.

" We Walter Gifford, Earl of Buckingham, and Her-
" mengard, the Countess his Wife, have given, in per-
" petual Alms, for the Health of our Souls, &c. to
" God, and St. Mary of the Park, and to the Abbat
" and the Canons of the Park, there serving God, all
" my Park of Grendam, and whatsoever is contain'd
" within the Compass of the Park, &c. and the Mill
" of Grendam, free and discharg'd from all Service
" and Exaction, to build to the Honour of God, and
" the most Blessed Virgin Mary, a certain Abby of
" *Regular Canons*, according to the Order and Insti-
" tute of St. Nicholas of the Church of *Arroasia* and
" *Jorelenden*, and for the Maintenance of the Canons
" there serving God, we give our Land of *Hameid*, &c.

Arroasia, is an Abby in the Diocese of *Arras*, the Head of the Reformation of the *Regular Canons*, who, as *Jacobus de Vitriaco*, in his *Western History*, speaks of them, retaining the Foundation of the Rule of St. Augustin, in order to correct the Flesh with its Vices and Concupiscence, banish'd Flesh from their Refectory; besides this they did not wear Shirts, but lay at Night in their Dormitory in Woollen Tunicks, and providing against imminent Dangers, added some other necessary and decent Institutions, building them upon the afore-said Foundation.

Note, That in the *Monasticon*, the Park, by *Reynerus* call'd *Grendham*, is written *Crendon*. This is all I have found concerning this Congregation in general, or its Monasteries in England.

OF THE

REGULAR CANONS

OF



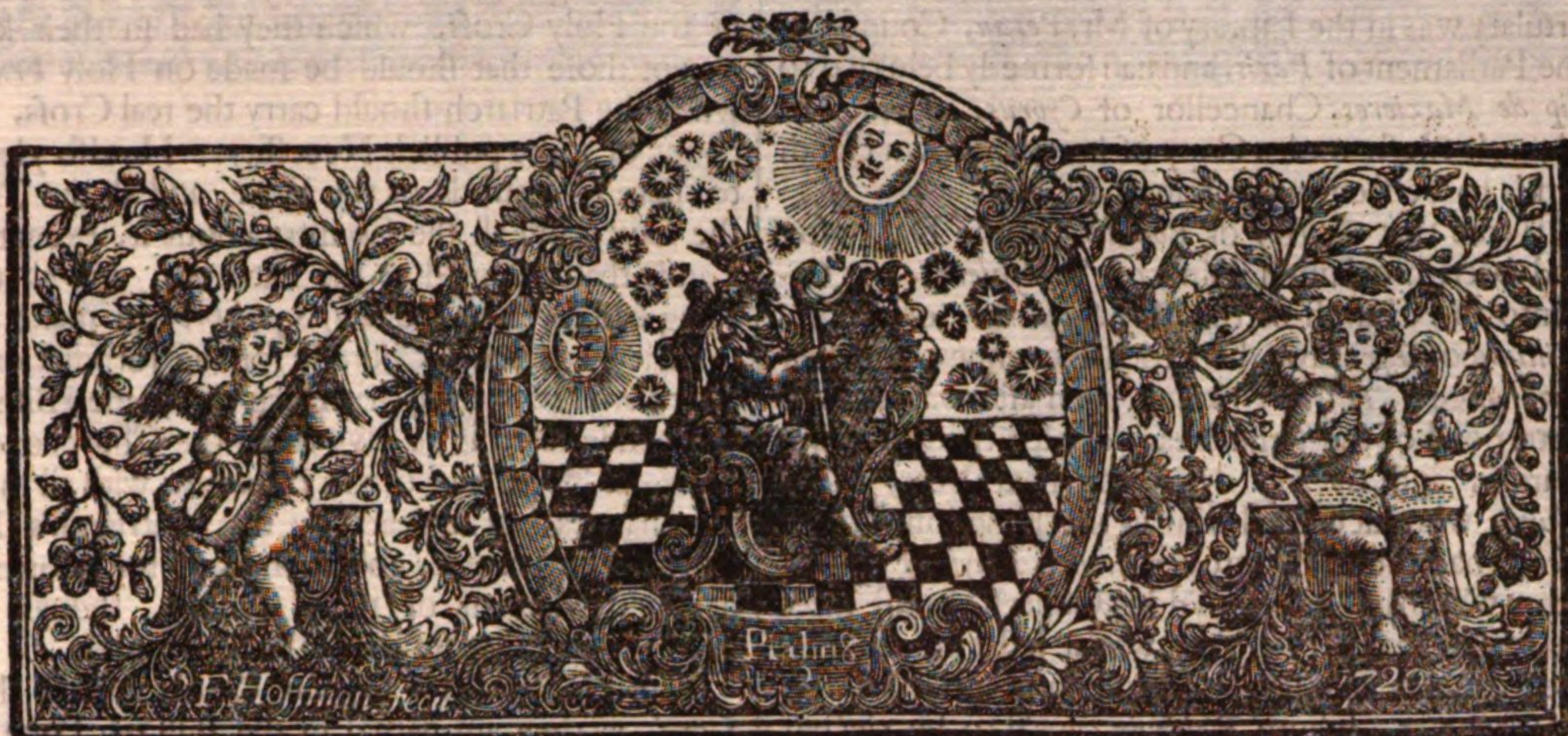
dead, and he is set down as the first Provost appointed by Canon, 1100, in the Catalogue of the Abbots of that Abby, published by the Gentlemen of St. Mary, who have also set down his Epitaph, wherein he is styled founder of that Abby, which was governed by Provosts till St. Edmund's Time, when Gerard, who was the third Provost, and who succeeded Richard, as in the Year 1134, took the Title of Abbat, which was also given to his successors.

This Gerard is styled Founder of the Congregation, perhaps because in his Time this Abby became the Head of 28 Monasteries; but it has long since ceased to have a being, and its last General Chapter was held in the Year 1470. The Monasteries of *Hampstead*, *Three Leagues from Dorset*, of St. Nicholas at *Tewkesbury*, of *Chesham*, and of *Martine* in *Wiltshire*, depended on it as well as those of *Wentworth*, *Sanbeck* and *Sooton* in *Flanders*.

ROBERT, near *Bathurst*, in *Wiltshire*, was a Place that belonged to Richard, Bishop of *Exeter*, who was afterwards a Cardinal and Bishop of *Exeter*, who built in that Place a little Cell or Oratory, which they dedicated in Honour of the Holy Trinity, and St. Nicholas. *Edward*, Bishop of *Exeter*, confirmed that Settlement by his Letters dated the 21st of October 1077, directed to Gerard: For which Reason many place the Beginning of this Congregation in that Year; but it appears by the same Letters, that *Richard* was then



built in that Place a little Cell or Oratory, which they dedicated in Honour of the Holy Trinity, and St. Nicholas. *Edward*, Bishop of *Exeter*, confirmed that Settlement by his Letters dated the 21st of October 1077, directed to Gerard: For which Reason many place the Beginning of this Congregation in that Year; but it appears by the same Letters, that *Richard* was then



OF THE ORDER OF THE REGULAR CANONS OF THE HOLY SEPULCHRE.

The Original of the REGULAR CANONS of the HOLY SEPULCHRE.



THE *Monasticon*, Vol. 2. p. 573. and the *Englisb Abridgment*, p. 185, having but a very imperfect Account of the Original and Progress of this Order, it will be proper here to give the Reader some more ample Information concerning the same.

The Historians of the Order of the *Regular Canons* pretend, that when *Godfrey of Bouillon* had conquer'd the *Holy Land*, and made himself Master of the City of

Jerusalem, on the 15th of *July* 1099, he soon after put *Regular Canons* into the Patriarchal Church of the *Holy Sepulchre*. *F. du Moulinet* adds, that he had taken them along with him, and did not only put them into that Church of the *Holy Sepulchre*; but also into all the others wherein he settled the Divine Service; as those of the Temple of *Solomon*, *Mount Sion*, *Mount Olivet*, *Gethsemani*, *Bethlehem*, *Hebron*, *Nazareth*, and many other Towns in *Palestine*. But the Canons that Prince put into those Churches, (he not living long enough after his Election to that Kingdom to settle the divine Worship in all the Churches which *F. du Moulinet* names) were no other than *Secular Canons*, who

who, as we are inform'd by a Chartulary of that Church of the Holy Sepulchre, of the Original of the *Regular Canons*, took the Name of that Church; the which Chartulary was in the Library of Mr. *Petau*, Counsellor of the Parliament of *Paris*, and had formerly belong'd to *Philip de Mazieres* Chancellor of *Cyprus*, when Mr. *Andrew du Chesne* took a Copy of it with his own Hand, which is to be seen in the King's Library.

It is true that *Godfrey of Bouillon*, some Days after he had been proclaim'd King of *Jerusalem*, put *Canons* into the Church of the *Holy Sepulchre*, on whom, as *William of Tyre* says, he settled Revenues, for their Maintenance. *Daybert* having been afterwards about the latter end of the same Year, chosen the first *Latin* Patriarch, and *Godfrey* dying the next Year, 1100, *Baldwin*, who succeeded him in the Kingdom of *Jerusalem*, had much Controversy with *Daybert* the Patriarch, who having govern'd his Church almost three Years amidst many Troubles, was at last compell'd by Force to quit it, and saw an Intruder put into his Place, being *Evremar*, whom *Baldwin* caus'd to be elected. As soon as that Patriarch had usurp'd the Patriarchal See, he retrench'd part of the *Canons* Prebends, and allow'd each of them only 150 Bizantines per Annum.

Daybert going to *Rome*, to complain to Pope *Paschal* the 11d, of the Wrong done to him, in obliging him by Force to quit his See, and that his Legate had declar'd that See Vacant, without having heard him, the Pope restor'd him to his Church; but in his Return to take Possession of the same, he dy'd at *Messina*, in the Year 1107. *Gibelin*, Archbishop of *Arles*, whom that Pope sent at the same Time to *Jerusalem*, to compose the Disorders in that Church, was made Patriarch of *Jerusalem*, and *Evremar*, who had intruded into that See, was constituted Bishop of *Cesarea*. The Letter written by the Patriarch *Gibelin*, to King *Baldwin*, some Days before his Death, which hapned in the Year 1111, farther proves that those *Canons* of the *Holy Sepulchre* were not *Regular Canons*; for in that Letter, he tells the King, he could have wish'd to have spoken with him before his Death, but that being prevented, he prays him by his Authority, to uphold what he had enjoy'd his *Canons*, which was to eat in common, according to the Custom of the *Canons* of several Churches, and particularly those of *Lyons* and *Rheims*. *Arnoul*, Archdeacon of the Church of *Jerusalem*, whom *William of Tyre* calls the first-born of *Satan*, and Son of *Perdition*, had caus'd himself to be chosen Patriarch before *Daybert*, and oblig'd to quit that Dignity, which he had obtain'd by unjust Methods; but after the Death of *Gibelin*, he was by the King's Favour, put into his Place; and though rais'd to that Dignity, he did not cease to lead a scandalous Life, which oblig'd Pope *Paschal's* Legate to depose him, in the Year 1115. He appeal'd from the Legate's Sentence, and went to *Rome* to the Pope, who, for the sake of Peace, restor'd him, in the Year 1117, when he had sworn upon the Holy Evangelists, that he was innocent of the Crimes laid to his Charge, as is express'd in that Pope's Bull. This *Arnoul*, in the Year 1114, oblig'd the *Canons* of this Church to follow the Example of the Apostles by living in common,

who

and to observe the Rule of *St. Augustin*. He gave up to them, for their Maintenance the one half of all the Offerings made at the *Holy Sepulchre*, and all those of the Holy Cross, which they had in their keeping, except those that should be made on Holy Friday, or when the Patriarch should carry the real Cross, on Account of some publick Necessity. He also yielded up to them two thirds of the Wax, and all the Tithes of the City, and all the Country about it, excepting the Lands that belong'd to the Patriarch, and all that the King had given to the *Holy Sepulchre*, to make amends to that Patriarchal Church, for the Jurisdiction it had over *Bethleem*, before that Place was made a Bishoprick; and besides all this he gave them the Churches of *Saint Peter*, at *Joppe*, and of *St. Lazarus*, with all their Appurtenances, as appears by that Patriarch's Letters, wherein he pretends to much Zeal for reforming the deprav'd Manners of those *Canons*, though he had been the first that set them the ill Example.

The Houses these *Regular Canons* had in the *Holy Land*, as they are nam'd in the Bull of Pope *Celestin* the 2d, were those of the *Holy Sepulchre* of *Jerusalem*, *St. Peter*, at *Joppe*, the *Holy Sepulchre* at *Acre*, *St. Mary of Numaz*, in the Territory of that same Place, the *Sepulchre* at *Mount Peregrin*, *St. Mary* at *Tyre*, and the *Quarentain*, that is, the Place where our Saviour *JESUS CHRIST* fasted forty Days and forty Nights. The *Regular Canons* at *Mount Olivet*, were not of the Congregation of the *Holy Sepulchre*. These *Canons* did not enjoy those Places long, for the *Sarazens* having again made themselves Masters of the *Holy Land*, in the Year 1187, in the Reign of *Guy of Lusignan*, they were oblig'd to quit their Monasteries, and retire into those they had in *Europe*, their Congregation having then spread itself into several Countries.

Lewis the Younger, King of *France*, at his Return from the *Holy Land*, brought some of them, whom he put into the Church of *St. Sampson* at *Orleans*. The Earls of *Flanders* did the like, and a Polish Gentleman founded a Monastery of them at *Mieken*, 8 Leagues from *Cracow*, where many others sprouted, so that it is now Head of a Congregation of about 20 Houses, in *Poland*, *Silesia*, *Moravia* and *Bohemia*, and govern'd by a Superior, who calls himself General of all the Order of all the *Holy Sepulchre*, tho' the *Canoneses* of that Order in *France*, *Germany* and *Spain*, do not own him as their Superior.

These *Canons* and *Canoneses* pretend to much greater Antiquity than that we have assign'd them, and deduce their Origin from the Time of the Apostle *St. James*, the first Bishop of *Jerusalem*, whom they look upon as their Father and Founder; but this has been already sufficiently prov'd to be a Fiction. Their Habit differ'd in several Countries, that they wore in *England*, may be seen in the *Monasticon*, as above quoted. This Order was suppress'd in the Year 1484, and their Possessions given to the Knights of *St. John* of *Jerusalem*, but that Suppression did not take Effect in *Poland*, and some Parts of *Germany*; and there are still *Canoneses* of the Order in *France* and *Spain*.

I have no more to add concerning this Order, but refer to the *Monasticon*, as above.





OF THE
O R D E R
OF THE
C A R M E L I T E S, in E N G L A N D

Commonly call'd

W H I T E F R I E R S.



The Original of the Order of the Friars of Our Lady of Mount Carmel, commonly call'd Carmelites, or White Friars; their Primitive Rule, and the Alterations made therein by Popes.

*Hist. des
Ordres Mo-
nast. Vol. 1.
p. 282.*



THE Carmelites have long maintain'd a Controversy with severall Writers, concerning their Antiquity and Origin, the which Controversy was never handled with so much Heat as it was about the End of the last Century, between the Religious Men of this Order, and the Jesuits; when it gave occasion to both Parties to publish several Works, and to Petition the Popes, Innocent the 11th, and Innocent the 12th, as also Charles the 2d King of Spain; the Carmelites to have those silenced who disputed their Antiquity, which they carry up to the Prophet Elias, whom they look upon as their Patriarch and Founder.

The Curious may see an excellent Account of this Controversy, in the History quoted in the Margin, which is here omitted, as no way pertaining to our Purpose. That Dispute having given much Scandal, Pope Innocent the 12th, at last, silenced both Parties, whereof our Author takes Notice, and then proceeds as follows.

ib. p. 299.

It plainly appears, by the Books and Libels published on both Sides, that it was convenient the Pope should, by his Authority, put a stop to those Proceedings, because of the Scandal they gave by the Invectives they were fill'd with, which are not agreeable to Christian Charity, whereof Religious Men ought to give an Example according to their Profession, and it is to be wish'd that his Holiness had been sooner acquainted with it to prevent the same, as he did by his

Brief of the 20th of November 1698. I owe too much Submission to the Commands of Popes, to presume to act contrary to their Intentions. That Brief of Pope Innocent the 12th, enjoying me Silence, as to the Primitive Institution of the Carmelites by the Prophets Elias and Elisba, obstructs my urging the Reasons I could alledge to oppose it. So that, if the Carmelites had those Prophets for their Founders, I will not refuse them that Honour; and I leave them in Possession of the Pretensions they have long had, that there has been an uninterrupted Succession of their Order, from those Prophets to this Day. Nay, I will allow them to carry back their Antiquity even to the Days of Enoch, who liv'd before the Flood; since some of those Bulls on which they build to prove they are descended from Elias and Elisba, and particularly that of Pope Pius the 4th 1477, say they are descended from the Prophets Elias, Elisba and Enoch. It is true that the Carmelites deny that Enoch, who is mention'd in the Bulls, to be the same Enoch that was taken away from among Men, as the Holy Scripture says, Gen. Chap. 5. but they tell us, it is another Enoch of Amathim, Disciple to St. Mark the Evangelist. In short, since they pretend, that ever since their first Institution, they have made the three Vows that are essential to a religious Life, they will find it a difficult Task to prove an Hereditary Succession of their Order, from Enoch the Son of Jared, and Father of Mathusalem to this Time; for the Holy Scripture does not take Notice that God commanded Noah to take any Carmelites into the Ark, and if any one of Noah's Sons had been a Carmelite, he could not have taken the Vow of

R r

Chastity;

Chastity; since all *Noah's* Sons went into the Ark with their Wives, and after coming out of the Ark, they all of them had several Children.

As the Bull of Pope *Innocent* the 12th above mention'd, only silences us as to the Primitive Institution and Succession of the Order of the *Carmelites*, from the Prophets *Elias* and *Elisba*, so it does not deprive us of the Liberty of controverting the other Pretensions of those Religious Men. If they find a Proof of that Hereditary Succession in the Person of *John* the 2d, the 44th Patriarch of *Jerusalem*, whom some Authors look upon as only the 42d Bishop of that City, and the first Patriarch, I do not design to urge any thing to the contrary, or to strike that illustrious Patriarch out of the Catalogue of the renowned Men of the Order of the *Carmelites*; because it would be acting contrary to the Orders of the Pope, who has enjoyn'd Silence in that Affair: But they are quite out, when they ascribe to him the Book of the Institution of Monks, which they pretend was the Rule they follow'd, till the Patriarch *Albert* gave them another. For *John* was not promoted to the Episcopal Chair of *Jerusalem*, which was not then Patriarchal till the Year 386 or 387, and in that Book, which they ascribe to him, there is mention of the *Scapular*, which the *Carmelites* did not wear till the Blessed Virgin had given it to the holy *Simon Stock*, two Years before the Death of that Saint, which was in the Year 1285, and he would also therein have taken Notice of the White Mantle or Cloak, and of the Hood, which they did not wear till the Year 1287, or 1288, without mentioning the Fables that Book is stuff'd with, which have made all Learned Men look upon it as a false and fictitious Work, the Author whereof could not live before the 12th Century. On account of that fictitious Book, *Peter Wassel*, a reform'd *Carmelite* of *Alost*, and Prior of *Antwerp*, ascribes to that Patriarch several Works that have either no Author's Names, or are falsely given to others, which he has Collected, and Printed at *Brussels* in two Volumes in Folio, Anno 1643, under the Title of the Works of *John* of *Jerusalem*. But tho' that *Carmelite*, (says *Monsieur du Pin*, who has taken the Pains to collect them) has writ one whole Volume to make out that the Works contain'd in his first Tome, were really of *John* of *Jerusalem*, and has endeavour'd to vindicate them from all Errors; yet it may be said, that he has perform'd nothing of what he promises in his Title, and that he has fill'd that long and tedious Treatise with nothing but frivolous Conjectures, groundless Suppositions, manifest Falshoods, or such Matters as have no Relation to his Subject, so that all his Superstructure, wanting a Foundation, it soon fell to Ruin, and is become the Scorn of all Men that pretend to Literature.

The *Carmelites* are so far from agreeing among themselves in relation to their Pretensions, that *John le Gros* of *Toulouse*, one of their Generals, about the Year 1411, is so far from believing, that *John* the Patriarch of *Jerusalem*, did ever write a Rule for the *Carmelites*, and prescrib'd them a Method of Living; that on the contrary he says, that he receiv'd that of *St. Basil*, which he caus'd to be observ'd by the *Anchorites* of *Mount Carmel*. He adds, that this Patriarch of *Jerusalem* was promoted to that Dignity, by Pope *Adrian* the first, in the 8th Year of his Pontificate, on account of the Sanctity of his Life. He reckons that Patriarch of *Jerusalem* the 44th after the Apostle *St. James*. Thus he speaks in the Garden of *Mount Carmel*; but in the Key to that Garden, he still explains himself more fully, and says, that the *Anchorites* of *Mount Carmel*, having been baptiz'd by the Apostles, dispers'd themselves over that same Moun-

tain at *Jerusalem*, at *Acre*, and other Parts of the Holy Land; and that they every where Preaching the Faith of *JESUS CHRIST*, it happen'd that *Basil* the Great, who was also an *Anchorite*, writ a Rule for some *Eremites* who adher'd to him; that some of those who liv'd on *Mount Carmel* follow'd that Rule: that afterwards Pope *Adrian* the first, in the 8th Year of his Pontificate, rais'd to the Patriarchal See of *Jerusalem* Brother *John*, an *Eremit* of the same *Mount Carmel*, on account of the Sanctity of his Life; that the same Patriarch *John* gave to his belov'd Disciple Brother *Caprasius*, and the other *Anchorites* of *Mount Carmel*, the Rule of *St. Basil* for them to observe; that he gave them no other, but that they liv'd according to that Rule till the Year 1023.

This is what we find in an antient Manuscript of that Garden of *Mount Carmel*, which is preserv'd in the Library of the *Carmelites* at *Frankfort*, as *F. Papebroch* writes, in the History of the Patriarchs of *Jerusalem*; but in the Mirror of *Carmel* printed at *Venice*, in 1507, where that same Garden is inserted, they have left out what *F. le Gros* had said concerning Pope *Adrian* the Ist's electing that Brother *John* the *Eremit* of *Mount Carmel* Patriarch of *Jerusalem*. They perhaps found out, that the Time when that Pope liv'd could not agree with that of the said Patriarch of *Jerusalem*; for *Adrian* not being made pope till the Year 772, he could not promote that *B. John* to the Patriarchal Dignity, till the Year 780, that being the 8th Year of his Pontificate, and yet that Patriarch dy'd in 416, when he had govern'd that Church almost 36 Years. But tho' the *Carmelites* have left that out, yet they have left in what the same *le Gros* says, that the same Patriarch had given the Rule of *St. Basil* to the *Anchorites* of *Mount Carmel*, and have farther added to the Catalogue of Saints of that Order, which *le Gros* had taken notice of, *St. Basil*, and *Cyrril* of *Alexandria*, and *St. Lewis* King of *France*; for *le Gros* had at first put in the Holy Prophets *Elias*, *Elisba*, *Jonas* and *Abdias*; the fifth Saint after them was *St. John* of *Jerusalem*; the first *St. Berthold*; and in the Additions *St. Basil* is the 5th, *St. Cyrril* of *Alexandria* the 6th, *St. John* of *Jerusalem* the 7th, and *St. Lewis* King of *France* the 8th. No doubt but it will seem amazing to find *St. Lewis* in the Number of the Saints of the Order of the *Carmelites*; but however, by what has been said it will appear, that till the Time of *John le Gros*, General of that Order, about the Year 1411, the *Carmelites* believ'd that their Ancestors had follow'd the Rule of *St. Basil*, till the Patriarch *Albert* gave them another.

Notwithstanding all this, they had not for their Rule, either that of *St. Basil*, nor the Book of the Institution of Monks, falsely ascrib'd to *John* the 2d of the Name, and the 44th Bishop of *Jerusalem*, whom some, as has been said, believe to have been only the 42d, nor have they had any other Rule, but that which was given them by the Patriarch *Albert*, the 12th of the *Latins*, who was promoted to that Dignity, in the Year 1204. *Brocard* Superior of the *Eremites* of *Mount Carmel*, perceiving that the Number of his *Anchorites* increas'd, ask'd it of him. The Patriarch *Albert* granted his Request, and writ a Rule, which he inscrib'd to that *Brocard*, and the *Anchorites* that liv'd under his Direction, and liv'd near the Spring on *Mount Carmel*.

I wonder that *F. Bonani* of the Society of *Jesus*, has follow'd the Opinion of those who believ'd that Rule to have been given by the Patriarch *Albert*, in the Year 1171; for in 1171 there was no Patriarch of *Jerusalem* of that Name. It is true that *Laertius Chorbini*, who has inserted that Bull in the *Bullarium Romanum*, has dated it in the Year 1171, and that the *Carmelites*

Carmelites continu'd long under that Mistake, which some have gone about to correct by another Error, saying it was in the Year 1199, which could no more than the other suit with the Time of *Albert*, Patriarch of *Jerusalem*. They were afterwards sensible that the said Opinion could not be maintain'd, as *F. Theodore Stratus*, General of that Order, fairly confess'd. The Congregation of Rites having granted them Leave to perform the Office of *St. Albert*, as they had requested, they were at a Loss about what they should say in the Lessons of that Saint's Office, whom they knew not thoroughly, and the Congregation would not approve of what they design'd to put in, whereupon the General *Stratus* writ to *Aubert de Mire*, Dean of the Church of *Antwerp*, for his Advice, and some Information concerning that Saint, with whom they were little acquainted; his Words are, *It does not well appear, who or what sort of Person that Albert was whom we Honour*. If we should say, adds he, that this *Albert* is he that gave us our Rule, that lies under some Difficulties; because the Rule was given us in the Year 1171, and at that Time there was no Patriarch of *Jerusalem* call'd *Albert*; for he, of that Name, who was promoted to the said Dignity, ascended to it in the Year 1204. He likewise says, that in 1171, there could be no other in *Syria*, but one *Albert* Bishop of *Bethlehem*, who came with *William* of *Tyre* to the *Lateran Council*, held under Pope *Alexander* the Third. Therefore, *Aubert de Mire*, in his Original of the Order of the *Carmelites*, having said that this Bishop of *Bethlehem* was the same with him that was afterwards Patriarch of *Jerusalem*, which could not agree with what was otherwise alledg'd, that *Albert* Patriarch of *Jerusalem*, had been first Bishop of *Bobio*, and then of *Vercell*; the General intreated that Author to find out some Means to prove that *Albert*, Bishop of *Bethlehem*, and *Albert* Patriarch of *Jerusalem*, were the same Person (which was very agreeable to the *Carmelites*) and to make good their Notion, that the same Patriarch of *Jerusalem* had been one of their Order. But the *Carmelites* have been oblig'd to recede from their Opinion, which could not be maintain'd, and to own that their Rule was not given them by *Albert* the Patriarch, till the Year 1205, as *Lezana*, and some other Writers of that Order have since said. However even this is contested with them by Father *Papebroch*, who believes it was not given them till the Year 1209.

That Rule contains sixteen Articles. The first treats of the Election of a Prior, and of the Obedience that is to be paid to him; the second, of the little Cells of the Brothers, which are to be separate from one another; the third forbids them changing Cells without leave; the fourth assigns the Place, where the Prior's Cell is to stand; the fifth commands them to stay in their Cells, and there to employ themselves Day and Night in Prayer, unless they are otherwise lawfully employ'd; the sixth treats of the Canonical Hours to be recited by those that are appointed for the Choir, and sets down what they are to say, who know not the Canonical Hours; the seventh prohibits the Brothers having any Property; the eighth Ordains the Building of an Oratory in the midst of the Cells, where they are all to meet in the Morning, to hear Mass; the ninth speaks of holding local Chapters, and of the Correction of the Brothers; the tenth enjoins fasting, from the Feast of the *Exaltation* of the Holy Cross till *Easter*, excepting *Sundays*; and in the eleventh, Abstinence from Flesh is commanded at all times; the twelfth exhorts them to put on the Spiritual Armour, which is set before them; the thirteenth obliges them to manual Labour; the fourteenth imposes strict Si-

lence on them, from *Vespers* till the Hour of *Tierce* the next Day; the fifteenth exhorts their Prior to be humble, and the sixteenth admonishes the religious Men to respect their Prior.

This is the Substance of the Primitive Rule of the *Carmelites*, given them by the Patriarch *Albert*. It has been made appear before, that some of their Authors, in order to prove their Antiquity, did believe that they had follow'd *St. Basil's* Rule, and that others had foisted in a Book of the Institution of Monks, which they ascrib'd to *John* the 2d, the 44th Bishop of *Jerusalem*, and which had serv'd them for a Rule; but since then they have also pretended, that the Rule they had receiv'd from the Patriarch *Albert*, had been extracted from the Writings of *St. Basil*, and that *John* the 2d, 44th Bishop of *Jerusalem*, as appears by the Title of that Rule, which is at the End of their Constitutions, which were revis'd at the General Chapter held at *Rome*, in the Year 1625. The Rule extracted by *Albert* Patriarch of *Jerusalem*, from the Writings of *St. Basil*, and *John* the 44th Bishop of *Jerusalem*, and given to the Brothers of the most blessed Mother of God, and Virgin Mary of Mount Carmel, confirm'd by *Innocent* the 4th, and by his Authority explain'd, mitigated and corrected, by *Hugh* Priest Cardinal of *St. Sabina*, and *William* Bishop of *Antrada* (in *Syria*). However they still own'd *St. Basil* for their Father, and among the rest *James de Cona*, who is of that Opinion, in several places calls *St. Basil* his Father; among other Things he recommends it to the Brothers and Sisters of the third Order of the *Carmelites*, to wear Garments of coarse and poor Cloth, as their Father *St. Basil* commands them. However, when they receiv'd their Rule from the Patriarch *Albert*, they never thought of *St. Basil*, nor of the Book of the Institution of Monks. And when they were disturb'd, some time after the Publication of the *Lateran Council*, held in the Year 1215, on account of their following a Rule that was not known in *Europe*, and that therefore they were contrary to the Decrees of that Council, which prohibited the erecting of new Orders, without the Consent of the Holy See: They, in the Year 1224, pray'd Pope *Honorius* the 3d, to approve of the Rule given them by the Patriarch *Albert*; nor did they in order to obtain their Request, and to excuse themselves for their Backwardness in obeying the Decrees of the Council, alledge the Antiquity of their Order, and many other Arguments they might then have made use of, and which they afterwards ripp'd up; they did not say that their Predecessors had taken the Book of the Institution of Monks for their Rule, because it was not then writ; they said nothing of the Rule of *St. Basil*; they urg'd nothing but what is mention'd in Pope *Honorius* the third's Bull, viz. that they pray'd the Pope to confirm the Rule that had been given them by *Albert* the Patriarch.

To pass by some other Controversies of this Order with others, which are little to our Purpose, having said enough to show when it had its Beginning, and what the Rule of it was originally, we will proceed to say something of the Alterations made in that Rule.

The Rule having been approv'd (as has been said) *ib. p. 309.* by Pope *Honorius* the 3d, in the Year 1224, when the *Carmelites* came over into *Europe*, and had founded Convents there, they perceiv'd there were some Things in that Rule which requir'd correcting and mitigating. To this purpose they sent two religious Men to Pope *Innocent* the Fourth, who commission'd *Hugh*, Cardinal of *St. Sabina*, of the Order of *St. Dominick*, and *William* Bishop of *Antrada*, a City in *Syria*, now call'd *Tortosa*, for them to examine that Rule, and make such Amendments as they should think fit. Those Commissioners judg'd it convenient to add to the first Article,

ticle, which treats of the Obedience the Brethren owe to the Prior, that they should also keep Chastity, and have no Property. There being no mention of the Places where their Monasteries were to be built, and in regard, that being Anchorites, there were some who believ'd that they ought only to reside in Deserts; the Apostolical Commissioners, to remove all Scruples, declar'd, that they might have Monasteries in Solitudes, and in such other Places as should be given them, provided that Regular Observance might be there maintain'd. The Patriarch *Albert* had absolutely prohibited eating of Flesh at any Time whatsoever, except in Sickness and extreme Weakness; the Commissioners left out the Words, At any time and extreme. To the End that the *Carmelites* might not be burdensome to those that entertain'd them, they ordain'd, that when they travell'd they might eat Herbs, boil'd Flesh, and even eat Flesh at Sea. They prescrib'd Silence only from *Compline* till after *Tierce* the next Day. They also allow'd them to eat in a common Refectory, whereas till then they were to eat all apart in their Cells. They also made some Regulations relating to the Divine Office, and granted them Leave to have Asses or Mules, and to keep Cattle for their use. This Rule, with the said Amendments and Mitigations, was approv'd by Pope *Innocent* the Fourth, in the Year 1247, and afterwards confirm'd by several Popes. It was again mitigated by the Popes *Eugenius* the 4th, and *Pius* the 2d, who made some Alterations. Those who observe the Rule so mitigated, are call'd *Conventuals*, and those who keep the Rule with the Amendments and Mitigations made in it by Pope *Innocent* the 4th, are call'd *Observants*. Thus it appears that none of them follow their first Rule, whether it was that of *St. Basil*, or that given them by *Albert* the 44th Bishop of *Jerusalem*.

The Life of the Holy Albert, Latin Patriarch of Jerusalem, and Pre-scriber of the Carmelite's Rule.

THE Order of the *Carmelites* is too renowned in the Church to omit giving an Account of the Holy *Albert*, Patriarch of *Jerusalem*, who prescrib'd the Rules which have maintain'd it in the Regularity and Observance, which has supported it so many Years, and therefore before we speak of the great Progress it has made, and of the vast Increase it has receiv'd, which has gain'd it the Honour and Advantage to have one of the first Places among Religious Orders, we will give an Abridgment of the Life of its Legislator. The blessed *Albert* was no French Man by Descent, nor great Nephew to *Peter* the Eremite of *Amiens*, as many Writers have affirm'd. He was born at *Castro di Gualtieri*, in the Diocese of *Parma*, in *Italy*, and appointed for the Study of Literature, and the Service of the Church, by his Parents, who were of the Rank of the Nobility of that Country. No sooner had he gone through his Studies than he renounc'd the World, to give himself up entirely to the Service of God, and took the Habit of a *Regular Canon* in the Monastery of the Holy Cross of *Mortara* in the *Milanese*, where he made so great a Progress in Virtue, in so short a time, that he was chosen Prior of that Monastery when yet very young.

His Reputation being spread abroad, he was three Years after chosen Bishop of *Bobio*, and whilst his Modesty and Humility daily afforded him new Difficulties in admitting of that Dignity, and that they were about carrying him away by Force from his Monastery, the Bishoprick of *Vercell* happening to become vacant, he

he was also elected to govern that Church. The People of *Vercell*, with much Difficulty, obtain'd the Consent which those of *Bobio* had not been able to gain, and during the Space of twenty Years that he was their Pastor, he perform'd the Duties of that Function with all the Exactness that could be expected from a Person, who instructed the People no less by his Example than by his Words, which was no small help towards reforming of his Clergy, and his other Diocesans, who were usham'd to live disorderly, at the same time that their Pastor practis'd all Virtues in an eminent Degree.

His chief Care was to procure spiritual Advantages to his Church, tho' at the same time he was not negligent of the temporal, paying the Debts it was incumber'd with, and increasing its Revenues. He embellish'd it with new Structures, defended its Rights, preserv'd the Immunities, and being no less Civilian and Canonist than Divine, he undertook no Law-Suit, without being fully convinc'd of the Justice of the Cause; so that whatsoever he pleaded for, he had the desir'd Success.

He was by Pope *Clement* the 3d, and the Emperor *Frederick* the first, chosen Mediator betwixt the Church and the Empire, and Umpire of the Differences that were between them. It is farther added, that he was honour'd with the Title of Prince of the Empire by *Henry* the 6th, Successor to *Frederick*, who likewise for his Sake granted many Favours to the Church of *Vercell*. Pope *Celestin* the 3d, Successor to *Clement*, heap'd Favours on him, and *Innocent* the 3d, following the Example of his Predecessors, employ'd him in adjusting matters between the People of *Parma* and those of *Placencia*, which were at War.

His Reputation was not confin'd by the Sea, and whether the Sanctity of his Life, and the Employments he had been in, made him known in the holy Land, or that he had been there in Person, in the Year 1204, he was appointed Patriarch of *Jerusalem*, by the unanimous Consent of those that assembled in *Palestine*, to chuse a Successor to *Monachus*, the 11th Latin Patriarch of *Jerusalem*, upon the Refusal of Cardinal *Soffredo*, the Pope's Legate in *Palestine*, to accept of that Dignity, to which he had been elected. Monsieur *Baillet* says, He succeeded *Heracius*, who was the tenth Latin Patriarch; but we chuse rather to follow the Chronology of those Patriarchs given us by *F. Papebroch*, at the Beginning of his third Tome of the Lives of the Saints for the Month of *May*, where he makes *Heracius* the ninth Patriarch, who was succeeded by *Sulpicius*, and by *Monachus*, and he by *Albert*.

Pope *Innocent* the third, express'd the Joy he had conceiv'd at his Election, by a Letter he writ to him on that occasion on the 21th of *February*, the same Year, wherein he answers the Excuses he could make for not admitting of that Dignity, and at the same time gives him Instructions as to what he was to do and likely to suffer in that Country. He caus'd him to come to *Rome* for his Confirmation, and thought it not enough to give him the Pall with the Dignity of Patriarch, but also made him his Legate in *Palestine* for four Years, and conferr'd great Privileges on him.

Albert return'd to *Vercell*, to settle the Affairs of his Church, and provide for a Successor. Then he embark'd on a *Genoese* Ship for the holy Land, where he landed in the Year 1206, and fix'd his Residence at *Acon*, formerly call'd *Ptolemais* in *Phenicia*, whither the Latin Patriarchs of *Jerusalem* retir'd, when the *Saracens* made themselves Masters of that City. The Patriarchs of *Jerusalem* made that their Residence, tho' there was a particular Bishop of the Place, and things continu'd in that Posture till the Pontificate of

Urban

of *Urban* the 4th, who finding there was no hope of recovering the City of *Jerusalem*, and that it was not convenient, that the Patriarch should reside as a Guest in another City, united the Bishoprick of *Acon* to the Patriarchy of *Jerusalem*. *St. Albert* liv'd at *Acon* in continual Martyrdom, adding Mortification of the Flesh, Fasting, Watching, and several other Austerities, to the Persecutions he had from abroad, by which he gain'd the Esteem and Respect, not only of the Christians, but even of the Infidels.

In the Year 1209, *Brocard*, superior of the *Anchorites*, whom *Berthold* had gather'd together on Mount *Carmel*, as has been mention'd before, apply'd himself to him to prescribe a Rule for them to follow. He gave them a very short one, comprizing it in sixteen Articles, which was afterwards divided into eighteen Chapters, after Additions and Mitigations were made in the same by the Commissioners appointed by Pope *Innocent* the 4th. This primitive Rule of the Patriarch *Albert* was directed to *Brocard* and the Eremites living with him, the which they joyfully receiv'd; and to comply with the first Article, which relates to the Election of a Superior, they submitted themselves to *Brocard*, who was made Prior of that little Congregation, which afterwards had so great an increase, and which passing over from the East into *Europe*, has spread itself throughout all the Church. Thus it was that the holy *Albert* deserv'd the Title of Legislator of the Order of the *Carmelites*, who took the Prophet *Elias* for their Patron, on account of his Retreat on Mount *Carmel*. They even pretend that he was their Founder, and have also put themselves under the peculiar Protection of the blessed Virgin.

Pope *Innocent* the third, having assembled the *Lateran* Council, held in the Year 1215, call'd to it the holy *Albert*, with whom he had held much Correspondence by Letters; but that Pope had not the Satisfaction of seeing that holy Patriarch, who being at the Procession on the Feast of the *Exaltation* of the holy Cross, on the 14th of *September* 1214, was murder'd by an *Italian* of *Caluffio* in the *Montferrat*, in revenge for that the Saint when he was Bishop of *Vercel*, had reprov'd him for his Crimes. For this Reason *Philip Ferrari*, in his Catalogue of *Italian* Saints and holy Men, omitted in the *Roman* Martyrology, has set him down on the 14th of *September*, and given him the Title of Martyr, as having shed his Blood for the Sake of Righteousness. However, the *Carmelites*, who have had leave from the holy See to celebrate his Office, do it only as for a Confessor, and place his Death on the 8th of *April*.

Of the great Increase of the Order of the Carmelites, after they came over into Europe.

THE Peace concluded by the Emperor *Frederick* the second with the *Saracens*, in the Year 1229, so much to the Disadvantage of Christendom, and so beneficial to the Infidels, occasion'd the *Carmelites* to quit the *Holy Land*. *Alan*, the fifth General of that Order, and a Native of *Britany* in *France*, seeing those religious Men expos'd to many Persecutions, resolv'd to depart from *Syria*, and found Monasteries in *Europe*. To this effect he assembled a general Chapter, wherein the religious Men differ'd in their Opinions, for some chose rather to undergo the Persecu-

tion, than to leave *Syria*, others, on the contrary, after the Example of the Prophet *Elias*, their Patron and Protector, who being persecuted by *Jezabel*, quitted his usual Place of Abode and fled to Mount *Oreb*, and pursuant to the Saying of *JESUS CHRIST*, in the Gospel, that we must fly from one City, when we are persecuted, to another; were for coming into *Europe*. *Alan*, the General, in this Diversity of Opinions, not knowing what to follow, the Historians of that Order tell us, that the blessed Virgin appear'd to him, and order'd him to found Monasteries out of the *Holy Land*. He first sent religious Men to *Cyprus*, who landed there in the Year 1278, and founded a Monastery in the Forest of *Fortania*. Some *Sicilians* at the same time leaving Mount *Carmel*, return'd to their own Country, where they founded a Monastery in the Suburbs of *Messina*. Some *English* departed out of *Syria*, in the Year 1240, to found others in *England*, and began in the Forest of *Alnewick* and *Ailesford*. Others of *Provence*, in the Year 1244, founded a Monastery in the Desert of *Aigualates*, a League from *Marseilles*; and thus the Number of their Monasteries increasing, they held their first *European* general Chapter, in the Year 1245, at their Monastery of *Ailesford* in *England*, and the holy *Simon Stock* was there chosen Successor to *Alan*.

Under him this Order spread itself in *Europe*; and, in fine, so much increas'd, that they have at present 38 Provinces, besides the Congregation of *Mantua*, in which are 54 Monasteries, under a Vicar General, and the Congregation of *Barefoot Carmelites* of *Spain* and *Italy*, which have their peculiar Generals. But we are not to believe what some Historians of this Order say, that in those Provinces there were once 7500 Monasteries, and about 180000 religious Men. This Number is extravagant, and many Monasteries must have been left out, if they had given us a Catalogue of them; for in several of those Provinces there are not above ten or twelve Monasteries, and in some not above five or six.

This Order is govern'd by a General, chosen every six Years, and commonly residing at *Rome*, in the Monastery of *St. Mary beyond Tiber*, commonly call'd *Transpontine*.

The Original of the Carmelite Nuns, and the Life of the holy John Soreth, their Founder, 26th General, and first Reformer of the Order of the Carmelites.

LEZANA, and several Writers of the Order of the *Carmelites* pretend that the *Carmelite Nuns* are no Novelty brought into their Order, but that there were *Carmelite Nuns* in the Days of the Prophets. However, *F. Lewis* of *St. Teresa*, in his Book entitl'd *The Succession of Elias*, has been more sincere; for he says, it was the holy *John Soreth*, that obtain'd of Pope *Nicholas* the fifth, the same Privileges as the Orders of *St. Dominick* and *St. Augustin* had, for having Monasteries of religious Women, Virgins, Widows, and Beguines, provided that those who were admitted fasted, and perform'd the same Exercises of those as the said Orders. Thus it is needless to seek out for a remote Original of the *Carmelite*

melite Nuns, for it is certain that they were not instituted till about the Year 1452, by virtue of the Bull of Pope *Nicholas* the 5th, obtain'd by the holy *John Soreth*, who founded the first Monasteries of them in *France*.

He was born in *Normandy*, about the Year 1420, of virtuous Parents, who took special Care to breed him up in the Fear of God, and to instruct him in what was proper for his Years. Having finish'd his Humanity, he consider'd what course of Life he should follow; and having recommended that Affair to God, was inspir'd to take upon him the religious Habit of the *Carmelites*, in their Monastery at *Caen* in *Normandy*; where, after his Admittance, he by his Practice of Virtue and Piety, soon made it appear, that God had call'd him to that Order for his Glory, and the Reformation of the Order.

He was sent by his Superiors to the Monastery at *Paris*, there to study Divinity and Scripture, and made so great a Progress in both, that the Degree of Doctor was conferr'd on him, and his Merits soon after advanc'd him to Dignities in his Order. In the Year 1440, he was at the general Chapter at *Ast*, in the Quality of Definitor and Provincial of the Province of *France*. During his Provincialship he visited the Monasteries of that Province a-foot, with only one Companion. It is hard to express how much good he did, and how great a Reformation he made in all Places, because he requir'd nothing of others, but what he first practis'd himself. At length in the Year 1451, at the general Chapter held at *Avignon*, he was chosen General of all the Order, and it was ordain'd, that he should also continue to govern the Province of *France*, as before, till the Meeting of the Provincial Chapter.

This new General being sensible that God had call'd him to reform this Order, resolv'd to apply himself to it, and use all means to maintain Regularity, and restore his Order to its former Splendor. He began by himself, and tho' he had always liv'd in much Perfection, yet he proceeded as if he had been still a Novice, most peculiarly addicting himself to the Virtue of Humility, as the Basis and Foundation of all others.

The Choir religious Men, in his Time, were habited in black, and the Lay-brothers in a tawny Colour: He laid aside the black, and cloth'd himself in tawny; as well in regard that it was the antient Colour of his Order; as because those that were the least valu'd in his Order wore it. His Habit was always remarkable for being the meanest and most patched. He commonly discours'd with the simplest and the youngest in the Monastery. He delighted in being with them, to instruct and teach them to mortify their Passions, to subdue Vice, to improve in Virtue, and to live according to their Rule, and the antient Statutes of the Order.

With this Spirit, much Meekness, and great Affability, he undertook the reforming of his Order, the which he visited in almost all the Provinces of *Europe*; not without much opposition from those who were averse to his Designs. Nay, he was oblig'd, contrary to his natural Disposition, which was to use all the softest means, to practise much Rigour towards some Monasteries that would not admit of the Reformation. Tho' he was severe in punishing the Faults of his religious Men, he easily forgave the Affronts done to his Person, and by this tempering of Mildness and Severity, he reform'd very many Convents, to the which he prescrib'd Rules, that were very exactly observ'd.

Nor was this all the Good he did to his Order; for he also instituted, as has been said, the Nuns of the same, and obtain'd for them of Pope *Nicholas* the 5th, the Privileges that the Orders of St. *Dominick* and St. *Augustin* enjoy'd for theirs. In the Year 1466, he obtain'd of Pope *Paul* the 2d, the Confirmation of all that had been ordain'd in the general Chapters, concerning the Election of the Priors of reform'd Convents. At last being come into *France*, to compleat the Reformation of all the Monasteries there; when he was at *Paris*, with the Provincial of *Touraine*, and another Father, he design'd to leave there as Prior, they had some poison'd Mulberries set before them to eat. As soon as they had eaten of them, one fell down immediately; the other two, tho' very sick, went out of that Monastery, and, with much Difficulty, reach'd to that of *Angers*, where, by good Medicines us'd, one recover'd; and the other, being the holy *Soreth*, dy'd. He made an exemplary End, forgiving those that had been the Occasion of his Death, in the Year 1471. Many Miracles have been wrought at his Tomb, and the *Carmelites* give him the Title of Blessed.

The CARMELITE Friars, when brought into England.

Concerning the coming of the *Carmelites*, let us hear *Bale*, who becoming a Defserter from that most holy Order, to marry his faithful *Dorothy*, huddled up the Centuries of *English* Writers from *Leland*, and with most prodigious Slanders defil'd the Truth of Chronology, and of many Histories he had receiv'd from that diligent Searcher of Antiquity. He in his 4th Century writes thus:

Ralph Freburn, born of a noted Family in *Northumberland*, some Years after the Return of *Richard Cœur de Lion*, King of *England*, out of *Palestine* went to Mount *Carmel*, to change his course of Life, and made choice of a common Habitation with the Inhabitants of that Wilderness, being superstitiously devoted to the Virgin Mother of *CHRIST*. (observe the Defserter's foul Tongue) He had been renowned in War from his Youth, and indifferently bred in Learning, and had long notably acted against the *Saracen* Enemies to the Christian Faith. He exercising eremittal Severity, or imitating *Cato* in the Discipline of the *Stoicks*, was brought back into *England* with his Companion *Ivo*, a Native of *Britany* in *France*, others call him *Alamon*, by *John Vesey* and *Richard Gray*, who then serv'd there against the *Turks*, to lay the first Foundation in this Kingdom of the Order of the *Carmelites*; which he first did, in the Year of our Lord 1240, in the Forest of *Holme* near *Alnewick* in *Northumberland*, a Place not unlike Mount *Carmel* in *Syria*, and in the Wood of *Ailsford*, a most proper Place in *Kent*, being their Lordships; and so afterwards at *Brunham* and *Newenden*, and other desert Places. For this Account *Bale* quotes *Mantuanus* 8 *Fastorum*, and that he dy'd at *Alnewick* in 1254, after he had govern'd his Order 14 Years as first Provincial. Nor does *Bale* deny, but that *Ralph* was famous for Miracles after his Death; but those, with a *Judaical* Spirit, he pretends were counterfeit. But it will not be improper, in honour of that holy Man, to give a Catalogue of the Provincials of *England*, from the same *Bale's* Centuries, which perhaps is not to be found elsewhere. It is as follows:

A Catalogue of the Provincial Masters who govern'd the Carmelite Brethren in England, for almost 300 Years from their first coming, to the utter extirpating of them; who were almost all of them Writers.

1. **R**ALPH Freburn, of Northumberland, Anno 1240. rul'd 14 Years, and lies bury'd at Alnewick.
2. Henry Hanne, of Brunham, 1254. rul'd 17; afterwards labour'd in advancing the Monasteries through France and Germany.
3. Roger Croftwick, of Norfolk, 1272. rul'd 5 Years; lies at Brunham. Hervey of Brunham, rul'd as Vicar one Year in 1271, he lies at Brunham.
4. William Hambery, of Surrey, 1278. rul'd 3 Years, lies at London. Again, Henry Hanne, 1281. rul'd 18. lies at Stamford.
5. William Ludlington, of Lincoln, 1299. rul'd 5 Years; lies at Stamford. He was at Variance with Gerard of Bononia, about the Partition of the Province An. 1303.
6. William Newenham, of Cambridge, 1303. rul'd 2 Years, lies at Cambridge.
7. Richard Welwen, of Hartford, 1305. rul'd 4; lies at Hutchin.
8. William Pagan, of Kent, 1309. rul'd 3; lies at Meath in Ireland; being made Bishop of Meath by Pope Clement V.
9. John Barkhamsted, of Hartford, 1312. rul'd 7; lies at London.
10. Richard Blyton, of Lincoln, 1319. rul'd 6; lies at Lincoln.
11. John Walsingham, of Norfolk, 1326. rul'd 3; lies at Avignon. He was call'd to Avignon by the Pope, to oppose Occa the Minorite.
12. John Baconthorpe, of Norfolk, 1329. rul'd 4; lies at London. He was call'd to Rome, to solve some Questions about Matrimony.
13. John Blexam, of Oxford, 1333. rul'd 2; lies at Oxford. Being sent into Ireland by King Edward the 3d of England, he made great Reformatiions.
14. John Poleshed, of Suffolk, 1375. rul'd 7; bury'd at York.
15. John Follsham, of Norfolk, 1330. rul'd 6; bury'd at Norwich.
16. Walter Kellam, of York, 1343. rul'd 5.
17. William Lubbenham, of Coventry, 1353. rul'd 1; bury'd at Coventry. Again, Walter Kellam, 1354. rul'd 5; lies at Alverston.
18. John Counton, of York, 1359. rul'd 3; lies at London.
19. Thomas Brown, of London, 1362. rul'd 17; lies at London.
20. Robert Ivory, of London, 1379. rul'd 13; lies at London.
21. John Kiningham, of Suffolk, 1393. rul'd 5; lies at York.
22. Stephen Patrington, of York, 1399. rul'd 15; lies at London. He being Confessor to King Richard the 2d, was by him made Bishop of St. David's.

23. Thomas Walden, of Essex, 1414. rul'd 16; lies at Roan. He manag'd the Affairs of the King and Kingdom in several Embassies, being Confessor to two Kings, viz. Henry the 4th, and the 5th.

24. John Keninghal, of Norfolk, 1430. rul'd 13; lies at Norwich.

25. Nicholas Kenton, of Suffolk, 1444. rul'd 12, bury'd at London.

26. John Milverton, of Bristol, 1456. rul'd 11. Being summon'd to Rome by the Bishops, on account of some Sermons publish'd at London, he continu'd there almost 3 Years at the Emperor Adrian's Pile, call'd Moles Hadriani.

27. John Sutton, of Dorchester, 1465. rul'd 3; lies at Dorchester. Again, John Milverton, 1469. rul'd 12; lies at London.

28. John Vinde, of St. Botolph, 1482. lies at Boston.

29. Robert Love, of Norfolk, 1505. rul'd 7; lies at Norwich.

30. Richard Ferris, of Oxford, 1513. rul'd 3; bury'd at Oxford.

31. John Bird, of Coventry, 1516. rul'd 3.

32. Robert Lesbery, of Northumberland, 1519. ruled 3; then again John Bird, 1522, rul'd 16; lies at Chester. He was first promoted by Henry the 8th to the Bishoprick of Ossery, next to that of Bangor, and lastly to that of Chester; and is said to have dy'd at Chester, in the Year 1556, being the 2d of Queen Mary; so that tho' he sate some time in the Schism, yet he dy'd in the Peace of the Church.

The Reader will please to pardon this long Catalogue, from which, adding to it the Eulogies of Pitts in his Work of the English Writers, a short Abridgment might be made of the History of the Carmelites; and I would have my Reader chiefly observe how carefully and accurately our Ancestors were wont to set down the Transactions in England; nor is it to be doubted, but that from the Manuscript Books of Religious Houses, which are still in the Libraries in England, as exact Catalogues of their Superiors might be gather'd. But it is fit that we add this Particular to the Account of the Carmelites, viz. that their coming into England was foretold by Divine Revelation. There was one Simon Stock, born of good Parents in England, of the County of Kent, who in the 12th Year of his Age, went out into the Wilderness, and chose to himself an Habitation in the Body of an hollow Oak, whence he had his Surname, the Trunk of a Tree being in English call'd the Stock, where being altogether separated from the Society of Men, mortifying his Body with Fasting, he fed his Soul with heavenly Dainties. His Drink was Water, Herbs, Roots, and Wild Apples his Food. In this course of Life it was reveal'd to him, that there would some time come into England, certain Monks from Palestine, whose Rule he also should follow. The Event prov'd the Truth of the Oracle. When the Carmelites came from Syria into England, Simon most joyfully joyn'd them, and they receiv'd him as sent from Heaven. In the Year 1245, when they held a General Chapter at Ailsford, they appointed him general Master of all the Order, over which he presided 20 Years, after Alan, the Native of Britany in France, others call him Ivo, who voluntarily laid down the Mastership. Having been famous for Sanctity of Life, Prophecies and Miracles, he dy'd at an Hundred Years of Age, at Bourdeaux, and was there bury'd in the great Church, in the Year of our Lord 1265. Henry the Third then reigning in England. But in regard that frequent Miracles were wrought at his Grave, his Body was translated to a more decent Place, and he was inserted into the Catalogue of Holy Confessors.

Confessors. Thus much I have the more willingly said of the *Carmelites* in regard that as *England* receiv'd them from *Syria*, so all the rest of the West receiv'd them from *England*. This also makes out the Probability of the Opinion, which I have declar'd concerning the first *British* and *Scottish* Monks, viz. that they brought Monachism into the *British* Islands from *Egypt* and *Palestin*.

Lel. Col.
Vol. 1.
Part 2.
P. 442.

The Brothers of St. Mary began to build in the Parish of *All-Saints*, at the Castle, but by the casting of a small Stone, a new Work was declar'd to them, viz. Anno 1200.

The *Carmelite* Friars liv'd first at *Cestreton*, in the Place call'd, *Le Carme*, and each of them had a Cell.

Afterwards they remov'd to *Newenham*, without *Cambridge*, and there built several good decent Cells, a Church, a Cloister, a Dormitory and Offices; and there they stay'd 40 Years: Then, viz. Anno 1290, all the Friars, of that Order, throughout *England*, chang'd their Habit, putting on White Cloaks, whereas before they had Mantles of several Colours. Then two Years after they remov'd into the Town of *Canterbury*, and there began to build, and erected a new Church, which is in the Parish of St. John, in *Milnestreet*.

Not long after, a Frier of the Order of the *Carmelites*, call'd *Humphrid*, at the Request of the Lord *William de Lude*, Bishop of *Ely*, had Licence to commence in Divinity, who soon after solemnly commenc'd, and read in his Schools, viz. in the aforesaid Place. This was the first of the Order of the *Carmelites*, who had the Grant of commencing in the University of *Cambridge*. Lel. Col. Vol. 1. Part 2. Page 442.

See in the *Appendix*, NUM. CCCCLII, and CCCCLIII, two several Letters of King *Edward* the 2d of *England*, to the Pope, in Favour of the *Carmelite* Friars.

A Catalogue of the most Celebrated Learned Men of English Birth, that were Writers of the Order of the CARMELITES, or WHITE FRIERS.

1. SIMON STROKE, or STOCK, born in *Kent*, of good Parentage, at twelve Years of Age, betook himself to Solitude, and liv'd in an hollow Oak, whence the Name of *Stock* was given him. *Leland* tells us, that being there separated from the Conversation of Men, the more sparingly he fed his Body, the more plentifully he nourish'd his Soul with Divine Contemplation. His whole Sustenance was clear Water, Herbs, Roots, and sometimes wild Apples. Here it was Reveal'd to him, that certain religious Men would come into *England* from *Palestin*, whose Course of Life he should embrace. The Event prov'd the Truth of this Revelation, for the *Carmelites* afterwards came into *England*, among whom he was admitted at almost eighty Years of Age. Those religious Men perceiving his wonderful Vertue, look'd upon him as sent to them from Heaven, and accordingly, in their next General Chapter held at *Ailesford*, Anno 1245, he was chosen General of their Order, which he govern'd in most holy manner near twenty Years. Many have writ his Life, wherein are several Particulars not proper for this Place. The Writings he left to Posterity are *Canons of the Divine Worship*; *Homilies to the People*; Of *Chri-*

stian Penance; *Epistles to the Brethren*; *Antiphons to the Virgin Mother of Christ*. He dy'd at *Bordeaux* in *France*, and was there bury'd in the Cathedral, in the Year 1265; he was afterwards Canoniz'd.

2. PETER SWANINGTON, of *Norfolk*, and of the Order of *Carmelites* at *Brunham*, was the first Doctor and Professor of Divinity of the said Order at *Oxford*. Afterwards he also taught Divinity at *Bordeaux*, being always very earnest in Scholastick Disputations. He suffer'd much from *Gerard* of *Bologna*, the General of the Order, because he constantly adher'd to those that oppos'd the said General, who would have divided the Order of the *Carmelites* in *England* into several Provinces. His Works were, *Lectures on the Scripture*; *On the Master of the Sentences*; 47 *Quodlibets*; *Ordinary Questions*: He liv'd in 1270.

3. RALPH FREBURN, born of a good Family in *Northumberland*; in his Youth was brought up to Piety and Literature, and in the Flower of his Age went away into the East, to bear Arms against the *Saracens*. Coming to *Mount Carmel*, and there seeing the Holy Religious Men living under the Protection of the Blessed Virgin Mary, he became one of them. The Barons *John Vesey*, and *Richard Grey*, afterwards returning into *England*, with other English Knights, this *Ralph* taking for his Companion one *Ivo*, of *Britany* in *France*, return'd with them into *England*, there to plant his Order, as accordingly he did in the Year 1240. He call'd many of the Order into *England*, and was himself their Provincial fourteen Years, and built of his own Estate, for the most Part, their first Monasteries: One at *Alnewick* in *Northumberland*, and another in *Ailesford* Wood in *Kent*. He writ *Pious Exhortations*; *Epistles*, and other Things, all tending to Devotion; at length he dy'd with the Reputation of Sanctity, in the Year 1274.

4. WILLIAM PAGHAM, born in *Kent*, a *Carmelite* Frier, and Doctor of Divinity of *Oxford*, and of *Paris*; for he took the Degree, or at least taught in both Places, as *Gabelinus Alemannus* testifies. *Leland* says, he was very familiar at *Oxford* with *Robert Walsingham*, of the same Order, and of the like Probity, and of equal Learning. On Account of his singular Piety, Learning, Wisdom, Gravity, Authority, and Dexterity in managing Affairs, he was, by his Brethren, chosen Provincial of his Order in *England* and *Scotland*, at the General Chapter held at *Genoa*. When he had behav'd himself commendably, in that Dignity, for the Space of three Years, he was, by Pope *Clement* the 5th, appointed Bishop of *Meath* in *Ireland*, where he led the rest of his Life, and was bury'd. The Titles of his Works I have found, are as follows: *On the Master of the Sentences*, *Theological Conclusions*; *Ordinary Questions*; *Sermons to the People*; *Of the Perfection of the Understanding*; *Of Sound Truth*; *Of Actual Knowledge*; *Of the Ens rationis*. He is said to have liv'd in 1280.

5. JOHN CHELMESTON, a *Yorkshire* Man, a *Carmelite* Frier, Doctor of Divinity at *Oxford*, and if I mistake not, publick Professor there; of an unblameable Life, a piercing Wit, and great Learning, as *Leland* and others testify. Being sent by *Gerard*, General of the Order, into the *Netherlands*, he at *Bruges*, and other Places, disputed, taught, and perform'd other Exercises, which render'd him famous. Many of his Writings are said to have been long preserv'd in the Library of the *Carmelites* at *Norwich*. The Titles we have of his Works are, *Theological Determinations*; *Scholastick Lectures*; *Ordinary Questions*; *Quodlibets*; *Sermons and Collations*, besides several other Things. He liv'd in 1290.

6. THOMAS

6. THOMAS HILLEY, a Suffolk-Man, having been very religiously educated by his Parents from his Infancy, as soon as come to Age, enter'd into the Order of the Carmelites, in the Monastery of Gippeswick. He was wonderful fond of Literature, of a ready Wit, and singularly Industrious. Having gone through Philosophy and other Studies in his Monastery, he was sent to Cambridge, where he receiv'd the Degree of Doctor, and was publick Professor of Divinity; and, as Leland says, gain'd the Sirname of Chrysolithus. Being afterwards sent into the Netherlands, he again taught Divinity at Bruges. His Writings are, *On the Revelation: Treatises on several Places in Scripture: Theological Questions: Introductions to reading Sermons to the People, &c.* He was still living in 1290.

7. HENRY HANNE, born at Norwich, became a Carmelite in the Monastery of Brunham in Norfolk, where he spent much time in divine Contemplation, often preaching to the Friars and to the People. His Piety and Learning having render'd him conspicuous, he was, in the Year 1254, at a general Chapter of his Order, held in London, chosen the Second Provincial of England; which Employment he held Eight Years, with much Reputation to himself, and Benefit to those under him. He then begg'd, and obtain'd of Richard, Earl of Cornwall, an House he had in Stockwell-street in Oxford, which he converted into a Monastery of his own Order. Being afterwards made Provincial in France, he incredibly propagated his Order, erecting Monasteries of it in France, Scotland, Ireland, and in all Parts of Germany. He writ *Epistles: Ordinations of Convents: Sermons, &c.* and passed from this Life to a better, at Stanford, in the Year 1299.

8. HUMPHREY NECTON, a Carmelite Frier, at Norwich, born in Norfolk, studied many Years at Cambridge, and was the First of his Order that there took the Degree of Doctor of Divinity, and soon after was Professor. All I find of his writing, is what follows, *Sermons on Sundays: on Theological Articles: Ordinary Questions: Scholastick Lectures, &c.* At length he died of a great Age at Norwich, in 1303.

9. WILLIAM LIDLINGTON, a Carmelite Frier, of the Monastery of Stanford, and Doctor of Oxford, famous for Erudition, Piety, Prudence, and all sorts of Virtue; after he had done much good by his preaching, and gain'd great Reputation, he was chosen Provincial of his Order in England, and exercis'd that Office, with Reputation, for the space of four Years. Afterwards, he was call'd over into France, by Gerard of Bologna, General of the Order, to the general Chapter of the same, where, in the Year 1303, notwithstanding Lidlington's Oppositions, the Carmelites of England were divided into two Provinces. However, Lidlington having gain'd some others, did not submit, but oppos'd the Decree in writing; but, at last, comply'd with his Superiors; and those Affairs being adjusted, he was made Professor of Divinity at Paris, in the Year 1309; and in the Chapter held at Genoa, appointed Provincial of all the Holy Land, and the Island of Cyprus. Yet he return'd unto his own Country, and there dy'd, and was buried at Stanford, in the Year 1309. His Works bear the following Titles: *On the Gospel of St.*

Matthew: Sermons to the People: Determinations: Against the Decree of the Chapter of Narbonne, and some other Books.

10. ROBERT WALSHINGHAM, a Carmelite Frier in the Monastery of Norwich, Doctor and Professor of Divinity at Oxford, where, among others, he had for his Scholar, the most celebrated John Baconthorpe, who, in his Writings, often quotes this his Master with Respect. He strenuously defended the Party of William Lidlington, last above mention'd, against Gerard of Bologna; nor could he be brought to consent to the Decree of the Chapter, for dividing the Order of the Carmelites in England into several Provinces. He is also said to have held, and wonderful subtly maintain'd several Opinions against divers Divines, as well of his own Time, as more Antient. His Works bear these Titles: *On Ecclesiasticus: Determinations of Scripture: Elucidations of Sentences: Greater Quodlibets: Lesser Quodlibets: Sermons to the People: Ordinary Questions: Other Ordinary Questions: Solemn Questions: Twelve Evening Questions: Against Gerard of Bologna, and much more.* He dy'd in the Monastery at Norwich, in the Year 1310.

10. ROBERT BOSTON, of a good Family in Yorkshire, became a Carmelite Frier, and was Prior of their Monastery at Scarborough, and had a Brother, called Philip, a Learned Frier of the same Order. He was of an untainted Life, and excellently well vers'd in all Polite Literature. Edward the First, King of England, as Hector Boetius testifies, in the 14th Book of his History of Scotland, Anno 1304, took this Robert along with him into Scotland, that he might write the Siege of Sterling Castle, and all the Events of that War in Verse, which he perform'd with much Truth and Commendation. But the same Hector tells us, that within a Year, he fell into the Hands of the Scots, and was, by King Robert Bruce, compell'd to write the Reverse, as if the Scots had prevail'd. John Major and John Bellenden writ to the same purpose. He writ against his Genius and Conscience, *Of the Siege of Sterling; also, Of another Scottish War: Synodical Orations: Of the various States of the World: Of Dives and Lazarus: Of the several Wars of Scotland: Of the Lewdness of Priests: Epistles: Against Artists: Tragedies and Comedies in English: Poems and Rhimes, and much more.* He dy'd and was buried at Nottingham, about the Year 1310.

11. WILLIAM HANABERG, born in Surrey, and well Educated at Oxford, in his Youth became a Carmelite Frier, yet gave not over his Studies till he was made Doctor of Divinity at Oxford. Afterwards, in the Chapter at Norwich, Anno 1278, he was Constituted the Fifth Provincial of the Order in England; that is, next to Robert Croftwick. He performing his Function piously and carefully, obtain'd many Immunities of the Popes for his Brethren in England, which he also had Confirm'd by the Kings and Bishops, and all others concern'd. He writ, *Sermons: Theological Lectures: Famous Determinations: Ordinary Questions.* He dy'd Old, and was buried in London, in the Year 1311.

12. WILLIAM RADING, of the Order of the Carmelites, Doctor of Divinity, born at Bath, a great Admirer of Piety and Literature, in-

T t

flam'd

flam'd with Divine Zeal, an Enemy to Vice, and a Lover of Virtue. He liv'd long at Oxford, whence he was call'd to London, to examine the *Knights Templars* concerning the heinous Crimes laid to their Charge, together with other Doctors, under *Winchelsea*, Archbishop of Canterbury. Having gather'd all the Articles of Accusation, and the Answers of the Persons accus'd he writ, *The Examinations of the Templars*: as also *Certain Questions*; and flourish'd in 1312.

13. JOHN GOLDESTON, born in *Yorkshire*, a Carmelite Frier, first Doctor at *Paris*, and afterwards publick Professor at *Oxford*; gain'd singular Applause in both those Places, as being conspicuous for Integrity of Life, and Divine and Humane Literature. Towards his Old Age, he entirely gave himself up to Reading, Contemplating and Expounding the Holy Scripture; and what he gather'd on Week-days, he deliver'd from the Pulpit on Sundays and Holydays, for the Instruction of the People. Lastly, He immortaliz'd his Name, by committing to Writing such Monuments of his Learning, as are recorded by several Authors, which here follow: *Morality on the Psalter*: *Commentaries on St. Matthew*: *Morality on the same*: *Morality on St. John's Gospel*: *On his Canonical Epistle*: *Divisions of Sermons*: *Sermons on Saints Days*: 50 *Sermons for particular Seasons*: *Collectanea*: *On the Master of the Sentences*: *Disputations on the Sentences*: *Theological Determinations*: *Various Quodlibets*: *Ordinary Questions*: *Orations to the Clergy*. He flourish'd in 1320.

14. PHILIP BOSTON, born in *Nottinghamshire*, a Carmelite Frier, in the Town of *Nottingham*, and Brother to the Learned *Robert Boston*, of the same Order above spoken of. After having studied Philosophy and Divinity at *Oxford*, he return'd again to Humanity, and became a famous Poet and Orator, yet so as that he was a frequent Preacher to the People, and, according to *Leland*, left behind him, in writing, *Learned Sermons and Epistles*, and dy'd in 1320.

15. GODFREY of CORNWAL, a Carmelite Frier, Doctor of *Paris*, and of *Oxford*; commended for his excellent Wit, by *John Baconthorp*, and by *Leland*, for his Erudition. He is said to have taught Divinity long at *Paris*, at the time when *Gerard of Bologna*, General of the Order, would have divided the *English Province* into several; whom this *Godfrey*, in Conjunction with *William Lidlington* and others, oppos'd, and could never be brought to consent to it. The Titles of his Works are these: *On the Master of the Sentences*: *Ten Quodlibets*: *On the Predicaments*: *On Aristotle's Posteriors*: *On his Physicks*: *On his Metaphysicks*: *On the 6 Principles of Gilbert Porretanus*: *Against Gerard of Bologna*. He flourish'd in 1320.

16. RICHARD BELGRAVE, born in *Suffex*, in or about *Chichester*, a Carmelite Frier, and Doctor of Divinity of *Cambridge*. We have few of his Works, which are *Theological Determinations*, and *Ordinary Questions*. He liv'd in 1320.

17. OSBERT PICKENGHAN, a Carmelite Frier, in the Monastery of *Lynn*, in *Norfolk*, afterwards Doctor and Professor of Divinity at *Paris*; and, Lastly, made Prior of his Monastery in *London*; govern'd there in a most holy manner till the End of his Life. He embellish'd his

Order and Country with much Learning; and his Fame was spread, not only throughout *England*, but *France* also, where he long liv'd, study'd and taught. Witness hereof, are *Trithemius*, *Burell*, *Leland*, and others. But the greatest Testimony is in his Works, the Titles whereof are, *Commentaries on the Holy Bible*: *Sermons*: *Of the clear Vision of God*: *On the Master of the Sentences*: *Questions on the Sentences*: *Determinations of Divinity*: *Replications*, *Quodlibets*: *Theological Decrees*. He dy'd and was bury'd in his Monastery in *London*, in the Year 1330.

18. JOHN WALSINGHAM, of a good Family in *England*, a Carmelite Frier, in *Burnham Monastery* in *Norfolk*; a Man Pious, Discreet, and furnish'd with the best Erudition, in so much as to be made Doctor at *Sorbonne*, and afterwards Professor of Divinity. Returning Home with such Fame, in the Year 1326, he was made the 11th Provincial of his Order in *England*; was at the Council of *Albi*, in *Aquitain*; and being call'd away by Pope *John* the 22d: He went to *Avignon* to dispute against *William Occam*, about the Pope's Power and other Articles; but *Occam* fearing the Punishment of his Rashness, would not appear. *Walsingham* was dear to the aforesaid Pope *John*, and still dearer to his Successor *Benedict* the Eleventh, with whom he continu'd in much Honour. He writ, *On Salomon and Proverbs*: *On the Master of the Sentences*: *Determinations of Divinity*: *Ordinary Questions*: *Quodlibets*: *Disputable Conclusions*: *Lectures in Divinity*: *Of the Course of the Holy Scripture*: 60 *Sermons*: *Of the Ecclesiastical Power against Occam*. He dy'd, and was bury'd among the Carmelites at *Avignon*, in the Year 1330.

19. JOHN BURLEY, a Carmelite Frier in *Stanford Monastery*, in *Lincolnshire*, Doctor of Divinity at *Oxford*; wonderfully exercis'd himself in searching into the Secrets of Nature, and, as *Leland* says, made many notable Discoveries. At the Time when the Controversy arose between *Gerard of Bologna*, General of this Order, and *William Lidlington*, Provincial in *England*; about dividing the *English Carmelites* into several Provinces, this *Burley* sided with *Lidlington*, and would not consent to the Division; but they were, at length, both oblig'd to submit to the General's Legal Authority. *Burley* writ 37 Books, *On Porphirius*: *On Aristotle*: *On Gilbert*, and *on Peter Lombard*; and dy'd Aged, and was buried at *Stanford*, in 1333.

20. RICHARD BLITON, born in *Lincolnshire*, Doctor of Divinity at *Oxford*, says *Leland*, Carmelite Frier, and the 10th Provincial of his Order in *England*; a Preacher inferior to none of his Time; and renowned for Integrity of Life, and Variety of Learning. King *Edward II.* of *England*, often admiring his Fervour and Zeal in preaching, began to love and respect him, and, at length, made him his Confessor. He writ, *Repertory of Sentences*: *Ordinary Questions*: *Sermons throughout the Year*: *Of the Privileges of Mendicants*: *Epistles*: At length he dy'd in a decrepid Old-age, at *Lincoln*, and was there buried in the Year 1334.

21. JOHN BLOXHAM, a Carmelite Frier, of the Monastery of *Chester*, Doctor and Reader of Divinity at *Oxford* was, for his known Virtue and extraordinary Moderation and Constancy, chosen

chosen, by his Brethren, Provincial of England. Afterwards he was sent Visitor to all the Monasteries of Ireland and Scotland, near after John Baconthorp. Being much belov'd, in his Youth, by King Edward II. And when more advanc'd in Years, well known to King Edward the 3d, for his try'd Probity; he was sent on honourable Embassies, more than once, into Scotland and Ireland; and whilst employ'd in them, he never omitted to promote the Affair of his Order. In Ireland, having call'd together the Chiefs of his Order, to a Place call'd the Porch of God, to reform certain Abuses; he, by his Prudence and Authority, succeeded in his Enterprize. His Writings were, *On the Master of the Sentences: Controverted Questions: Sermons: Annotations on the Revelation: Ordinations of the Irish: 156 Epistles.* He dy'd and was buried at Oxford, in 1334.

22. JEFFRY ALIEVANT, born in York-shire, a Carmelite Frier, and Doctor of Divinity at Oxford, according to Leland. He writ *Commentaries on St. Luke: A Table of Originals: Sermons to the People: Ordinary Questions.* And flourish'd in 1340.

23. HUGH, born at St. Neot's, a Carmelite Frier, in the Monastery of Husebin in Hertfordshire, and Doctor of Divinity at Cambridge, as Leland informs us. He is said to have taught Divinity among his Brethren; was a celebrated Preacher, and left the following Monuments of his Learning, as Tristlemius, Sirtus Senensis, and others testify: *On St. Luke: Of the Conception of the Blessed Virgin Mary: Sermons throughout the Year: Controverted Questions;* and dy'd at Hutchin in 1340.

24. LUKE ROSDEN, born in the West of England, says Leland, became a Carmelite Frier, and made an holy End in that Order. He attain'd to the Degree of Doctor of Divinity, being of great Integrity of Life, and singular Erudition, as appears by his Works, which were *Eleven Questions on the 6 Principles of Gilbert Corretanus: Theological Questions: Natural Philosophy;* and flourish'd in 1340.

25. JOHN POLESTED, born in Suffolk, a Carmelite Frier, of the Monastery of Ipswich, Doctor of Divinity at Oxford, as I find in Leland, and others; Modest, Grave, of an untainted Life and notable Literature; for which Virtues he was, in the Year 1335, chosen Provincial of his Order in England, which Office he executed with Applause during 7 Years, that is, till his Death, and writ, *On the Master of the Sentences: Sermons throughout the Year: Sermons at Visitations: Large Indexes on St. Augustin: Epistles: Various Questions: On Aristotle's Physicks.* He dy'd at York in the Monastery of his Order, and was there buried under a fair Marble Stone, in 1341.

26. JOHN BAMPTON, born in the West of England, a Carmelite Frier at Cambridge, where he was made Doctor of Divinity; and writ *Eight Questions of the Truth of Propositions: Scholastical Lectures in Divinity;* and flourish'd in 1341.

27. JOHN CAMPSHEN, or CANSION, a Carmelite Frier, a great Preacher, is said to have writ much, but all I find is *Sermons for proper Seasons, and for Festivals,* and liv'd in 1341.

28. JOHN VERLEY, a Carmelite Frier, in the Monastery of Norwich, being born of a good Family, which added to the Lustre of the same;

by his Virtue and Learning, which Leland says, he happily acquir'd at Oxford, and was there made Doctor of Divinity; being so great a Reader, that scarce any thing worth the Trouble, escaped his perusal. Thus he became excellently qualify'd, and sufficiently shew'd his mighty Talent in his frequent Sermons, as may be seen in his Writings to this Day. His Works, according to several Authors, were these that follow, *Figures of History: Commentaries on St. Matthew: Eighteen Collations on the same: Lectures on St. Paul: Scripture Lectures: Theological Decrees: Sermons throughout the Year: Ninety six Determinations: Ordinary Questions.* He flourish'd in 1344.

29. JOHN BACONTHORP, born in a small Village in Norfolk, and from his Youth a Carmelite Frier, in Blackney Monastery, near the Place of his Birth, learnt his Humanity, Monastical Discipline, and much Piety and Virtue within the Monastery, wherefore his Superiors sent him to Oxford, where he went through his Course of Philosophy, and began his Divinity, but was then sent to Paris, and there finish'd it; much admir'd for his prodigious Wit, and made Doctor of the Civil and Canon Law. He unmovably adher'd to all the Opinions of Averroes, and would be reckon'd the Head of his School, and was therefore call'd the *Resolute Doctor.* Being thus improv'd, he return'd into his own Country, in the Year 1329, and was there chosen the 12th Provincial of his Order. Having been in this Dignity 4 Years, he was call'd to Rome, on Account of some Doubts about Matrimony, of the greatest moment. Then his Fame spread among the Italians, as it had done before among the French. He was little of Stature, but great in Wit, and writ such vast Volumes, that his Body could not have born what his Brain produc'd. Tho' the Order of the Carmelites in England, abounded in Learned Men, yet had they scarce any equal to him. No Man more learnedly confounded the Jews; none more effectually confuted the Mahometans, or any other Infidels; none more happily silenc'd Hereticks; none more solidly expos'd the Truth of Christ; none more manifestly detected the Falshood and Impostures of Antichrist, and represent them in their proper Colours; none more subtilly solv'd the greatest Difficulties; none more clearly expounded the Holy Scriptures. This Commendation is given him by Paul Pansa, an Italian Orator. But let his Writings speak for him, which are, *Commentaries on all the particular Books in the BIBLE: Of the Eternity of God: On St. Augustin's City of God: On him of the Trinity: On St. Anselm of the Incarnation of the Word: On St. Anselm, why God was made Man: Of Faith and Baptism: Sermons: Of the coming of the Messias: Compendium of the Law of Christ: Agreement of Christ and the Prophets: Of the Dominion of Christ: Of the Poverty of Christ: Of the Conception of Mary: Again of the same: Of the ceasing of the Law: Rules of Christian Faith: Of Precepts and Councils: Compendium of Christian Life: Of Sins and their Remedies: Of the Dignity of the Church: Of the Perfection of Justice: Of the keeping holy the Festivals: Canons of the Popes: Of the general Judgment: Of the Vision of the Blessed: That there is vocal Praise in Heaven: On the Master of the Sentences:*

Ordinary Questions: Theological Decrees: Determinations: Of the Jurisdiction of those in Cloisters: A Treatise of his own Order: The Mirror of the Carmelites: the Rule of the Carmelites: Compendium of their Rights: Against marrying a Brother's Wife: Against Magick Arts: Against Superstitions: Against the Vanities of the World: Against Idolatry: Of the Judicial Sphere: Against John de Polisco: Of the Perfidy of the Jews: On Aristotle's Predicaments: Reasons against the Jews: On Aristotle's Perihermennias: On his Priors: On his Posteriors: On his Tropicks: On his Arguments: Of Sophisms: On Physicks: On Aristotle of the Soul: Questions of the Faculties of the Soul: On Meteors: Of Heaven and the World: Of Generation and Corruptions: Of Sense and Things of Sense: Of Sense and Sensibles: Of the multiplying of Species: Of the Motion of Animals: Of Memory and Remembrance: Of Sleep and Watching: Of the length and shortness of Life: On Aristotle's Politicks: On his Morals: On his Metaphysicks. He dy'd, and was bury'd, at London, about the Year 1346.

30. JOHN FOLSHAM, a Carmelite Frier, in the Monastery of Norwich, born in North-Wales, and, according to Leland, Doctor of Divinity at Cambridge, for here he was bred from his Youth, and grew up in Virtue and Literature. His Evangelical Purity of Life gain'd him the Admiration of many, the Love of others, and the Respect of his Order; who, therefore, chose him their 15th Provincial, which he held six Years, and quitted it, together with his Life. His Works are, Commentaries on some of Solomon's Books: Flowers collected from St. John Chrysostom: Questions in Divinity: Indexes to St. Anselm: Of the Art of Preaching: Moralities of Things: Of Matrimony: Collations through the Year: On the Isagoge of Metaphysicks. He dy'd in his Monastery at Norwich, in the Year 1348.

31. WALTER HESTON, born at Stanford, in Lincolnshire, a Carmelite Frier, and Doctor of Divinity of Cambridge; belov'd by all Men for his Integrity of Life, and Knowledge in prophane and sacred Literature, and therefore taught Philosophy and Divinity in several Monasteries of his Order; and was, at length, made Prior, as Leland testifies. Who adds, that he writ, Questions concerning the Soul, and Propositions; and dy'd, and was bury'd at Stanford, in the Year 1350.

32. JOHN REPIGAL, born of good Parentage in Lincolnshire, a Carmelite Frier, in the Monastery of Stanford, Doctor of Divinity of Cambridge, did great good by his learned and pious Sermons. John, then Bishop of Lincoln, had a great Esteem for, and made him his Confessor; at whose Request he publish'd what he had writ, viz. Eighty three Sermons for Sundays: Forty two Sermons for Festivals: Synodal Sermons: Of the Bishop's Visitations. He dy'd at Stanford, and was there bury'd in his Monastery, in the Year 1350.

33. ADAM SEXLINGHAM, a Carmelite Frier in the Monastery of Norwich; preach'd often, and then, as Leland writes, translated his Sermons into Latin; and is said to have writ, His Disputations: And Sermons throughout the Year, and flourish'd in 1350.

34. JOHN of St. EDMUND, a Carmelite Frier, in the Monastery of Gippeswich, excellently versed in the Holy Scriptures, is said to have

writ much, of all which nothing has been transmitted to Posterity, except, Commentaries on the Gospel of St. Luke. He flourish'd in the Year 1350.

35. JOHN AVON, born at Northampton, and Carmelite Frier there, Doctor and Professor of Divinity, an excellent Preacher, and outdid all others of his Time, in the Knowledge of the Mathematicks; for he, not only knew all in that Science, that had been ever known before, but made many notable Discoveries. He made a Perpetual Almanack, to find every Year, for ever, the Moveable Feasts, the Immoveable, the Aspects of the Heavens, the Changes of the Moon, and all Things relating to the ordering of the Divine Offices, according to the several Solemnities throughout the Year. That Book was afterwards explain'd, with Commentaries, by Richard Maidstone, an able Divine of the same Order: Our Author Entitled his Book, The Philosophical Ring: And writ besides, Of Mathematical Subjects, and Sermons. He dy'd, and was decently bury'd in his Monastery, about the Year 1350.

36. JOHN TITLESAL, so call'd from the Town where he was born in Norfolk, as Leland informs us, a Carmelite of the Monastery of Norwich, Doctor of Civil and common Law at Oxford, and, lastly, a most famous Preacher, as Roston and Trithemius testify, being equally Virtuous and Learned, which gain'd him much Esteem: Being very dexterous in the Management of Affairs, he was sent to Rome by his Order, where he dy'd. Jacobus de Plebe, in his Index, says, he writ several Books of Commentaries: On the Revelation: Lectures of the Holy Bible: Sermons for proper Seasons: Sermons for Festivals: On the Master of Sentences: Theological Resolutions: Questions concerning the Soul. He dy'd in 1354.

37. JOHN of St. FAITH, born in Norfolk, a Carmelite Frier, and afterwards Prior of the Monastery of Burnham, took his degree of Doctor of Divinity at Oxford, says Leland. He was excellently qualify'd both as to Body and Mind, sincere in his Behaviour, knowing in Philosophy of Civil and Canon Law, clear in expounding Scripture, Eloquent in his Sermons, and zealous in promoting the Catholick Faith. His Works are a better Testimony of his Piety and Learning than can otherwise be given him, they are; On the Gospel of St. Matthew: director of the same Work: Glosses on St. John: On his Canonical Epistles: Annotations on the same: Encomium of St. John: Collections of the Scripture: Lectures on Scripture: Controverted Questions: Sermons for Festivals: Sixty three Sermons for Seasons: Table of Law: Places of seeming Contradiction: Concordances of St. Thomas: On Aristotle of Heaven and the World: Arguments of all these. He dy'd, and was bury'd in his Monastery at Burnham, in the Year 1359.

38. WILLIAM of LINCOLN, so call'd because born in that City, a Carmelite Frier, and Doctor of Divinity of Cambridge, tho' Famous in his Time for Piety and Learning, yet little of his Writing has been transmitted to us, besides what Leland mentions, being 25 Questions and Scholastick Disputations. He flourish'd in the Year 1360.

39. WILLIAM of COVENTRY, a Carmelite Frier in that City, call'd the *Lame-lay-Brother*,

as *Leland* informs us, from his crooked Legs. Lay-Brothers being those, who in Monasteries, either for want of Learning, or through some other Defect, are never made Priests, but employ'd about the Service of the House: But this *William*, tho' lame of his Legs, was no way defective as to Virtue and Erudition; for he had a sharp Wit, and excellent Style, a sound Judgment, was grave in Discourse, and happy in expounding the Mysteries in Holy-writ. He was wont to omit his Name in the Titles of his Works, baiting that in the first Book of the Praise of a Religious Life, he contriv'd, at the Beginning, to place certain Capital Letters, which discover'd the Author and his Name, wherein he imitated *Ranulphus* of Chester. His Works are, *Of the Praise of a Religious Life: Explainer of Truth: Praises of the Virgin Mary: Against Sins: Of the coming of the Carmelites into England. The Buckler of the Carmelites. Of the Rule and Confirmation. Brief Annals. Compendium of History. Poems.* He dy'd and was bury'd at *Coventry* in 1360.

40. *SIMON WICHINGHAM*, Carmelite Frier at *Norwich*, Doctor of *Paris*, did so unite the Study of Piety and Learning, that he was an Ornament to his Order, which *Leland* testifies, and says, there were 4 *Wichinghams*, who deserv'd Places in his Catalogue, *Viz. Simon, Thomas, Richard and Henry*, all of them Carmelites, Divines, and almost Contemporaries; but *Leland* seems to assign the first Place to this *Simon*, who was a subtil Disputant, and a celebrated Preacher. He writ, *Lectures of the Scripture: Sermons: Ordinary Questions and Quodlibets*; and flourish'd in 1360.

41. *JOHN PASCHAL*, born in *Suffolk*, Carmelite Frier at *Ipswich*, and Doctor of Divinity of *Cambridge*; after having spent much time in the Schools, return'd to *Ipswich*, where he gave great Proofs of his Learning, especially in his Sermons. His Fame spreading, *William*, then Bishop of *Norwich*, took him for his Suffragan, by the Consent of Pope *Benedict* the 11th, who gave him the Title of Bishop of *Scutari*; but King *Edward* the 3d, not long after, promoted him to the Bishoprick of *Landaff*, for his singular Learning and excellent Preaching, as we find in *Leland*. He translated into *Latin*, most of the Sermons which he preached in *English*. His Works bear these Titles: *Eighty Homilies for Festivals: Sixty seven Homilies for particular Seasons: Sermons throughout the Year: Of the Passion of Christ: Lectures of the Holy Scripture: Controverted Questions.* He dy'd and was bury'd at *Landaff*, in the Year 1361.

42. *WILLIAM LUBBENHAM*, born at *Coventry*, Carmelite Frier, and Doctor of Divinity of *Oxford*; for his singular Piety and Learning, chosen the 17th Provincial of his Order: Writ *Fifty three Questions on Aristotle's Posteriors, and Ordinary Questions*, and dy'd in a good old Age at *Coventry*, in 1361.

43. *WALTER KELLAW*, born in *Yorkshire*, Carmelite Frier at *Alverton*, Doctor of Divinity at *Oxford*, and, at length, the 18th Provincial of his Order; which Dignity he resign'd with much Honour, after he had held it for 5 Years, but was oblig'd by the Chapter, to take it upon him again, within a Year or two, and then held it 5 Years again. His Works are,

Theological Quodlibets: Resolutions: Sermons. He dy'd and was buried at *Alverton*, in 1367.

44. *NICHOLAS* of *LYNN*, born in that Town, and Carmelite Frier there; besides his Learning in Prophane Sciences, he particularly apply'd himself to the Mathematicks, as *Leland* affirms, and was the greatest Astrologer of his Time in *England*, as also appears by his Works. *John Sombey*, Frier in the same Monastery, was his individual Companion and Associate in his Studies. *Jeffrey Chaucer* is very profuse in the Praises of these two. His Works were many Years most carefully preserv'd in the most noble Library of the Carmelites at *Norwich*, and were, *For the Order of the Carmelites: For the Sick: Of sundry Genitures: Canons of the Tables: Of Figures and Signs: Of the Judicial Sphere: Of the Nature of the Zodiack: Of the Houses of the Planets: Opinions of Astrologers: Of the Revolution of the World: Of the Use of the Astrolabe: Of the Eclypse of the Sun: Of the Judgments of the Stars.* He flourish'd in 1370.

45. *NICHOLAS DURHAM*, born in the Northern Parts, Carmelite Frier at *Newcastle*, and Doctor of Divinity, a Learned and constant Opposer of the Errors of *John Wickcliff*; writ, *On the Master of the Sentences: Originals of Doctors: Resolutions of Questions: Against Wickcliff's Articles*, and flourish'd in 1370.

46. *WILLIAM* of *St. FAITH*, Carmelite Frier in the Monastery of *Norwich*, according to *Leland*, and Doctor of Divinity at *Cambridge*; writ *Initiations of Divines: Theological Resolutions: Of the Conception of the Blessed Virgin Mary: Quodlibets: Sermons throughout the Year*; and dy'd and was bury'd in his Monastery at *Norwich*, in 1372.

47. *THOMAS WICHINGHAM*, Carmelite Fryer at *Norwich*, study'd his Humanity in *England*, and his Philosophy and Divinity at *Cologne*, where he receiv'd the Doctor's Degree. *Leland* says, he saw Sermons of his, but the Titles of his other Works are lost. He is said to have flourish'd in 1372.

48. *JOHN HORNBY*, born at *St. Botolphs* in *Lincolnshire*, Carmelite Frier, and Doctor of Divinity. This Man, *Leland* tells us, had a great Controversy with *John Stock*, a Dominican, in Defence of his whole Order of the Carmelites, which the said *Stock* had reflected on in a Book; and he says, *Hornby* came off victorious. He writ, *Sermons to the Clergy for his Order: Sermons to the People: The History of the Visitation of the Blessed Virgin Mary: The History of the Name of Jesus: Introduction to the Sentences: Solemn Resolutions for the Carmelites against the Dominicans: Ordinary Questions: Defence of the Antiquity of his Order: For the Triumph obtain'd.* He flourish'd in 1374.

49. *JOHN CLIPSTON*, Carmelite Frier of the Monastery of *Nottingham*, where he was also born, Doctor and Professor of Divinity at *Cambridge*; taught Divinity there long, and explain'd Divine Mysteries with much Applause to himself, and Improvement of his Hearers; ever following the Paths of Virtue and Religion, as close as those of Literature. His Elegancy was extraordinary, as appears by these his Works: *Exposition of the Holy Bible: Examples of Scripture: On several sacred Texts: Comments on St. John: Questions on the Master of the Sentences:*

Scholastick Disputations: Sermons in Advent: Winter Sermons: Summer Sermons: Sermons for particular Festivals: Sermons in common for Saints Days. He dy'd and was bury'd in his Monastery at Nottingham in 1378.

50. JOHN ELIN, or HELIN, born in Norfolk, Carmelite Frier at Lynn, Doctor of Divinity of Cambridge, once most renowned in England for his singular Erudition, sweetness of Temper, and deserv'd Opinion of Sanctity; and as such, chosen Prior of the Monastery of his Order in London, where he did much good by his frequent Sermons, and virtuous Example. Much given to meditate on the Mysteries of the Revelation, and therefore compos'd certain Emblems illustrating those Secrets; adding excellent Commentaries, that the Learned might the better understand those Divine Secrets by the Exposition, and the unlearned conceive something of them by the sight of the Pictures. The Titles of his Works were, *On the Apocalypse: Lectures of Holy Scripture: Sermons: Quodlibet Questions*. He dy'd and was bury'd in his Monastery in London, in the Year 1339.

51. THOMAS BROME, Carmelite Frier, in the Monastery at London, began his Studies in his Youth, as Leland says, at Oxford; and proceeded to the Degree of Doctor and Professor there with great Applause. Returning afterwards to his Monastery in London, he was there chosen Prior, wherein he behav'd himself so well, as to be thought worthy of higher Preferment; and accordingly, in the Chapter held at Cambridge, in 1362, he was chosen the 19th Provincial of the Order in England: In which Dignity he continu'd 17 Years, visiting the Monasteries of his Order, chastizing such as were faulty, and reforming those Places where he found Discipline relax'd. To come to his Works, the Titles of them were, *The Praises of Scripture: On St. Jerom's Preface: On St. Paul to the Romans: Theological Lectures: Sermons for the Season: Various Questions*. He dy'd and was decently bury'd in his Monastery in London, in the Year 1380.

52. WILLIAM COLKISFORD, born in Norfolk, Carmelite Frier at Lynn, Doctor and Professor of Divinity of Cambridge, where he gain'd much Reputation by Teaching, Disputing, Preaching and Writing; for he had a notable Wit, much Virtue, and great Application to his Studies. His great Erudition, besides what several Authors, and among them Leland testifies, appears by these Works of his: *Comments on Holy Writ: On the Song of Moses: On the Master of the Sentences: Sermons for the Season: Sermons on Festivals*. He flourish'd in 1380.

53. JOHN TOMSON, born in Norfolk, Carmelite Frier of Blackney, Doctor of Divinity of Oxford; having arriv'd at the highest pitch of Erudition, became one of the most noted Preachers in England; but his Works will be his best Commendation, which, according to Leland and others, are *On Ecclesiasticus: Comments on St. John: Directory to the said Comments: Morality of the Holy Scripture: Indexes to the said Morality: On the Master of the Sentences: Common Places on Lessons: Abridgements of Doctors: Sermons for proper Seasons: Sermons for Festivals: Sermons for Lent: Sermons to the Clergy: Of the Wonders of*

the World: Out of Ridevallus to Fulgentius: Out of Trivet of Things transform'd, and much more, said to have been all along preserv'd in the noble Library of the Carmelites at Norwich. He flourish'd in 1380.

54. WILLIAM BADBY, Carmelite Frier, Doctor of Divinity at Oxford, much extoll'd by several Doctors of his own Order: John, Duke of Lancaster, made him his Confessor, which is no Commendation of him; but he was prefer'd to the Bishoprick of Worcester: His Works are: *Noted Sermons: Of Penance: Constitutions*. He flourish'd in 1380.

55. RICHARD LAVINGHAM, born in Suffolk, Carmelite Frier, Monk of Ipswich, Doctor of Divinity and Professor at Oxford: Then he began to grow Famous; the Iniquity of the Times wherein he liv'd, furnishing him with Matter to exercise his Talent. At that Time the Heresy of Wickliff began to break out in England, as did that of the Lollards in Bohemia; perverting all good Order, and in Contempt of Kings, and of God himself. In opposing and confuting of which Errors he took much Pains, discover'd extraordinary Erudition and did very much good. He was a mortal Enemy to those People, often confuted them in the Schools, expos'd them in the Pulpit, and vanquish'd them by his Writings. On this Account, he was wonderfully esteem'd by King Richard the Second, and made his Confessor; as also to Simon Sudbury, Archbishop of Canterbury; with whom he was likewise Murder'd in the Rebellion rais'd by the Rabble; tho' some will have him to have dy'd in his Monastery at Bristol, where he was Prior. His Writings were very many, of which take the following Titles. *A Scripture Dictionary: Scholastick Commentaries on Isaias: Annotations of Tobit: On St. Paul to Titus: Scripture Lectures: Questions on the Master of the Sentences: Notable Resolutions publicly read at Oxford and London, for the Book of St. Brigit's Revelations: The History of the Three Wise Men: From St. Augustin's City of God: Abridgement of Bede: Arguments on St. Jerome's Epistles: Exceptions of Doctors: Compendium of Walter the Recluse: Of the Foundation of his Order: The Buckler of Poverty: Ordinary Questions: Oxford Lessons: Orations to the Clergy: Sermons for Seasons: Sermons for Festivals: Resolutions against the Lollards and the Wickliffists: Against all Hereticks whatsoever: Against John Purvey: Encomium of Virtue: On Aristotle's Ethicks: Vocabulary of Divinity: Of the Inventors of Things: Of future Events: Evening Questions: Sayings of Seneca and Tully: Natural Causes: Natural Terms: Natural Miror: Questions in Physicks: Of Knowledge and Sense: Compendium of Meteors: Of knowing and not knowing: Of the Properties of the Elements: Of finite and Infinite: Of Proportions: Of the Distance of the Planets: Compendium concerning the Soul: Of the Faculties of the Soul: Of the Active and Passive Faculties: Of the first Instant: Of the nature of Instants: Of Heaven and the World: Of Heresy and Division: Of the Rules of Consequences: Of the Obligatory Act: Of the Conversion of Propositions: Proofs of Propositions: Of Exceptives and Exclusives: Of Ampliatives: Logical Sums: Canons of Sophisms: Of the Species of Arguments: Of Suppositions: Of Insolubles: Treatises of Things: Of Fallacies: Of 10 Predicaments.* At

At length, a Tumult happening in the Suburbs of London, he was murder'd, together with Simon Sudbury, Archbishop of Canterbury, and other Men of Note, in the Year 1381.

56. RICHARD WICKINGHAM, born in Norfolk, Carmelite Frier, Prior and Professor of Divinity in the Monastery of Burnham, and a noted Preacher, according to Leland. He writ, *On the first and second Books of the Master of the Sentences*, and *an hundred an six Sermons*, &c. and dy'd and was bury'd in his Monastery at Norwich, in 1381.

57. RICHARD DEDEPAL, Carmelite Frier at Lynn in Norfolk, Doctor of Divinity, and Professor in his Monastery, and a famous Preacher, according to Leland. He is said to have set forth a Treatise, *Of the Christian Life, and Sermons for the Season*; and flourish'd in 1381.

58. ROBERT ORMSKIRK, Carmelite Frier, Doctor of Divinity at Oxford; tho' said to have been extraordinary Learned, I find only one Title of a Work of his, which is: *A Defence of the Order of the Carmelites*; wherein he endeavours to prove, that his Order at Mount Carmel, deriv'd its Original from the Prophet Elias. He dy'd at Oxford about the Year 1382.

59. THOMAS LUMBAY, Carmelite Frier at Lynn, Doctor and Professor of Divinity at Oxford; much celebrated, says Leland, both at home and abroad for his Learning; who also says, he saw many of his Works, which are; *Lectures of Holy Writ: On the Master of the Sentences: Theological Resolutions: Ordinary Questions: Sermons throughout the Year: Against the Lollards and Wickliffites*. He dy'd and was bury'd in his Monastery at Lynn, in the Year 1390.

60. WILLIAM BEUFU, Carmelite Frier, in the Monastery of Northampton, Doctor of Divinity of Oxford, and afterwards Prior of his Monastery, writ some Things of his own; and Translated others out of French into Latin, as particularly, St. Edmund, Archbishop of Canterbury's *Mirror for beholding the Deity*. His other Works are, *The Miracles of the Blessed Virgin Mary: Lecture of Sentences: Various Collations*. He dy'd and was decently buried in his Monastery, in the Year 1390.

61. RALPH SPALDING, Carmelite Frier of the Monastery at Stanford, Doctor and Professor of Divinity at Cambridge, an able Philosopher and Divine, but over curious in inventing new Opinions; rash in exposing them, and pertinacious in maintaining them; insomuch, that as Leland informs us, he at length became suspected of Heresy: Wherefore Thomas Waldensis did not stick to say, *That he was not Learned to Sobriety, but more than he ought to have been*, and even somewhat to have relish'd of the Wickliffian Heresy. Yet I have not found, that either the Author, or his Works were ever expressly condemn'd. He writ, *Sermons: Forty five Questions on Aristotle's Elenchi: Resolutions of Scripture*: And dy'd and was buried in his Monastery at Stanford, in the Year 1390.

62. JOHN LONEY, Carmelite Frier in the Monastery of London, Doctor of Divinity of Oxford. His Writings were, *Of the sending of the Holy Ghost, and solemn Lectures*. He flourish'd in 1390.

63. WILLIAM STARNFELD, or STREN-

FELD, born in Kent, a Carmelite Frier at Newenden, and Doctor of Divinity of Oxford, according to Leland. He diligently perus'd the Histories of his Order, and particularly those of his own Monastery, and having reduc'd them into good Order, transmitted them to Posterity under this Title, *The History of the Monastery of Newenden*. He also writ *Lectures and Sermons*, &c. and dy'd and was bury'd at Newenden, about the Year 1390.

64. RICHARD TENET, or KENET, some call him CUNET, Carmelite Frier, Master of Arts at Oxford. After having gone thro' his Course of Philosophy, he apply'd himself to Botany; and being taken with the Pleasure of Distilling, he most curiously pry'd into the Nature of Herbs, Flowers, Waters, Roots, their Qualities, Operations and Power; and then began to understand and practice Physick among his own Brethren: Yet, afterwards, as Leland writes, he approv'd of the Study of Divinity, as more suitable to his Profession; and is said to have had the Degree of Batchelor of Divinity at Oxford. He is also said to have writ on various Subjects, but I have not found any thing transmitted down to us, besides a Book *Of the Vertues of Waters*; and to have flourish'd at Oxford in 1390.

65. JOHN BEVERLEY, so call'd, because born in that Town in Yorkshire, Carmelite Frier, Doctor and Professor of Divinity at Oxford. His Works are: *On the Master of the Sentences, and Ordinary Disputations*, &c. And he flourish'd in 1390.

66. ROBERT IVORY, had his Name from a Town in Normandy, where his Grandfather had been a rich Merchant; was himself born in London, and there bred from a Boy, among the Carmelites, whose Habit he took in his Youth, and continu'd in the Order till his Death. He had the Degree of Doctor of Divinity conferr'd on him at Cambridge, having made a mighty Progress in Literature, and being a Celebrated and frequent Preacher. Thus his Reputation still increasing, he was, in the Year 1379, chosen Provincial of his Order in England, which Office he laudably executed for the space of 13 Years, and then quitted it with his Life. During his being Provincial, he very much increased the Library of his Order in London, furnishing it with a great Number of the choicest Manuscripts. His Works were, *Commentaries on Ecclesiasticus: On the Revelation: Scripture Lectures: Sermons to the Clergy: Sermons to the People: Register of the Records of Provence*. He dy'd and was bury'd in his Monastery at London, in the Year 1392.

67. JOHN SWAFFAM, Carmelite Frier of the Monastery of Lynn, Doctor of Canterbury; Leland affirms him to have been a Man of much Virtue, Learning and Zeal, and accordingly a most vigorous Opposer of Wickliff's Errors. Pope Gregory the XIth made him Bishop of Bangor; and he was afterwards present at the Synod, held at Stanford, where the Heresy of Wickliff was condemn'd. His Writings were, *Against the Wickliffites: And Sermons*: And he flourish'd in 1394.

68. RICHARD MAIDSTON, born in the Town of that Name, Carmelite Frier, Doctor of

Divinity of *Oxford*, and afterwards Professor there, acted vigorously against *Wickliff*; and for his excellent Qualities was much belov'd among the great Men, and among them, by *John*, Duke of *Lancaster*, who, sometimes, us'd him as his Confessor, which, by the Way, is no mark for his Reputation. His Works were, *On the Song of Moses*: *On the Canticles*: *On 7 Psalms in English*: *Compendium of St. Augustin*: *Prayers in Meter*: *Sermons of the Season*: *Sermons on Festivals*: *Sermons at Oxford*: *Sixteen Sermons to the Clergy*: *Of the Sacerdotal Function*: *On the Master of the Sentences*: *Scholastick Lectures*: *Ordinary Questions*: *Resolutions*: *Protector of the Poor*: *Resolutions against John Ashwarby*: *Against the Lollards*: *Against the Wickliffites*: *Speeches on the Philosophical Ring of John Avon*: *On the Agreement between King Richard and the Citizens of London, in Verse*. He dy'd, and was bury'd at *Aylesford*, in the Cloister of the Monastery, in the Year 1396.

69. RICHARD NORTHALL, born in *London*, and Son to the Lord Mayor of the City, and there a Carmelite Frier, made so great an Advance in Virtue and Literature, that he was highly favour'd by King *Richard*; and particularly, for his excellent Sermons, by whose Favour, with the Approbation of Pope *Boniface* the IXth, he was promoted to the Bishoprick of *Chester*, and was afterwards the 17th Archbishop of *Dublin*. All that appears of his Writings is, *Sermons throughout the Year*: *And to the Rectors of Parishes*. He dy'd at *Dublin*, and was there bury'd in his Cathedral, in the Year 1397.

70. JOHN KININGHAM, Carmelite Frier, of the Monastery of *Ipswich* in *Suffolk*, Doctor of Divinity of *Oxford*, and then Provincial of his Order in *England* and *Ireland*, during the Term of 5 Years. *Leland* calls him, a grave Philosopher, and an holy Divine, for which he was belov'd by *John*, Duke of *Lancaster*, and *Aquitain*, and Confessor to his Dutcheffs. How great a Man he was, will best appear by these his Works. *On the Lamentations*: *On Ezekiel*: *On the Canonical Epistle of St. James*: *Scripture Praises*: *On the Master of the Sentences*: *Of the Nativity of Christ*: *On the Passion of Christ*: *Of the Holy Ghost*: *Of the Nature of Angels*: *Sermons for the Seasons*: *Sermons for Festivals*: *Various Questions*: *Against Wickliff's Propositions*: *On his Ideas*: *For his first Ingress*: *Of the Ampliation of Time*: *Of the intelligible Being*: *On some Places alledg'd*: *Commentaries on Metaphysics*: And much more, especially on the Holy Scripture. He, at length, dy'd very holily, in a good old Age at *York*, and was there bury'd in the Year 1399.

71. PETER STOCK, or STOKES, a Carmelite-Frier in *Hutchin* Monastery, in *Hertfordshire*, so much honour'd, as *Leland* has it among the *Oxford* Doctors, that he was made Vice-Chancellor. In the Year 1382, being back'd by the King's Authority, and a Commission from *William Courtney*, Archbishop of *Canterbury*, he went to *Oxford*, to bring *Wickliff's* Heresy to be publickly examin'd, and to confute it in solemn Disputation, which he successfully perform'd by invincible Arguments. *Wickliff*, tho' convicted, still persisted in his Obstinacy, and writ against his Conqueror, whom he call'd by the Name of the *White-*

Dog, concealing his true Name for Shame. His Works are Witnesses of his Erudition, being these that follow, *Commentaries on the Bible*: *Scripture Praises*: *Against Wickliff's Articles*: *Ordinary Questions*: *On the Master of the Sentences*: *Fifty four Conclusions*: *Scholastick Lectures*: *Collations*: *Replications of Lessons*: *Of the Superiority of the Clergy*: *Defence of Holcoth*: *Against Philip Repington*: *Against Nicholas Herford*, &c. At length, laying down his Employment, he return'd to his Monastery, and dy'd there in 1399.

72. JOHN MULTON, Carmelite Frier, at *Norwich*, a famous Preacher in his Time, left ninety Sermons throughout the Year, and flourish'd in the Year 1400.

73. JOHN BOTRELL, Carmelite Frier, a most subtle Philosopher, writ, *Of the Benefit of Logick*, and *Logical Sums*. And flourish'd in the Year 1400.

74. THOMAS MALDEN, Carmelite Frier, Doctor of Divinity of *Cambridge*, whence returning to his Monastery, at that Town, from which he took his Name, he was there chosen Prior, and continu'd in that Dignity till his Death. His Works were, *Introduction to the Holy Bible*: *Lectures on Genesis*: *Forty eight Lessons on the Psalms*: *On the Epistle of St. James*: *Thirty six Sermons for the Season*: *Thirty four Sermons on the blessed Virgin*: *Solemn Collations*: *On the Master of the Sentences*: *Theological Resolutions*: *Ordinary Questions*: *Quodlibets*: *Evening Acts*. He dy'd, and was bury'd in the Monastery at *Malden*, in the Year 1404.

75. WALTER DISSEY, meanly born at *Norfolk*, Carmelite Frier at *Norwich*, and Doctor of Divinity at *Cambridge*, *Leland* says, he afterwards study'd at *Paris*, and at *Rome*, and is reputed to have been a famous Preacher. Thus he gain'd the Favour of great Men, and particularly, of *John*, Duke of *Lancaster*; whom he endeavour'd to forward in all that was in his Power, in his claim to the Kingdom of *Castile* and *Leon*; upon which Occasion, he was, in the Year 1387, by Pope *Urban* the VIth, appointed his Legate a Latere in *England* and *Spain*, and confirm'd in the same by Pope *Boniface* the IXth, to preach Christ against Infidels, Hereticks and Schismatics, which he perform'd so incomparably, that it was a great Addition to the Reputation he had before gain'd. His Works are, *Collectanea on some of the first Psalms*, mostly from *St. Augustin* and *St. Anselm*: *On the Master of the Sentences*: *Theological Questions*: *Sermons for the Season*: *Sermons for Festivals*: *Against the Wickliffites and the Lollards*: *Various Resolutions*: *Of the Schism of the Church*: *To the Bishops of the Churches*: *Epistles to Pope Urban and Pope Boniface*. He dy'd in his Monastery at *Norwich*, and was there bury'd in the Choir, on the 21st of January 1404.

76. THOMAS COLBY, Carmelite Frier at *Norwich*, Doctor of Divinity, but whether of *Oxford* or *Cambridge*, *Leland* owns he is uncertain. His most elegant Sermons, were not only pleasing, but also profitable to the People, and by Degrees he became acceptable to the Nobility, and gain'd the good Will of Kings; for King *Richard* the IIId. had a great Esteem for him, and in the Year 1399 promoted him to both the Bishopricks of *Lismore* and *Waterford*.

ford. But his Learned Works still gain'd him more Reputation, which were, *Indexes and Annotations on Genesis: On the Miserere Psalm: On the Lord's Prayer: Preceptory of the Divine Law: Scripture Lessons: Collections of sacred Principles: Sermons: Of the Purity of the Church: On St. Gregory's Dialogues: On his Pastoral: On his Homilies: On St. Augustin of the Trinity: On him of the Apostle's Works: On 83 Questions of his: On the Polychronicon of the Carnotensian: On William Sengham of Faith and Laws.* He is said to have dy'd in the Year 1406.

77. JOHN WROTHAM, Carmelite Frier in the Monastery at London, born near that City, Doctor and Professor of Divinity of Oxford, a very notable Preacher, and much more famous for his Writings. Being, *Commentaries on several Texts of Scripture: On the Canticles: Twelve Sermons of the Blessed Virgin: Lent Sermons: Winter Sermons: Summer Sermons: On the Master of the Sentences, &c.* He dy'd at Calais, where he was then Prior, in the Year 1407.

78. JOHN MARRE, born in a Village of the same Name in Yorkshire, and Carmelite Frier at Doncaster, took the Degree of Doctor of Divinity at Oxford. Having finish'd his Studies, he apply'd himself wholly to oppose the Errors of the *Wickliffites*, wherein he was extraordinary successful. *Trithemius* highly extols his wonderful Acuteness and variety of Learning; but his Works much better speak his Praises, and are, *Comments on the Canticles: On the Master of the Sentences: Resolutions against the Wickliffites: Sermons: Questions: Table of Originals: Compendium of Originals: On Martial's Epigrams.* He dy'd at Doncaster, in his Monastery, and was there bury'd in the Year 1407.

79. WILLIAM HARSICK, Carmelite Frier in the Monastery of Burnham, Doctor of Divinity of Cambridge, celebrated, in his Time, for Piety and Learning; and no less among Posterity for his *Theological Distinctions and Magisterial Disputations*, which is all we find of him; but that he flourish'd in the Year 1413.

80. STEPHEN PATRINGTON, born in Yorkshire, Carmelite Frier, Doctor of Divinity of Oxford, and the 23d Provincial of his Order in England; presided over 1500 Friars, for the Space of 15 Years; gain'd great Reputation at Oxford, for his singular Learning and Piety, and particularly, by his Sermons. Being call'd to preach to the People in London, he was so admir'd, that, as *Leland* writes, there was always an incredible Resort to him. His Fame spreading, he became known to the Nobility; and, at length, was much esteem'd by King Henry the IVth, so that he was made Confessor to his Queen, and his eldest Son the Prince of Wales. As soon as King Henry the Vth ascended the Throne, that is, in the Year 1414. Stephen was, by the King, sent his Commissioner to Oxford, to enquire after, and give Judgment against the *Wickliffites* and *Lollards*: During which Employment he was appointed Bishop of St. David's, in Wales; afterwards nam'd to the Bishoprick of Chichester; but being satisfy'd with his own See, he would not accept of the other. At that Time, a Bill was brought into Parliament, to forbid any being admitted into the *Mendicant Orders* be-

fore the Age of 21, whereupon *Patrington* writ a Book to *Thomas Arundel*, Archbishop of Canterbury, to perswade, that all Persons being arriv'd at Years of Discretion, might be permitted to embrace a Religious State. Thus much is collected from *Leland*, *Trithemius*, *Jacobus de Plebe*, and *Peter Lucius*. The Writings he left behind him are, *On St. Paul to Titus: Sermons on Festivals: 72 Sermons for the Season: On the Master of the Sentences: Of the Sacerdotal Function: Ordinary Questions: Resolutions: Collections: Repertory of Arguments: Against the Act of Parliament: Against the Wickliffites: Against the Lollards: Against Nicholas Herford: Notable Lectures on the Bible: Epistles: On the Eclogues of Theodulus: On Æsop's Fables, &c.* He made an holy End in London, and was there bury'd among the Carmelites, in the Year 1417.

81. ROBERT MASCAL, born at Ludlow, Carmelite Frier, of whom *Leland* testifies, That entering very young into the Order, he arriv'd at a very high Pitch of Virtue and Erudition. He was made Confessor to King Henry the IVth, and no less esteem'd by his Successor King Henry the Vth. The former of them often employ'd him in Foreign Embassies, and preferr'd him to the Bishoprick of Hereford; the latter, in the Year 1415, sent him with two other English Bishops, to the Council of Constance. The Works he left are, *Sermons before the King: Common Sermons: Of his Embassies: To the Herefordians and Salopians.* He dy'd, and was bury'd at Ludlow among the Carmelites, in the Year 1417.

82. THOMAS PEVERELL, born of good Parentage in Suffolk, Carmelite Frier, and Doctor of Divinity of Oxford, so highly valu'd, says *Leland*, by the Nobility, for his Probity and Erudition, that he was rais'd to great Dignities, for he had three Bishopricks successively. First, When King Richard the II. went the second Time into Ireland, he there, in the Year 1398, constituted him Bishop of Ossory. The next Year, with the Consent of Pope Boniface the IXth, he was translated to the Bishoprick of Landaff in Wales. And, Lastly, in 1407 by King Henry the IVth, with the Approbation of Pope Gregory the XII, to that of Worcester. His Works were, *Solemn Sermons: Ordinations of his Clergy: Theological Questions.* At length he dy'd at Worcester, and was there bury'd in his Cathedral Church in the Year 1418.

83. JOHN WANFLEET, Carmelite Frier, Doctor of Divinity of Cambridge, and afterwards Professor in his Monastery at Lincoln, much extol'd by *Leland*, whose Words for Brevery we omit. He writ, *Commentaries on the Holy Scripture and Theological Resolutions*, and flourish'd in 1418.

84. ROBERT ROSE, or ROSS, Carmelite Frier in the Monastery at Norwich, and Doctor of Divinity of Oxford. The Fame of his extraordinary Piety and Learning, mov'd his Brethren, and the Inhabitants of Lynn, to desire his Return to them, and, accordingly, he was call'd Home, and chosen Prior of his Monastery, when being remov'd from all Worldly Affairs, he wholly gave himself up to the

Study of the Scripture, preaching frequently, and writing the following Books, *On Genesis: On Exodus: On Leviticus: On Ecclesiasticus: On St. Paul to Titus: Sermons throughout the Year: Theological Lectures: Of the Nature of Animals: And much more, especially on Holy Writ.* At length he dy'd, and was bury'd at *Norwich* in the Year 1420.

85. ALAN of LYNN, so call'd from that Town in which he was born, and *Carmelite Frier* there, afterwards *Prior*, and *Doctor of Divinity of Cambridge*. In expounding of Scripture, he did it by comparing one Place with another, and having Recourse to the Holy Fathers and Doctors, without relying rashly on his own Sense; at the same Time noting down what each of them believ'd, taught, held and writ; applying the same to fix a Rule of Faith, and to be a Model of good Life. He read them so carefully, as to make Indexes to very many of them, for the ready finding of any Subject that is sought after. His Works are so many as would tire the Reader to have them all particularly enumerated; in general, they were many Books, *On several Parts of Holy Writ: Others on School Divinity: Some of Philosophy: Sermons: On Josephus, St. Jerome, S. Augustin, S. Basil, St. Gregory, St. Bernard, S. Thomas Aquinas, St. Hilary, Eusebius, St. Ambrose, St. John Chrysostom, St. Cyril, John Cassian, St. John Damascen, St. Remigius, Venerable Bede, Haymo, Cassiodorus, St. Anselm, Berthorius, Rabanus Maurus, Origen, and many others: Homilies, &c.* All which were long preserv'd in several *English Libraries*, and particularly that which was so much celebrated at *Norwich*. He dy'd and was bury'd at *Lynn*, about the Year 1420.

86. ADAM HEMLINGTON, born in *Norfolk*, *Carmelite Frier*, after studying at *Oxford*, went over to *Paris*, and became *Doctor of Divinity*. All we find of his writing is, what *Leland* says, was still in the Library in his Time, *Viz. Sermons: Ordinary Questions: Of the Parisian A&T.* He dy'd and was bury'd at *Norwich*, in the Year 1420.

87. JOHN TACESPHAL, born near *Norwich*, *Carmelite Frier* in the Monastery there, and at last *Prior* of the same; *Doctor of Divinity of Oxford*, a constant Preacher, and a great Enemy to all *Wickliff's Errors*. When that Vanquisher of Heresy, *Thomas of Walden*, had writ, but not yet publish'd his famous Works against the *Wickliffites, Hussites, Lollards*, and other Hereticks; this *Tacesphal* was sent, by his Order to *Rome*, to *Pope Martin the 5th*, to have those Books approv'd by the Holy See, that they might come abroad with the greater Authority. He had scarce finish'd that Affair at *Rome*, when he dy'd; but had before in *England*, writ, *On the Revelation: Sermons of the Seasons: Sermons for Festivals: On the Master of the Sentences.* He dy'd, as has been said, at *Rome*, and was there bury'd in the Year 1420.

88. BERTRAM FITZ-ALAN, born in *Lincolnshire*, of a good Family, and a *Carmelite Frier* there, as *Leland* writes from the *Chronicles* of that Order, took his Degree of *Doctor of Divinity* at *Oxford*: This *Bertram* is famous for the noble Library he is said to have erected and fur-

nish'd at his own and the Expence of his Friends, and no less for his Piety and Erudition; the Monuments whereof left by him, are, *Theological Questions: On the 4th Book of the Sentences: Sermons to the People: Collections out of other Authors, &c.* He dy'd and was bury'd at *Lincoln*, in the Year 1424.

89. JOHN BESTON, or BASTON, *Carmelite Frier* at *Lynn*, and in process of Time *Prior* there. *Alan of Lynn* writes of him, that being a frequent Preacher, he was wont, in his Sermons, to disclose a four-fold Sense of Scripture. It is to be conjectur'd from *Leland*, that he first study'd at *Cambridge*, and afterwards at *Paris*, and took his Degree of *Doctor of Divinity* in both Places, and was also Professor. *Thomas Waldensis*, in his Epistles, says, he was in the Year of our Lord 1424, sent to *Siena* in *Italy*, as *Embassador* to the Council there held under *Pope Martin the 5th*, where he gain'd much Applause. *Jacobus de Plebe* and *Peter Lucius* say, he writ *Lectures on Scripture: Sermons on the Gospels: Sermons on the Epistles: A Compendium of Moral Divinity: Of Virtues and their opposite Vices: Ordinary Questions: On Holoth's Universals: Rudiments of Logick, Epistles, &c.* He dy'd in his Monastery at *Lynn*, and was there bury'd in the Year 1428.

90. JOHN HANTON, *Carmelite Frier* at *Lincoln*, and at length *Prior* of that Monastery; and, as *Leland* informs us, was *Doctor* and Professor of *Divinity* at *Oxford*; adding that he was more Learned than Eloquent, and more virtuous than Elegant; for, in that Age, Scholars rather look'd after the Substance of Things, than labour'd for the empty Ornaments of Words. He was a renowned Preacher, happy, plain and clear in explaining of *Divine Mysteries*. He was also well skill'd in the *Hebrew Tongue*, and knowing in the *Greek*. Let his Works speak for him, which were, *Annotations on St. Matthew: On St. Luke: On St. John: On the Epistles to the Corinthians: On the Hebrews: On the Canonical Epistle of St. John: Annotations on the same: Forty six Lessons on the Revelation: Sermons for the Season: Sermons for Festivals: Sum of Virtues: Theological Questions: Collections: On the Vespers of Walter Hunt, &c.* He ended his Days at *Lincoln*, and is said to have been bury'd there in the Year 1428.

91. JOHN BAT, born, says *Leland*, beyond the *Severn*, bred at *York*, a *Carmelite Frier* there, and, in process of Time, *Prior* of the Monastery, *Doctor of Divinity* at *Oxford*. The Works of his which *Leland* and others mention, are these, *Encomium of Divinity: For the Introduction of the Sentences: Ordinary A&T: Resolutions: Replications of Arguments: Of the Assumption of the Blessed Virgin Mary: Sermons throughout the Year: Synodal Collations: To the Oxford Clergy: Compendium of Logick: On Porphyrius's Universals: On Aristotle's Predicaments: On Porretanus's six Principles: Questions concerning the Soul: Of the Construction of the Parts of Speech, &c.* He dy'd and was bury'd at *York* in 1429.

92. JOHN BERNEGAM, *Carmelite Frier*, and *Doctor of Divinity*; very famous in his Time, for expounding sublime Questions in Scripture; for his Sermons to the People, and for solving Scholastick Difficulties: Yet none of his Works have

have been handed down to us, but only four Books *On the Master of the Sentences*. He flourish'd in the Year 1430.

93. THOMAS WALDEN, born in the Town of that Name in *Essex*, for the true Surname of his Family was *Netter*, became a Carmelite Frier in his Youth at *London*. Having learnt his first Rudiments in the Monastery, he was sent to the higher Schools at *Oxford*, where he had the Degree of Doctor of Divinity conferr'd on him. *John Baptista Rubeus*, General of the Carmelites, in two Epistles highly commends this Thomas's singular Piety and Learning, and proposes him as an Example of Virtue for Imitation. *Andreas Vega*, *Trithemius*, *Sixtus Senensis*, *Alphonfus a Castro*, *Raphael Volateran*, and many other famous Authors bestow mighty Praises on him. In the Year 1410, he was sent by King *Henry the 4th* to the Council of *Pisa*, conven'd for putting an End to the Schism, and restoring the Unity of the Church, by Pope *Alexander the 5th*, where he contributed much towards the End for which he was sent, and was much admir'd for his great Abilities by all Men; for he had most excellent natural Endowments, and was well versed in all Divine and Human Literature, as also very knowing in the Greek and Hebrew Tongues. At his Return into England, he was chosen the 23d Provincial of his Order, which Dignity he continu'd in 4 Years, with general Approbation, and having given sufficient Testimonies of his Wisdom, and Dexterity in the Management of Affairs; King *Henry the 5th* made him his Confessor and Privy Counsellor: And in regard that he was an implacable Enemy to Hereticks, that same King, in the Year 1415, sent him to the Council of *Constance*, held against the *Hussites*. In the Year 1419, he was sent Ambassador to *Ladislavus*, King of *Poland*, and *Michael*, General of the Teutonic Order in *Prussia*, to conclude a Peace between them. He was in great Esteem with Three Kings of England, *Viz.* the three *Henries*, IVth, Vth and VIth; of which, the Vth dy'd in his Arms, and was Confessor to the VIth, whilst he was but a Boy: This is worth observing from *Leland*, that he left to the Library of the Carmelites at *London*, as many of the choicest Books fairly writ in Roman Characters, as in those Days cost at least 2000 Pieces of Gold: Among other Things, he compos'd a most exact Work against the *Wickliffites*, *Hussites*, and all other Hereticks of his Time, which he call'd *The Doctrinal of the Antiquities of the Catholick Faith*, which he sent to *Rome*, to Pope *Martin the 5th*, to be examin'd by the See Apostolical, that so it might come abroad with the greater Authority. The whole Work consisted of 4 Volumes; but the Fourth was not yet finish'd when the three first were publish'd with the Approbation; this Last, it is likely was lost; the other three have been Printed at *Paris* in France, at *Salamanca* in Spain, and in the Year 1571 at *Venice* in Italy. All his Writings are said to be in the New Library at *Oxford*, either in Manuscript, or Printed at *Venice*. He also writ, *Commentaries on several Books of Scripture*: *On the Master of the Sentences*: *Ordinary Questions and Lectures*: *Resolutions*: *Of the Evangelical Truth*: *The Doctrinal above-mention'd in 4 Volumes*: *Of the Body of Christ*: *Dialogues*

of the Faith: *Of the Poverty of Christ*: *Of Prescience and Predestination*: *Defence of Peace*: *Sermons*: *Of Divination*: *Of the Religion of the Perfect*: *Collection of Wickliff's Tares*: *Answers in the Council of Pisa*: *To the Clergy there*; and much more. He ended his Days at *Roan* in *Normandy*, with the Reputation of Sanctity, and was there bury'd in the Monastery of his Order, in the Year 1430.

94. JOHN TILNEY, born at *Tarmouth*, Carmelite Frier, and afterwards Prior of the Monastery there; as also Doctor and Professor of Divinity at *Cambridge*. He is said to have gain'd Fame by his Learned Lectures, subtile Disputations, and pious Sermons. The Works he left to Posterity are: *On the Revelation*: *Compendium of Sentences*: *Scholastick Lectures*: 44 Sermons. He flourish'd in 1430.

95. MARTIN SCULTHROP, born in *Norfolk*, Carmelite Frier at *Blackney*, in that County, and Doctor of Divinity of *Cambridge*, and, as *Leland* said, a celebrated Preacher. The only Works we find of his are: *University Sermons in Latin*; and *Scholastick Resolutions*. He dy'd and was bury'd in his Monastery in 1430.

96. THOMAS DAUDON, Carmelite Frier of the Monastery of *Marlborough* in *Wiltshire*. *Leland* says, he was very knowing in History, yet all we have of his is, *The Life and Death of King Alfred*. He dy'd and was bury'd in his Monastery at *Marlborough*, in the Year 1436.

97. WILLIAM BECKLEY, born at *Sandwich* in *Kent*, Carmelite Frier there, and Prior of the Monastery. *Leland* says, he was Doctor of Divinity of *Cambridge*. His Works are, *Ordinary Questions*: *Of the Friars Tythes*: *Quodlibets*: *Sermons*, &c. Dy'd and was bury'd in his Monastery at *Sandwich*, in the Year 1438.

98. JOHN OWINHELL, Carmelite Frier, Doctor of Divinity of *Oxford*, a noted Preacher, and writ *Collections*, or *Examples of Holy Writ*: *Sermons throughout the Year*; and *Distinctions of several Things*. He dy'd and was bury'd at *Calais* in France, in the Year 1438.

99. JOHN THORP, Carmelite Frier of the Monastery of *Norwich*, Doctor of Divinity of *Cambridge*, for his excellent Wit, Sirnam'd the *Ingenious Doctor*. He was one of the five Doctors that convicted the Seditious Heretick *William White* of Heresy, and declar'd him an Enemy to the Church and to his Country. His Writings are, *On the Revelation*: *Canons of Consequences*: *Of Sophisms*. He dy'd and was bury'd at *Norwich* in the Year 1440, and had the Title of the *Ingenious Doctor*, carv'd upon his Tomb-Stone.

100. JOHN COLLEY, Carmelite Frier in *Doncaster Monastery* in *Yorkshire*. *Leland* is the principal Person that commends him, and that from his own Writings, which are, *Of the Passion of Christ*: *The Praises of the Apostles*: *Sermons*, and *Epistles*. He flourish'd in 1440.

101. NICHOLAS CANTILUPE, Son to *William*, Earl of *South Wales*, in his Youth became a Carmelite Frier at *Bristol*, and took his Degree of Doctor of Divinity at *Cambridge*. He is said, by reason of his Excellency in Piety and Learning, to have been, at several times, Prior of the Monasteries of *Cambridge*, *Bristol* and *Gloucester*, at which last Place he was much in

Favour with *Humphrey, Duke of Gloucester*. Being at length chosen Prior at *Northampton*, he there continu'd to his death. The Monuments of Literature he left behind him are, *Lent Sermons: On the first Book of the Sentences: The Praise of his own Order: The History of Cambridge: Appendixes to Histories: Epitome of Chronicles, &c.* He ended his Days at *Northampton* in the Year 1441.

102. JOHN UPTON, born in *Lincolnshire*, Carmelite Frier at *Stanford*, Doctor of Divinity of *Oxford*, afterwards Preacher at *London*, and, at length, was Confessor to *Thomas, Duke of Clarence*. Tho' he is said to have writ much, nothing now appears but a Book of *Sermons*. He dy'd at *Coventry* in the Year 1442.

103. HENRY WICHINGHAM, Carmelite Frier in the Monastery of *Norwich*, Doctor of Divinity of *Oxford*, as *Leland* testifies, bent himself wholly to reading and expounding of the Scripture, following therein the Antient Fathers and Doctors, and more particularly *St. Jerome*; from whom he not only gather'd the Truth, but the Purity of Language, and Ornament of Words, for the better understanding and explaining of all Difficulties. Thus he gain'd much Reputation in his Sermons to the People, to the Clergy, and to his own Brethren. What remains of his Works, is under these Titles: *Eighteen Lectures on Isaias: Thirty Lectures on the Revelation: Of the four-fold coming of Christ: Of the Conception of holy Mary: Winter Sermons: Summer Sermons: Sermons for Festivals, &c.* He dy'd at *Norwich* on the 2d of *March*. 1447.

104. JOHN BARNINGHAM, Carmelite Frier in, and afterwards Prior of the Monastery at *Ipswich* in *Suffolk*, study'd both at *Oxford* and at *Paris*, and took the Degree of Doctor of Divinity in both Places. A Friend of his carefully sought out several of his Works at *Oxford*, which having found, he caus'd to be fair writ in Four Volumes, and gave them to be kept in the Library of *Cambridge*; they are *Lectures of holy Writ: A little Commentary of the Horreur of Sin: On the Master of the Sentences: Theological Quodlibets: Ordinary Questions: Sermons*. He dy'd of a great Age in his Monastery at *Ipswich*, being still Prior, on the 22d day of *January*. 1448.

105. NICHOLAS SWAFFAM, Carmelite Frier, and Prior of the Monastery at *Cambridge*, where he was also Doctor of Divinity, and, at length, Chancellor of the University. Besides what has perish'd, he writ *Ordinary Lessons, and Resolutions*; and dy'd there 1449.

106. DAVID BOYS, born in *Wales*, Carmelite Frier in the Monastery at *Gloucester*, and Doctor of Divinity, if not Professor also at *Oxford*. He afterwards visited *Cambridge*, where he gather'd the Works of *John Barningham*, and laid them up all together in the Library of the University. Afterwards he resorted to the most famous Foreign Universities, much improving himself; yet every where, according to the Duty of his Profession, retiring from worldly Conversation, and living to God as much in Solitude as he could. His Works are, *Learned Sermons: Of the Doctrine of the Spirit: Of true Innocency: Of the double Immortality of Man, against the Agarenes: Against the Follies of the Agarenes: Of the several Customs of Nations*. He dy'd and was bury'd among his Carmelites, in the Year 1450.

107. EDWARD DINLEY, born of a good Family at *Newcastle upon Tyne*, Carmelite Frier; being naturally addic'd to Rhetorick, became a notable Preacher. All we find of his Writings is, *Twenty four Sermons*, and that he flourish'd in 1450.

108. JOHN CRESSEY, Carmelite Frier in the Monastery of *St. Botolph* in *Lincolnshire*, and Doctor of Divinity of *Oxford*, whence returning to his Monastery, he was chosen Prior, and then apply'd himself to Writing, yet have we no more Titles of his Works than these, *Viz. The Praises of the Virgin Mary taken up into Heaven, and Homilies throughout the Year*. He flourish'd in 1450.

109. ROBERT HARDEBY, Carmelite Frier in the Monastery of *Lincoln*, seems to have been Doctor of Divinity, and Professor among his Brethren, and, at last Prior of his Monastery. We find nothing of his Writing but, *Sermons on the Festivals of the Blessed Virgin Mary*. He flourish'd in 1450.

110. ROGER ALBAN, born at *St. Albans*, Carmelite Frier at *London*, a most diligent Reader of both Prophane and Sacred History, compil'd an Epitome of the most remarkable Occurrences from *Adam* to his own Time. First, He reduc'd the *Old Testament* into this Volume, deducing the Race of those Patriarchs through their several Descents from *Adam* to *CHRIST* and his Apostles, which Volume he Entitl'd, *A Compendium of the History of the Bible*. The next was *The Progeny of the Kings of Britain*. He is said to have writ much more, but even the Titles are all lost, and he dy'd at *London* about the Year 1450.

111. JOHN KENINGAL, Carmelite Frier in the Monastery of *Norwich*, and afterwards the 24th Provincial of his Order in *England*, in which Dignity he worthily continu'd 13 Years. He was a great Friend to *Thomas Walden*, or *Waldensis* the Learned and Religious Frier of the same Order. He was so excellently qualify'd in all respects, that *Richard, Duke of York*, made him his Confessor. For the same Reason he was appointed, by his Order, to go to *Rome* to *Pope Martin* the 5th, to deliver to him the famous Work written by the aforesaid *Thomas Waldensis*, which may be seen under his Name. There he behav'd himself so well, as to be constituted the Pope's Nuncio in Ecclesiastical Affairs, as appears by *Leland*. Returning home he retir'd to his Monastery at *Norwich*, where he spent the rest of his Days. In the Year 1451, he erected a noble Library in his Monastery, and stor'd it with the Choicest Books he could find. His own Works were, *Twelve Paschal Sermons: Of his Journey and Embassy: On Aristotle of Animals*. He dy'd and was bury'd at *Norwich*, in 1451.

112. PETER St. FAITH, Carmelite Frier in the Monastery of *Norwich*, is said to have taken the Degree of Doctor of Divinity, and to have been Professor of the same both at *Paris* and *Oxford*. For, at the same time Nine English Doctors, who went with *King Henry* the 6th's Army into *France*, after the Victory there obtain'd by the English, repair'd to *Paris*, and there receiv'd their Degrees. Four of them were *Oxonians*, and five *Cantabrigians*. Thus *Leland*. Being very

very Zealous, and a most sharp Disputant against Hereticks, he was appointed Inquisitor, Examiner and Judge in Cases of Heresy. His Writings were, *Commentaries on all the Epistles of St. Paul: On the First and second of St. Peter: Breviary of Sentences: Praises of Peter Lombard's Theological Alphabet: Various Resolutions: Theological Decrees: Sermons to the Clergy: Chapter-Sermons: For his own Commencement.* He dy'd and was bury'd in his Monastery at Norwich, in the Year 1452.

113. WILLIAM STAPHILHART, born in Kent, Carmelite Frier in London, and Doctor and Professor of Divinity at Oxford, as Leland writes, of such singular Knowledge in Sacred and Prophane Literature, that he was reckoned among the Principal Ornaments of that University. He was a frequent Preacher to the Clergy, and writ *Commentaries on the Song of Moses: On some Psalms: Lessons on Isaia: Sermons to the Clergy of Oxford: Ordinary Questions: Of Poverty, &c.* and flourish'd in 1456.

114. DENIS HOLCAN, Carmelite Frier of Burnham Monastery, Doctor of Divinity of Cambridge, tho' singularly Learned, yet left nothing in writing that we know of, but *Logical Formalities*, and dy'd in his said Monastery, in the Year 1466.

115. WILLIAM SURFLET, Carmelite Frier at St. Botolph's in Lincolnshire, Doctor of Divinity of Cambridge, writ *Holy Sermons*, and of *Virtues and Vices*; and dy'd in the said Monastery, in the Year 1466.

116. NICHOLAS KENTON, or CHENTON, so call'd from the Town he was born in, Carmelite Frier at Ipswich, Doctor of Divinity of Canterbury; and, at length, the 24th Provincial of his Order in England, which he held 12 Years; was a frequent Preacher, both in private to his Friars, and in publick to the People. He writ the Acts of Antient and Modern Saints, particularly of his own Order. Growing Old, being addicted to Contemplation, and weary of the Cares of Government, he desir'd to be discharg'd of the Burden of the Provincialship, as too heavy for his Age; for he had above 1500 Friars in his Province, which was at length granted him, and another chosen. He writ, *Commentaries on the Canticles: On the History of the Prophet Elisha: On the Lord's Prayer: 48 Sermons on the Gospels: Theological Positions: Positions to the Clergy: To the Clergy of Cambridge: 12 Orations to his Friars: To the Bishops of Exeter: Benedictions of Proceeders: Commendations of the same: 212 Epistles: Ordinations of Festivals: Commemoration of the Blessed Virgin Mary: The Life of St. Cyril: Prayers to Saints in Verse: For quitting his Office: To the General, against some Reform'd: Against a certain Man's Blasphemies: Against certain Apostates: Against a certain obstinate Person: To one going astray: For receiving of a Penitent: To David Chilmy: To the Cardinal of York: To the Duke of Norfolk, &c.* He made a most holy End at London, on the 4th of September, in the Year 1468.

116. HENRY PARKER, Carmelite Frier in the Monastery of Doncaster in Yorkshire, and Doctor of Divinity of Cambridge, renown'd, says Leland, for his Learning; but like Aristarchus, rigid beyond measure; for in the Year 1464, as

he was recommending the Poverty of CHRIST to all Men, and particularly to Church-men, in a Sermon at St. Paul's London; he inveigh'd too bitterly against the Secular Clergy; with more Boldness than Discretion, charging the Prelates of the Church, with Pride, Stateliness and Ambition. He also writ that same Sermon, and communicated the same to all that desir'd to read it. Encourag'd by this bold Example, one Thomas Holden, a Frier of the same Order, and also a certain Dominican, utter'd the like in their Sermons. The Bishops, provok'd by these Reproaches, imprison'd them in London, and oblig'd them to make their Recantations in the same Pulpit, as also to acknowledge the Lawful Authority of the Secular Clergy. He writ, *Sermons of the Poverty of Christ: A Dialogue between Dives and Lazarus: Lessons on Aristotle's Meteors*, and many other Books, which perhaps were suppress'd and so perish'd; himself flourish'd in the Year 1470.

117. WILLIAM GRENEY, Carmelite Frier, Bachelor of Divinity in the University of Cambridge, being Learned, Industrious and most Zealous for the Honour of his Order, travell'd over almost all England, to collect the Acts of the famous Men of the said Order, and transmit them to Posterity in one Volume. Having read many Histories to this Effect, he compil'd one Book of the Carmelite Saints, which he Entitul'd, *Hagiologium Carmelitanum*, which is all I find of his. He flourish'd in 1470.

118. JOHN SUTTON, Carmelite Frier in the Monastery of Doncaster in Yorkshire, in which County he was also born, Doctor of Divinity of Oxford, and 27th Provincial of his Order in England, which he held, with great Applause, three Years, and writ *Ordinary Questions* and *Quodlibets*; dy'd and was bury'd in his Monastery at Doncaster, in the Year 1473.

119. JOHN STANLEY, born in the West of England, Carmelite Frier, Doctor and Professor of Divinity at Oxford; the Prime of all the Carmelites in England in his Time, says Leland, and therefore much esteem'd by the Nobility, and honour'd by the Oxford Doctors. King Henry the VIth hearing his Fame, sent for, and employ'd him in the most knotty Affairs, especially Ecclesiastical. His beautiful Presence was a great Addition to his Authority; and, in short, either for Body or Mind a Darling of Nature. The King first made him Provost of the College he had founded near Eaton, for the Education of Youth, and soon after took him for his Confessor, and then preferr'd him to the Bishoprick of Norwich; but William Pole, then Duke of Suffolk, opposing him, he quitted it; and in the Year 1448, was made Bishop of Bangor, and was 5 Years after translated to the See of Hereford. He learnedly writ, *Of the Vigour of Holy Writ: Of the Ecclesiastical Prerogative: Of the Creed: Of the vigour of Decrees: Of Ecclesiastical Sanctions: Of the Pontifical Power: Of the Power of the Church: Of the various Senses of Scripture: Of the Distinction of Jurisdictions: On the Master of the Sentences: Of the Reward of all Labour: Sermons before the King: To the Clergy: To the People: Ordinary Questions: Of the Regimen of those that celebrate: Of the four Last Things: Oxford Lectures: The Commentary and Additions of Richard*

Ullerston: *Of Chance and Fortune: Of Fate and Accidentality; also Indexes to many Books: On St. Chrysostom: On St. Augustin's Confessional: On St. Augustin upon St. John: On the same of Christian Doctrine: On his Enchiridion: Of the Visitation of the Sick: In Praise of Charity: Of Christian Discipline: On St. Gregory's Homilies, &c.* And Lastly, He dy'd at Ludlow among the Carmelites, on the 11th of May; but his Body was carry'd to Hereford, and there honourably bury'd, in 1474.

120. JOHN HUNT, born in the West of England, Carmelite Frier, Doctor and Professor of Divinity at Oxford, besides other Polite Literature, was very knowing in Tongues. In short, so great an Opinion was generally conceiv'd of his Piety and Erudition, that in the Year 1438, when he was in the Flower of his Age, he was, with universal Approbation, and in the Name of the whole Kingdom, appointed Embassador, first to Ferrara, and afterwards to Florence, to the General Council there held under Pope Eugenius the 4th, for refuting the Errors of the Greeks and Armenians. In which Council, John Paleologus, the Grecian Emperor, and Joseph the Patriarch being present, he strenuously and solidly disputed with great Applause of all there present, in almost daily Congresses, for the space of 14 Months, against the Greek Doctors, concerning the Procession of the Holy Ghost from the Father and the Son; consecrating in unlev'd Bread; the Primacy of the Pope of Rome, and many other Articles. And Authors do observe, that Julian, Cardinal of St. Angelo, and Andrew, Archbishop of Colossa, highly commended him for his extraordinary Learning, and most solid Arguments; and that during that Embassy, he gain'd great Favour with the Pope, no less Esteem among the Nobility of England, and extraordinary Reputation with all Men. Returning thence to Oxford, he there never ceas'd teaching and writing even in a decrepit old Age till his Death. The Works he left are these: *Enarrations of the Gospels: On the Master of the Sentences: Of the Symbol of the Church: Of the Authority of the Church: Of the Superiority of St. Peter: Of the Jurisdiction of Popes: Of the Regality of Christ: Of the Predestinate: Of the Universal Dominion of Popes: Theological Lectures: Of the Universal Dominion of the Clergy: Of the Prerogative of Religious Men: Of the State of Friars Mendicants: 27 Notable Sermons, Disputations: Abbreviations of Peter Commestor: Against the Articles of the Greeks: The Acts at Ferrara and Florence: The Proceedings of the Holy Council: Contentions of Latins: Collections of 12 Chronicles: Epitome of History: Against teaching Women: Of the Communion of Women: Latin Vocabulary: Of the Vigour of Letters: Indexes on the Parisian of Vertues: On the same of Vices, &c.* He dy'd in a decrepit Age at Oxford, and was there buried among his Brethren on the 28th of November, 1478.

121. JOHN SPINE, born at Bristol, Carmelite Frier; Doctor and Professor of Divinity of Oxford, and a noted Preacher, writ *Sermons to the Clergy, and Solemn Disputations*, and dy'd in 1484.

122. JOHN MILVERTON, Carmelite Frier in the Monastery of Bristol, Doctor and Professor of Divinity of Oxford. After he had gain'd much Reputation by publick Lectures and Scholastical Disputations, was call'd to Paris by John

Sorell, General of the Order; and at their solemn Chapter, in the Year 1456, appointed Provincial of England, Scotland and Ireland, which Employment he held about Eleven Years, and Twelve Years another time. A Learned Man, but who rashly took too much upon himself; for out of an indiscreet Zeal, he too vehemently reprov'd the Faults of Men in Dignity and Bishops; in whom he condemn'd Gravity as Pride, an Habit becoming their Degree as Luxury, Hospitality as Prodigality, Severity as Tyranny. The first Occasion he laid hold of to this purpose was very good. For Reginald Peacock, first Bishop of St. Asaph, and afterwards of Chichester, fell into scandalous Errors. Against him Milverton preach'd well and boldly; but he kept not within the due Bounds; for what need was there to charge all with the Crime of one? Yet he did so, and to his own Detriment. Some other Friars following his ill Example, by their indiscreet Reproofs from the Pulpit, exasperated the Bishops against them, and justly provok'd them. At length, Richard, Bishop of London, caus'd two of the most insolent of these Friars, to be thrown into Goal, and Excommunicated Milverton himself. Milverton fled to Rome, to Pope Paul the 2d, who allowing of the Bishop's Charge, and rejecting his Excuse, cast him into Prison, and kept him three Years in the Castle of St. Angelo. At length, the Cause was referr'd to be try'd by 7 Cardinals, by whose Sentence he was deliver'd out of Prison, and in some sort, restor'd to his Honour; but he was then put from the Bishoprick of St. David's, to which he had been before elected. Upon Occasion of this so great Misfortune, the whole Order of the Carmelites afterwards declin'd in England, their Honour and Esteem decreas'd; their Authority ceas'd, and their Learning dwindl'd away, the proper Means and Patrons to support them falling off. Milverton, in the Year 1458, writ to Pope Pius the 2d, in order to insinuate himself against Reginald Peacock. The Work, being large, contain'd all the Proceedings against him, the Articles objected and his Condemnation; but this did not deliver him out of Danger. He is said to have written, *Commentaries on several Texts of Scripture: On St. Augustin's City of God: Sermons throughout the Year: Ordinary Lectures: Oxford Resolutions: Symbol of his Faith: Of the Poverty of Christ: A long Piece against Reginald Peacock: Against a certain Bishop: 64 Epistles to Friends: To the English Pastors of Learning: To a certain Roman: Of his own Captivity.* Whilst a Prisoner, he writ, *To Pope Paul the 2d: To the Cardinal of St. Angelo: To the Cardinal of Nice: To John, Cardinal of St. Sixtus: To the Cardinal of Therason: To the Cardinal of Roan: To Urfinus, Cardinal of Spoleto: To some Italian Noblemen: To the Doctors of England.* At length loaded with Grief and Age, he dy'd at London, on the 30th of January, and was there bury'd in the Choir of his Monastery, when he had govern'd his Province 22 Years, and in the Year of our Lord 1486.

123. WILLIAM BLACKNEY, so call'd of the Town where he was born in Norfolk, and Carmelite Frier in the Monastery there, Doctor of Divinity of Cambridge, says Leland. He is said, by some, to have too curiously pry'd into the secret Mysteries of Nature, and to have pretended

pretended to, and persuaded the Ignorant into some Notions of Magick. The Report hereof being spread abroad, the Bishop of *Norwich*, offended at such Behaviour in a *Frier*, treated him severely. The Works he left to Posterity, were rather Sacred than Prophan: The Titles of them, *Lectures on the Canticles and subtile Disputations*. He dy'd Old, and was bury'd in the Town where he was born, in the Year 1490.

124. THOMAS SCROPE, born of a very good Family in the Town of *Bradley*, but more conspicuous for Virtue and Literature; became first a Monk of *St. Benediſt*, but not thinking that Order severe enough, left it, and embrac'd that of the *Carmelites*, in the Monastery of *Norwich*, about the Year 1430, where he liv'd in the Practice of almost incredible Austerity, frequently preaching to the People, not only with Words, but by his Example. He led an Hermetical Life for 20 Years, being almost continually shut up in his Cell, unless when in the Church, till call'd out from that solitary Being by the Consent of Pope *Eugenius* the 4th, to instruct the People. In the Year 1446, dy'd *David Chirbury*, or *Richard Mesin*, for *Leland* is doubtful which of them it was, because both had been Bishops of *Dromore* in *Ireland*. The afore-said Pope then preferr'd *Scrope* to that Bishoprick, and soon after sent him his Legate to *Rhodes*; during which Journey he had frequent Conferences with a certain *Minorite* of *Jerusalem*, who had been before a *Jew* and converted to Christianity, and learnt much of him; but returning to his Bishoprick, could not live long in Peace with the *Irish*: whereupon leaving *Ireland*, and resigning his Bishoprick, he return'd again to *Norwich*, and there was Vicar General under the Bishops, doing much good among the People by his frequent Sermons. Whatsoever he receiv'd of his own Revenues, or could get of other rich Persons, he either bestow'd among the Poor, or on other pious Uses. How great his Learning was, and how much he honour'd his Order, appears by his Writings: For, besides his translating the 10 Books of *Philip Ribot*, a *Catalonian*, of the Acts of the *Carmelites* into *English*; he writ largely to *John Blackney*, Monk of the Order of *St. Benediſt*, in good *Latin*, and very full of the Antiquity, Divinity and Praises of the Order of the *Carmelites*. The Titles of his Books were these: *Of the Institution of the Carmelites: Concerning the same Order to Pope Eugenius: A Catalogue of Saints of the same Order: Compendium of Histories and Laws: Sermons on the Ten Commandments: Of the Privileges of Popes: Of his Legation to Rhodes, &c.* He dy'd at length, being about 100 Years of Age in the Monastery of *Leistoff* in *Suffolk*, in the Opinion of Sanctity, and was bury'd in the same Place, in the Year 1491.

125. WILLIAM BINTREY, so call'd from the Town of that Name where he was born, in *Norfolk*, *Carmelite Frier*, according to *Leland*, and Doctor of Divinity of *Cambridge*. His first Studies were in *Burnham* Monastery, and thence proceeded to *Cambridge*, where he improv'd in Virtue as much as in Literature. There were, at that Time, some in *England*, who revil'd the Orders of *Mendicants*, and particularly, rail'd at the *Carmelites*, who then chiefly flourish'd here,

for Envy generally attends Prosperity. *Bintrey* thought it his Duty to defend his Order, which he did in a Book most learnedly written to that Effect, and render'd his Name venerable to Posterity, not only on Account of that Work, but of several others, the Titles whereof are, *Lessons on the Canticles: Sermons: The Praise of the Blessed Virgin: Theological Resolutions: Ordinary Questions: Defence of Poverty: Of the Ornament of the Latin Tongue, &c.* He dy'd and was bury'd at *Burnham*, on the 3d of September 1493.

126. PETER KENINGAL, of good *English* Parents, tho' born in *France*, yet Educated in *England*, *Carmelite Frier*, and Doctor of Divinity of *Oxford*; a Man of excellent Natural Parts, furnish'd with Zeal, Eloquence and Learning for Preaching, left to Posterity, *Sermons to the Clergy: Ordinary Disputations, &c.* dy'd in his Monastery at *Oxford*, and was there bury'd in the Year 1494.

127. ROBERT BALE, Junior, born at *Norwich*, *Carmelite Frier*, and first Prior of the Monastery at *Norwich*, and afterwards of that at *Burnham*; a Man of Piety, Prudence and Learning, as appears by his Works, which were preserv'd in *Burnham* Monastery, till the Suppression of religious Houses; being, *The History of the Prophet Elias: The Office of the English Simeon: Short Annals of his Order, &c.* He dy'd at *Burnham*, and was bury'd there, in the Year 1503.

128. JOHN SOULEY, *Carmelite Frier* in the Monastery at *London*, Doctor of Divinity, and a most famous Preacher, Contemporary with that excellent Man *John Collet*, and a great Friend of his; of a fluent Tongue and sweet Conversation. A great Follower of *St. Paul*, endeavouring, as far as could be, to imitate his Fervour of Spirit, and Zeal for God's Glory; omitting nothing in his Sermons, which might deter his Hearers from Vice, and enflame them with the Love of Virtue. He writ, *Sermons out of St. Paul: Sermons throughout the Year: Divisions of Subjects, &c.* and dy'd, and was bury'd at *London* in 1508.

129. JOHN BARET, *Carmelite Frier* at *Lynn* in *Norfolk*, and Doctor of Divinity of *Cambridge*. Writ, *Annotations on St. Paul: On the first Epistle of St. John: Reformations of John Triss: Orations to the Clergy: An Epistle to Watson, an Heretick then in Prison: English Homilies, &c.* He was alive, tho' old, in the Year 1556.

Other *Carmelite Learned Men and Writers*, less known, as is the Time when they liv'd.

130. BENEDICT St. FAITH, so call'd from the Place where he was born, *Carmelite Frier* at *Norwich*, having finish'd his Studies at Home, went abroad to improve himself, and, at last, to *Rome*, where his eminent Piety and Learning, gain'd him the Affection of the great Men, particularly, *Henry Minutius*, Archbishop of *Naples* and *Tusculan* Cardinal, by whom he was recommended to Pope *Boniface* the IXth, who sent him on honourable Legacies. He is said to have writ several learned Books, which are all lost, with their Titles. He dy'd at *Naples*, in the Year 1410, as *Leland* testifies.

131. DAVID CHIRBURY, *Carmelite Frier*, to use *Leland's* Words, renown'd for his Knowledge in Divinity, and for his Piety and Learning preferr'd to the Bishoprick of *Dromore* in Ireland. I have not found the Titles of the Works he writ; but he dy'd and was bury'd among the *Carmelites* at *Ludlow*, in the Year 1420.

WILLIAM CALIFORD, or TALIFORD, *Carmelite Frier*, Doctor of Divinity of *Cambridge*, and Professor there, much commended for Integrity of Life, singular Learning and excellent Preaching; writ, *Sermons for the Season: Sermons for Festivals: Various Lectures of the Holy Scriptures*: What more, I find not, nor when he flourish'd.

133. JOHN YORK, *Carmelite Frier*, Doctor and Professor of Divinity of *Oxford*; left many Theological Works, which were long preserv'd in the Library at *Norwich*; yet all the Titles of them we can meet with, are these, *Lectures on Genesis: Praises of Scripture: Ordinary Expositions*.

134. JOHN GEES, *Carmelite Frier*, Doctor of Divinity of *Oxford*, preferr'd to the Bishopricks of *Lismore* and *Waterford* in Ireland, for his Piety and Learning. Is said to have writ

much, but as he dy'd abroad, we have not so much as the Titles of his Works, or when he departed this Life.

135. JOHN YORK, *Carmelite Frier*, much addicted to read and meditate on the Holy Scripture; writ, *Lectures on Genesis: Ordinary Expositions*, and *Praises of Holy Writ*. When he liv'd appears not.

136. RICHARD MESIN, *Carmelite Frier*, for his Piety and Virtue made Bishop of *Dromore* in Ireland, as *Leland* informs us, who is also of Opinion that he writ much, tho' we do not find the Titles of his Works, nor when he dy'd.

137. ROBERT St. FAITH, so call'd from the Place where he was born, and *Carmelite Frier* of *Norwich*; after having made some Progress in the Universities at Home, went to the Universities Abroad, where having gain'd Reputation, he proceeded to *Rome*, and insinuated himself into the Favour of Pope *Urban* the 6th, who sent him Legat into *Spain* and *England* upon most important Affairs. *Leland* says, he writ much, but we have not the Titles of any of his Works. He dy'd in *Spain*, about the Year 1386.

Monasteries of Carmelites commonly called White Friars.

COVENTRY.

Monastery of White Friars in Warwickshire.

* Dug.
Warn.
p. 117.



IN the South-East Part of this City, stood the Friars *Carmelites*, commonly call'd the *White Friars*, Mendicants. The first Institutor of which Order, as divers Authors affirm, having been *Elias* the Prophet, at *Mount-Carmel* in *Syria*, where, living a retir'd Life in the Service of God, he gave Example to many devout Anchorites, to repair thither for Solitude; but these being dispers'd over the whole Mountain, in private Cells, were, at length, by *Almeric*, Bishop of *Antioch*, reduc'd into one Convent; at which Time, they elected out of themselves a Superior, and first began the Foundation of a Monastery, where the Chapel of the blessed Virgin stood, viz. near the Fountain of *Helias*. Howbeit, the Observance of this Life began not 'till the Days of Pope *Alexander* the III^d, about the Year 1170; or 'till the Time of *Innocent* the III^d, near 40 Years after, had they any direct Order, when *Albert*, Bishop of *Jerusalem* prescrib'd unto them, thus living in the *Wilderness*, a Form out of *St. Basil's* Rule, and a Party-colour'd Mantle of

White and Red, such an one as *Helias* the Prophet antiently us'd, which afterwards, Pope *Honorius* the 3^d alter'd, conceiving it not to be so proper; and instead of the Party-colour appointed, that it should be all White, calling the Convent of these Friars, *The Family of the Blessed Virgin*; in regard the White Colour, being least spotted, does best accord with Virginitie.

But the first mention that I find, of their propagating in this Realm, is in Anno 1240, 24 *Henry* III, at which time Sir *John de Vesev* of *Alnwick* in *Northumberland*, a great Baron in those Days, returning from the *Holy Land*, brought into *England*, this Order of Friars, and built for them a Monastery at *Holme*, in *Northumberland*, then a Desert Place, and not unlike to *Mount Carmel* before mention'd. Yet here in *Coventry*, they settled not till Anno 1342, 16 *Edward* III, that Sir *John Poultney*, 4 Times Lord Mayor of *London*, erected this House for them.

With Lands they had no Endowment, but liv'd on the Charity of good People, which was not slender; so high an Opinion had the strictness of their Rule and Austerity of their Lives obtain'd; there being few Persons of Quality residing

residing within many Miles, that by their Testaments gave not liberally to them, as by that of the Lord Bassett of Drayton, in 7 Richard II. appears, whereby they had no less than a Legacy of 300 l.

Further mention after which Time, I find not, till 1 Hen. V, that the King granted License to William Botener of Withbroke, to give unto them a piece of Ground lying here in Coventry, containing 141 Foot in Length, and 45 in Breadth, for the enlargement of their Habitation; in Consideration whereof, they were to Celebrate the Anniversary of John Percy and Alice his Wife deceas'd. But shortly after the Foundation of this Religious House, there was one William, a Frier thereof, who became very famous for his Learning, and was common call'd *Gulielmus Coventry*, of whom *Baleus* in his 6th Century pag. 461, makes large mention, and of the Works that he writ, whereunto I refer my Reader.

In 22 Hen. VII, did Sir Thomas Poultney of Miferton, by his Testament, bearing Date April 3, bequeath his Body to be buried in the Chancel here; appointing, that at his Funeral 24 Torches, each having his Arms upon them, should be born by 24 poor Men, every one having a Gown with the Libberd's Head behind and before.

Upon the survey taken in 26 Henry VIII, it was found, that there were certain Burgages in Coventry, belonging to these Friars, which yielded 3 l. 6 s. 8 d. per Annum Rent, and that the Oblations in the Chapel of our Lady, did, one Year with another, amount to 5 l. 18 s. in all, 9 l. 4 s. 8 d. Out of which Burgages there being yearly paid, 20 s. unto Mereton's Chantry, in the Church of St. Michael; and to the Heir of Robert Norwood 2 s. per Annum, as a Rent for the Land on which their Church was built; with Money for Murage annually, and other Payments, amounting in all to 31 s. the clear Value of all that belong'd to them, extended to 7 l. 13 s. 8 d. per Annum. But the Dissolution of them hapned not till 30 Henry VIII, that all the poor Mendicants follow'd the Example of greater Monasteries, in making a Surrender of their Houses: At which time, by their Instrument, bearing Date Octob. 1. 30 Hen. VIII, they gave up this to the King, whereunto these Names were subscrib'd,

Hugo Burnby.	John Hurst.
Thomas Fyscher.	Richard Cowper.
Richard Wodecok.	William Mallder.
Thomas Vicars.	John Newbold.
Will. Walker.	John Elyson.
Will. Harryson.	Richard Cowper
John Pasty.	Will. Kynge.

No Pension being allow'd to any of them.

After which, this House, with all that belong'd thereunto, excepting the Rent of 20 s. per Annum, due to Mereton's Chantry, before mention'd, was, among other Things, by the King's Letters Patents, dated August 17. 36 Henry VIII, granted to Sir Ralph Sadler and his Heirs, to hold in Burgage; which Sir Ralph, sold it to John Hales, who made it his Habitation, as it seems; for by his Will and Testament dated Decemb. 17.

15 Eliz. appointing it to be sold; he there calls it by the Name of *Hales-Place*, alias *White Friars* in Coventry.

But notwithstanding the before specify'd Appointment, it was not accordingly sold; for John Hales, Esq; descended from Christopher, his Eldest Brother, now enjoys it, as his Heir. At the Death of the before specify'd John, the Church was compleatly standing, as appears by that Inquisition, but it continu'd not long after; for about—Eliz. Mr. Edward Boughton, obtaining the Materials, built his House at Causton therewith.

Mr. Willis, Vol. 2. p. 242, has no more of this Place, than this, Hugh Huntley, last Prior, with 13 Brethren, surrender'd this Convent, Oct. 1. 1539. 30 Henry 8.

L O N D O N.

Monastery of Carmelites, or White Friars.

THIS House of Carmelites, commonly call'd *White Friars*, & *Fratres beatae Mariae de Monte Carmelo*, Or Brothers of St. Mary of Mount Carmel, was founded by Sir Richard Gray, Ancestor to the Lord Gray of Codnor, in the Year 1241, 26 Henry III.

King Edward the 1st, gave to the Prior and Brethren of this House, a Piece of Ground in Fleet-street, to build their House on, which was afterwards rebuilt by Hugh Courtney, Earl of Devonshire, about the Year 1350, being the 24th of Edward the 3d

John Lufken, Mayor of London, and the Commonalty of the City, gave the Lane call'd *Brockers Lane*, reaching from Fleet-street to the Thames, in which Place Sir Robert Knowls of Norfolk, built the West End of that Church, in the Reign of King Richard the 2d, and of Henry the 4th, and dying afterwards at his Manor of Sconethorp, in Norfolk, was bury'd here, with his Wife Constance, in the Year 1407.

Robert Marshal, Bishop of Hereford, built the Choir, the Chapter-House, the Belfrey, and other Places, and was bury'd there in 1420.

This Monastery was valu'd, at the Time of the Suppression, at 62 l. 7 s. 3 d. per Annum, and surrender'd the 10th of November, the 30th of Henry the VIII. Which Place has been since all built into Tenements. Stow's Survey of London, p. 437, and Leland's Collect. Vol. 1. p. 108 Mr. Willis, Vol. 2. p. 130. only says this, GEORGE BURNHAM, Prior, subscrib'd to the Supremacy, 19 April, 1534. JOHN GIBBES, was last Prior, He subscrib'd to the Supremacy, 10 Nov. 30 Hen. 8.

O X F O R D

Monastery of Carmelites, or White Friars.

IN the Year 1253, the Carmelites, or *White Friars* came to Oxford, of whose first coming into England, tho' something has been said before, it will not be improper to give a more

A. Wood, Antiq. Oxon p 98. and M. S. in the Mus. at Oxford, Cod. 1491 perfect

perfect Account in this Place. In the Reign of King Henry the III. we were engag'd in a bloody War with the Saracens. Richard Grey and John Vesey, Knights, whom Bale calls Noble Barons, two of the prime Commanders of our Forces, being near Mount Carmel, resolv'd, in Devotion, to visit the same; having ascended to the Top of it, they there, contrary to their Expectation, found several of our Country-Men, leading an Eremitical Life, among the rest; being enduc'd by whose Sanctity, they obtain'd leave of the Prior, for some of them to return in their Company into England. Accordingly they came back together into England, either in the Year 1238, or two Years after, Rodolphus Fresburn being Provincial, and by the Assistance and Protection of the said Knights, they, afterwards, obtain'd a Residence at Aylesford in Kent, and another at Holney near Alnwick in Northumberland, and within a few Years were spread into the Principal Cities of the Kingdom. It will be needless to repeat the same thing deliver'd in other Words by Leland, who assigns the Year 1240 for their coming into England.

The Carmelites having, at first, obtain'd two Places of abode in England, and afterwards some others; coveted nothing more than to have Houses in Oxford and Cambridge, for the improving of their young Friars in Philosophy and Divinity. But before they attempted this in a publick Manner, I find them making way to it, by frequenting the Schools, and taking their Degrees regularly, as others did. For Leland making very honourable mention of Peter Swannington and Simon Stock, testifies that the former of them, who was Contemporary with Humphrey Neckton, the first Professor of Divinity of this Order at Cambridge, was also the first Doctor of Divinity of the Order at Oxford, and Stock the first Batchelor of Divinity; and the same Author adds, that at the Time when Stock study'd at Oxford, there was no Place appointed for the Carmelites, either in the City or Suburbs. The time when Stock study'd here, and took his Degree, I take it to have been about the Year 1244.

Those Friars aspiring to Learning, much Industry was us'd to procure them a Dwelling at Oxford. At length, at the Request of Henry Hanne, Provincial of the Order, they obtain'd an Habitation in Sockwell-street, in the Suburbs of Oxford, Anno 1254. This they obtain'd of Nicholas Meules, who had been some time Constable of the Castle of Oxford, and about this Time seems to have had the Title of a Baron in Somersetshire, his chief Seat being at Northcumbury in that County. Bale, follow'd by Pits, makes mention of this Donation in the Life of Henry Hanne; but he calls this Nicholas Meules, by the Name of Noel. Harpsfield, making mention of this Affair, names neither of these Benefactors, and only says that Henry Hanne built that House. Wherefore, for the better clearing of that Matter, so variously reported, I will subjoin a certain Instrument, by which, besides other Particulars worth knowing, it will appear who gave that Habitation to the Carmelite Friars.

To all the Faithful of CHRIST, to whom these Presents shall come, Br. W. call'd Prior of all the

Friars of St. Mary of Carmel, Dwelling in England, greeting, and due and devout Service, with the Suffrages of Prayer. Whereas the Noble Lord N. de Meules, thought fit long since, to bestow on us, a Place to dwell in at Oxford, for himself, and the Health of his; I do fully empower our beloved Brother John Raph, Priest, the Bearer hereof, in our stead, to Receive and Inhabit that Place, according to wholsom Obedience; and to compound and transact with all those who shall claim any Right within or without the same, or to dispose of the same Place, as shall appear expedient, according to the Lord, as well in Spirituals, as Temporals, without any Exception; obliging myself to ratify, and agree to whatsoever, and in the Presence of whomsoever he shall do, in Relation to that Place in Form, and for the Good of the Order in the Premises; and I, moreover, devoutly intreat your Venerable University, that you will endeavour, no less efficaciously than meritoriously, to assist the aforesaid Brother John, and his Companion, whomsoever he shall make his Associate about the said Affairs, in their going and returning, resting and labouring; and that you will extend to those same Poor in CHRIST, begging for his Sake, and with him, and Possessing nothing at all of their own, the necessary Support for their travelling Maintenance, for the Divine Goodness, because your Reward is great in Heaven; of which God grant all the Beneficent Executors of these Presents, may be Partakers. May your University ever fare Well in the Lord. Given at Cambridge, in the Year of Grace 1256, the 12th of the Kalends of September.

Thus the Instrument, written by that William, or Walter, Provincial, or Prior of this Order, whom Bale has not in his Catalogue. As for the House given by Meules, I find it stood in that Place, which the South Part of Gloucester College afterwards took up.

Being intent upon erecting a Chapel and House, they were distress'd by the Streightness of this little Spot of Ground, wherefore they labour'd with Nicholas Stockwell, a Citizen, who by Reason of his great Wealth, and no less Prudence, had been many Years Mayor of Oxford, that he would make over to them a Courtyard, adjoining to that of Meules; wherein he was not hard to be prevail'd on, as having before, admiring the Sanctity of that Society, extended his Beneficence towards them. Having thus got a larger Piece of Ground, they design'd to build an Oratory; but that they might build the same safely and legally, they obtain'd leave of the Diocesan, apply'd themselves to procure the same from the Abbat and Convent of Osney, which was chiefly necessary, because this Ground of theirs, was in the Parish of St. George, afterwards of St. Thomas; the Church whereof, from its first Foundation, belong'd to that Monastery. In this also the Carmelites obtain'd what they desir'd, their Founder Nicholas Meules, with Richard, Earl of Cornwall, and Ela, the most pious Countess of Warwick, mediating for them, and the following Agreement was made between them, and the Monks of Osney.

In the Year of our Lord 1256, on the Day of St. Agatha, Virgin and Martyr, this Agreement was made between the Abbat and Convent of Osney,

on the one Part, and the Prior and Friars of Mount Carmel on the other, with the Consent and good Will of H. by the Grace of God, Bishop of Lincoln Diocesan of the Place, VIZ. That the said Abbat and Convent granted for themselves and their Successors, that they may quietly and peaceably live on that Piece of Ground, which the Lord Nicholas Meules gave them in the Suburbs of Oxford, near the Hospital of Stockwell-street, in the Parish of St. George, in the Castle of Oxford; which Church the said Abbat and Convent have, for their own Use, and in another Piece of Ground adjoining, which belong'd to Nicholas Stockwell, with a little opening, to make their Entrance the wider in the Front, towards the pav'd Way; and that they may erect an Oratory on that Ground, and celebrate Divine Service, raising and erecting Buildings in the Front, with Curtilages between the said Grounds and the Street, they ever remaining, as to the Lordship, in the State they were at the Time of this Agreement. And if it shall happen that the said Prior and Friars shall, for the future, enlarge their Bounds, they shall make Satisfaction to the aforesaid Abbat and Convent in Proportion, with Respect to the Goodness and Largeness, as to the said Grounds. But the said Prior and Friars, looking on the Holy Gospels, on the Word of God promis'd for themselves and their Successors, that they will not admit the Parishoners of the Abbat and Convent to Offerings, Burial, nor to any Sacraments, VIZ. To Baptism, Confession, the Euchrist, Extreme Unction and Matrimony; nor will receive of them third Day Offerings for the Dead, nor Anniversaries, no Requests, nor any other Thing, either privately or publickly, which may tend to their Prejudice, or Detriment, unless with leave obtain'd of the said Abbat and Convent. The same Friars also faithfully promis'd that they will indemnify the Churches of the said Abbat and Convent, and all their Neighbourhoods; wherefore on the following Festivals, VIZ. The Day of the Nativity of our Lord, the Day of the Purification of the Blessed Virgin Mary, Easter Day, the Day of St. George the Martyr, VIZ. Of his Passion and Translation, the Day of St. Mary Magdalen, the Day of the Assumption of the Blessed Virgin Mary, the Day of All Saints, before their High Mass, the said Friars shall cause it to be notify'd in their Oratory, That no Parishoner of the said Abbat and Monastery do bear that Mass, to the Prejudice and Detriment of the same Abbat and Convent. Besides, in Regard that the said Abbat and Convent, were us'd to receive certain Tithes and Obventions of the said Places; and that the said Places of Antient common Right, were titheable to them on account of the said Church of St. George; the aforesaid Prior and Friars have procur'd the yearly and perpetual Revenue of ten Shillings, to be assign'd to the said Abbat and Convent, in lieu for the aforesaid Tithes and Obventions. It was also agreed between the said Parties, that the said Prior, and his Successors for the Time being, upon the Intimation of the Abbat of Osney, for the Time being, shall every five Years come to Osney, and this Composition shall be by them recited, and ratify'd in the Form of an Oath, in the Presence of the said Abbat and Priors. For the Security of these Things, the said Prior and Friars have subjected themselves to the Jurisdiction of the Bishop of Lincoln, for the Time being, that he may oblige them by Ecclesiastical Cen-

sure, without any Trouble of Tryal, to observe all that is aforesaid; they renouncing all Exceptions, Cavils, Appeals, and all Privileges obtain'd, or to be obtain'd, and all Redress of Civil or Canon Law, that may avail them for the weakening, or obstructing of this Agreement. In Testimony whereof, the Seal of the Lord Bishop of Lincoln, together with the Seals of the Parties, has been affix'd to this present Writing, in the Manner of an Obligation; one Part whereof remains with the Abbat and Convent of Osney, and the other Part with the said Prior and Friars of Mount Carmel.

These Things being so written, to the End they might, for the Future, be binding, W. Provincial Prior of the Order of the Carmelites in England, by his Letters, dated on the Vigil on St. James, in the Year 1257, gave Power to John Raph, Procurator of that Society at Oxford, To swear, as his Words are, on the Souls of the Brethren, to the faithful Observance of those Things which are stipulated between you and us, concerning the abovemention'd Place. John Raph having thus receiv'd the aforesaid Power, oblig'd himself and his Family by Oath, before Richard, Abbat of Osney, H. the Prior, and some Canons of that Place, the Year aforesaid, and on the Day of the Assumption of the Blessed Virgin. And we have been inform'd, that the Carmelites repeated the Oath every five Years after; which a Manuscript of Osney says they did in the Year 1278, Roger Croftweyt being their Prior. Another says it was done in the Year 1301, Hugh Rifebury being Prior. But these Friars, proceeding from Necessaries, which they had already obtain'd, to Things for Pleasure, were desirous to have Gardens and Walks, and in Order to it, procur'd an Addition of Land belonging to the Monastery of Osney. That Piece of Ground formerly belong'd to Nicholas the Writer, and was hemm'd in on both sides by the Land of Nicholas Stockwell, extending from the Tenement of the Carmelites to the King's High-way. These came to those Friars when Adam Feteplace was Mayor, and John Coleshull and Richard Nicholas being Bailiffs of Oxford, which was in the Year 1266. Afterwards having gather'd much Money among the Favourers of their Order, in the Year 1269, they redeem'd the Tithes and Obventions which they us'd to pay to the Monastery of Osney; from that Spot of Ground, says the Original Manuscript, on which their Oratory is built, and from the Ground next adjacent, on the South Side, which is Forty Foot in Breadth and Length, it stretches out as far as the Thames.

Nicholas Forstul sold to the Brothers of Mount Carmel, a certain House, which us'd to yield to the Priores of Littlemore 3 Shillings. Item, The said Friars of Carmel appropriated to themselves several Tenements; after what manner is not known, or by what Warrant.

Thus says an Inquisition among the Records of Osney. Afterwards, that is about the Year 1282, the Abbat and Monastery of Osney, granted and quitted Claim, for themselves and their Successors, (as appears by an Agreement between them) to the said Prior and Friars and their Successors, that they might quietly hold and Build, and for ever in as much as appertain'd to them, possess that Spot of

Ground which one Richard Maydeloc inhabited, where their Gate is erected, containing 40 Foot in Length, and 30 in Breadth, which lies between the Ground that belong'd to William Eynesham, on the one side, and the Ground that belong'd to Richard Lekam on the other, in the Suburbs of Oxford, in the Parish of St. George, in the Castle of Oxford, near Le Hure, free and exempt for ever from any Exaction of Tythes, Oblations and any Profits whatsoever, to the said Church of St. George, appertaining on any Account whatsoever, the which the said Abbat and Convent have appropriated to them, &c. for the Yearly Revenue of 16 s. &c. Having thus got more Ground, they enlarg'd and beautify'd their Buildings more than was necessary, adding the Delights of Gardens, and Grass-plats. But when they had liv'd there near 60 Years, during which time they had many Professors of their House, they were, at last, remov'd to the Royal Palace, opposite to *Stockwell-street*, where they continu'd till the utter Subversion of the Order. It will not be improper to relate how this noble House came to them.

In the Year of our Lord 1204, King Edward the 1st making War on the Scots, took along with him Robert Baston, a Frier of the Order of the Carmelites, and excelling his Contemporaries in Poetry; promising himself, that the Pen attending the Sword, whatsoever famous Actions he perform'd himself, would, by the other, be as learnedly transmitted to Posterity; which, very many relate the said Baston perform'd in Heroick Verse, and was in great Favour with the King. Afterwards when Edward the 2d design'd to finish the War begun by his Father, he call'd Baston to him, to the same Intent; tho' he himself, according to those Times, was a Poet of no small Note. But in the Year 1213, Edward giving Battle to Robert Bruce, King of Scots, at *Striveling*; after a sharp Engagement, many of the English Nobility being slain, the said Edward and his Bishops were put to flight. The King being there in Danger, and Baston promising him Safety, provided he recommended himself to the Blessed Virgin, and made some Vow to her; Edward did not refuse so to do, but vow'd he would build an House for the Mendicant Carmelites, if he return'd safe into England. Baston was taken presently after, when the Scots discovering his Genius, oblig'd him also to write the Actions of their King; but he performing the same very coldly, and, as they thought, against his Inclination, they sent him Home. He advising the King to remember his Promise, and telling him the same was not only due for safety of his Person, but would also contribute to the Health of his Soul; he, at last so far prevail'd, that King Edward, being likewise push'd on by some great Men, gave his aforesaid Palace or Mansion to the aforesaid Friars, in the following Words.

EDWARD, by the Grace of God, King of England, Lord of Ireland, and Duke of Aquitain, to all to whom these Presents shall come greeting. Know ye, that for the Devotion we have and bear to the glorious Virgin Mary, and Affection to our beloved in CHRIST, the Friars of St. Mary, of Mount Carmel, and for the fulfilling of a certain Vow which we made, being in Danger, we have in

our full Parliament assembled at Yorh, with the consent of the Prelates, Earls and Barons there present, given and granted for ourselves and our Heirs, to the Friars of the said Order of St. Mary, the Manse of our Manor near the North-Gate of Oxford, without the Walls, with the Enclosures and Buildings, and free ingress and egress to the said Manse appertaining: To have, &c. for them there to celebrate Divine Service for our Safety, and of Isabel, Queen of England, &c. in pure Alms for ever. In Testimony whereof, we have caus'd these our Letters Patents to be made. Witness myself at York, Novemb. 30. in the 11th Year of our Reign.

King Edward moreover appointed, that there should reside in that House 24 Friars, applying themselves to the Study of Divinity, and that each of them should yearly receive five Marks out of the Royal Treasure; which Pension, I find, was afterwards controverted, (I know not whether it was quite taken away) in the Third Year of the Reign of King Edward the 3d, and the Year of our Lord 1330; but King Edward the 2d, the same Year that he gave his Palace to the Carmelites, *Viz.* 1317, that this Dwelling might spread further, and be more convenient, he granted them two Tenements, which stood almost opposite to Gloucester College in *Stockwell-street*, enclos'd by the Street on the West, by the Carmelites, before that King's Wall on the East; the Tenement of the Chantry of the Blessed Virgin, in the Parish of St. Mary Magdalen on the South, and the Ground once belonging to Roger Dreyere on the North. The two Tenements we here speak of, were come to the King from the Convent of *Osney*, for which he had given in Exchange, a Tenement in the Parish of St. Peter in the East, purchas'd by him of John Cole-shull, Citizen of Oxford.

Thus the Carmelites, who, at first, liv'd in Desert Places, most remote from Human Society, growing in Favour with the People, especially by hearing Confessions, which Employment had been nevertheless forbid them, as well as the Augustinians by the Archbishop of Canterbury, in his Letters to Nicholas Heylam, Archdeacon of Oxford, of the Year 1279, acquir'd no small Wealth, and obtain'd a most noble Seat in that City, inferiour to none for Literature.

The Carmelites, the more firmly to secure to themselves the King's Palace, obtain'd of Pope John, in the second Year of his Pontificate, a Bull ratifying the Donation of King Edward, and empowering the Friars to depart from their old House, and either to sell the same, or exchange it for other Lands, notwithstanding what Pope Boniface the 8th had decreed to the contrary in relation to these Affairs. Afterwards, at the King's Request, they obtain'd Leave of the Convent of *Osney*, for that new dwelling of the Carmelites, was in the Parish of St. Mary Magdalen, to celebrate Divine Service in the said King's House or Palace, and free burial for their own Lay-Brothers, and their Servants, and others that should chuse to be bury'd there, and to have and receive the Profits of such Burials, without any Diminution, and of exercising all other Things appertaining to their Order, according to the Form, Tenor and Effect of their Privileges, without any Let or Molestation from them, &c. This License was granted them on the 3d of the

the Nones of April, in the Year 1318, having about that Time obtain'd the same of Robert Carsington, perpetual Vicar of that Parish; the which also John Dalderby, Bishop of Lincoln, by his Letters dated at Buckden, the first Sunday of Lent, in the Year 1318, confirm'd, with all the Liberties and all they had obtain'd of the Pope, the King and the Convent of Osney, in the Form which the Lawyers call *Inspecimus*. After which they obtain'd of the Diocesan, that their new Possessions should be consecrated to sacred Uses, which he not being able to perform, being prevented by Death, they obtain'd the same of his Successor Henry Burgash, in the first Year of his Episcopate.

Their Dwellings. There remains very little to be said to this Affair, because we have already spent Time on it. But that we may know their Scituation; their first Residence, was in Gloucester College or Hall, and in the Court, as I conceive, of the lesser Quadrangle, adjoining to the Refectory on the South side. The which Quadrangle, bearing the Tokens of much Antiquity, I am apt to believe was first built by those Friars. It is true, John Rouse says, the old Seat of the Carmelites was by the Banks of the Thames, opposite to the Abbey of the Monks of Rulley. But wheresoever that Dwelling was, the Carmelites, when they went out of it, did let it to the Benedictines of Gloucester; and the Enclosure lying to the Southward, then call'd Cornwall, to some others. But King Henry the 8th sold them both to Edmund Powel of Stanford, in the County of Oxford, Gentleman, in the 33d Year of his Reign, tho' soon after reclaiming them again, he transferr'd them to other Uses, as shall be said hereafter.

The latter Dwelling of the Carmelites stood between Brokenbays on the South, those formerly called Belmont-Fields on the North, Stockwell-street on the West, and the Parish Church of St. Mary Magdalen on the East; which King Henry the First built, and frequently resorted to it, to divert himself. In that Palace, and particularly the Chamber, on the Ground whereof the Carmelites afterwards built their Belfry, was born King Richard the First, Son to King Henry the Second, for his more than Human Valour, Sirnam'd *Cœur de Lion*, or Lion's Heart. The Friars were very ready to shew that Place to Strangers, thinking it no small Honour to be possess'd of a Place renown'd for the Birth of so great a Man; yet they enjoy'd it not so fully, but that the Kings of England, as often as they came to Oxford, took up their Lodgings there; more especially Henry the 6th, who, as Rouse says, liv'd there as in his own Palace. But they were induc'd to it, not so much for the Convenience of the Appartments, as the extraordinary wholsomeness of the Air, which very well answer'd the Account of the Friars; for many others also, who were not very healthy, being invited by them thither, and dying there, very much enrich'd that Family by their Legacies.

The Schools. They had one at their first House, built by the Munificence of Henry Hanne. But they built two at their new Habitation, being those of Philosophy and Divinity. Very many Men of singular Learning, as appears by their solid Readings and acute Disputations, proceeded from these latter as well as their former

School, all whom it would be tedious to enumerate, for which Reason I shall only mention the chiefest of them, who were most famous for their Writings. Such were,

1. JOHN CHELMESTON, eminent among the Professors of Divinity, and who, as Leland writes, gain'd great Fame by his Learning, and whose Books of Questions are read at Oxford. See the Catalogue of the Books he writ in Bale's 4th Century, Numb. 57.

2. WILLIAM HANABERG, equal to Chelmsion in the Knowledge of Scholastical Divinity; and who being Provincial, obtain'd many Immunities for his Order of the Pope. He dy'd in the Year 1311.

3. WILLIAM PAGHAM, who was familiar at Oxford, with the most Learned Man of his Order, Robert Walsingham. After whose Example, says Leland, he so govern'd himself and his Studies, that he was look'd upon as a grave and Learned Man, by the best among his Carmelites; for his Wit was in such high Esteem, that he was call'd *Divine*. He flourish'd in 1280.

4. WILLIAM LIDLINGTON, renowned for Erudition, Piety, Prudence, and all other Virtues.

5. ROBERT WALSINGHAM, a most famous Professor, had for his Scholar John Baconthorp, a Youth of a wonderful Capacity, who often in his Writings quotes this his Master with a due Respect. Walsingham dy'd 1310.

6. ROBERT BASTON, of a pure Life and void of any Crime. So polite in all Humane Literature, that he deservedly carry'd away the Bays at Oxford in Poetry and Rhetorick.

7. GODFREY CORNWAL, Professor of Divinity, who for his excellent Genius deserv'd to be commended by Baconthorp, being by him call'd *Doctor solennis*.

8. JOHN GOLDESTON, Professor of Divinity. He, as Leland says, who calls him *John Chrysolythus*, long frequented the Schools at Oxford, that he might profoundly imbibe the Aristotelian, but chiefly the Christian Philosophy. He attain'd to such Perfection in the Aristotelian, according to that Age, that few exceeded him. He also rather apply'd himself to solid Erudition, than to apparent Eloquence, yet so as not to want the Floridness of his Time. He flourish'd in the Year 1320.

9. JOHN WALSINGHAM, a most famous Doctor of Sorbon.

10. GEOFFREY ALVERANT, a celebrated Divine; flourish'd in 1340.

11. JOHN POLESTEDE, was a great Ornament to his whole Order, dy'd in 1341.

12. JOHN BACONTHORP, Prince of the Averroists. Leland says of him, that his Virtues were so remarkable, that they do not stand in need of any borrow'd Ornaments. He writ 120 Treatises, or more, chiefly upon Divinity, as may be seen in Bale, and dy'd about the Year 1346.

13. HUGH VIRLEY, deservedly made Doctor of Divinity at Oxford; left several Books to Posterity, whose Titles may be seen in Bale; was in esteem in 1344, and read in the Schools at Oxford with great Applause of the Audience.

14. JOHN TITLESABE, a Man of great Erudition, and left excellent Works. He dy'd at Rome, in 1344.

15. JOHN St. FAITH, of Norfolk, gain'd such Renown for Learning, as to be made Doctor of Divinity; dy'd in 1359.

16. WALTER KELLAN, or CHELLAN, according to *Leland*, honour'd among the Oxford Divines.

17. NICHOLAS DURHAM, highly commended for his Knowledge in Philosophy and Divinity; he flourish'd in 1370.

18. JOHN THOMPSON, of Norfolk, a pious and Holy Man, left some Monuments to Posterity, worthy his own and our Age; flourish'd in 1380.

19. THOMAS BROME, pass'd through all Degrees of Literature at Oxford, till made Doctor of Divinity; and then, that he might appear worthy of that Honour, was publick Professor of Divinity there, and that to the no small Benefit of his Hearers, as was then believ'd. Afterwards, having happily run through the Course of his Studies, he went to London, where he was Chief of the College of the Carmelites, and that with such Modesty, Wisdom and Uprightness, that he was at length made Provincial of his Order. He dy'd in 1380.

20. RICHARD LAVINGHAM, of Suffolk, as *Leland* writes. His first Motive was Piety, his next Learning; both commendable in any Age, but more especially in Youth. Thus beginning with Piety, he became so renowned, that he was admir'd by all that liv'd with him. Thus *Leland*. At last he was made Professor of Divinity in Oxford. Then all Men began to perceive how great a Man he was; for he had a sharp Wit, a flowing Eloquence, and a piercing Judgment; all which natural Endowments being improv'd by much Knowledge, and the Authority of a Doctor, he became most Renowned both at Home and abroad. He flourish'd in 1381.

21. THOMAS LAMB, he was made Doctor of Divinity for his Learning and Virtue, by the unanimous Approbation of all the Oxfordians. *Bale* and *Leland* have the Titles of the Books he writ, the former of whom says, he was in Esteem at Oxford about the Year 1390.

22. Besides these, there are *William Beaufue*, *William Starnesfield*, *John Beverly*, *John Loney*, *Richard Kenet*, by *Leland* call'd *Cunetus*, *John Langton*, and some others of less Note, who nevertheless were remarkable in Philosophy, Divinity, and other Sciences.

23. RICHARD MAYDSTON, whom *Leland* calls *Vageniacensis*, from his Youth very studious and skilful in many Sciences, was in those Days, reckon'd a famous Poet, Rhetorician, Philosopher, Mathematician and Divine. He not only convers'd with Learned Men in Oxford, but was made Doctor of Divinity, and dy'd in 1396.

24. JOHN KENYNGHAM, had a principal Place among the Oxford Doctors, on Account of his exquisite Erudition, and was among all good Men reckon'd a grave Philosopher, and an Holy Divine. He dy'd in 1399.

25. PETER STOKYS, a most vehement impugner of *Wickliff's* Tenets; flourish'd in 1382.

26. JOHN MARREY, *Leland* calls him MARREG; who says, he study'd not only Humanity, but also Philosophy and Divinity at Oxford. But among other Things, this seems to have added much to Marrey's Fame, that he with Evangelical Virtue suppress'd the *Wickliffians*, who absurdly handled the Mysteries of the Holy Church and of Faith. There is still extant a Book, which testifies that compleat Victory. These are the Words of *Leland*. He dy'd in 1407.

27. ROBERT MASCALL, was so great a Proficient among the Carmelites, both in Virtue and Erudition, that he was entirely belov'd by all Men, chosen by King Henry the 4th, to be his Confessor, and sent Embassador abroad several times, particularly to the Council of Constance in 1415. Two Years after that, he dy'd Bishop of Hereford.

28. STEPHEN PATRYNGTON, a most Learned Man, as *Walsingham* testifies, and a famous Preacher: *Leland* makes honourable mention of him, as does *Bale* from that Author. He dy'd Bishop of Chichester in the Year 1417.

29. THOMAS PEVERELL, was Doctor of Divinity at Oxford. His Virtue was rewarded with Dignity, viz. the Bishoprick of Landaff, and after, of Worcester. *Bale* says, he writ several Books, and dy'd in 1418.

30. ROBERT ROSE, or ROUSE, of whom *Leland*, in his *Collectanea*, Tom. 4. p. 310, writes thus. He was none of the least among the Professors of Learning, who flourish'd in this Age at Oxford. For there was no Secret in Philosophy which he did not make himself Master of, either by his Industry or his Happy Genius. Nor was there any thing so abstruse in Divinity, but what he curiously div'd into, with the Light of the Holy Spirit. He dy'd in 1420.

31. These are follow'd by *John Tecefpbal*, *Adam Hemlington*, by *Leland* call'd *Hemelendun*, *John Geese*, Bishop of Waterford in Ireland, who dy'd in 1425. *John Upton*, *John Cressye*, *Henry Wychingham*, *David Boys*, *John Sutton*, and *John Spine*, who all gain'd much Renown by their Disputations at Home, and abroad by their Writings.

32. JOHN BATE, of whom *Leland* says thus. He did not wrong the Opinion conceiv'd of him by his own People; for, having spent the due time in his Studies, he became not only a noted Philosopher, but also a Divine; on both which Accounts, he, by the unanimous consent of the University, obtain'd Titles worthy of a Learned Man. He dy'd in 1429.

33. JOHN BARNINGHAM, who, as the same Author writes, adorn'd the University of Oxford, with more than common Erudition, and singular Fame, which he took special Care should not perish by length of Time. He thought that the readiest and fittest Method to that End, was to write; thus he. He dy'd in 1448.

34. JOHN KENYNGHALE, or CUNINGHAL, as *Leland* calls him, 24th Provincial of his Order in England. He apply'd himself so diligently in this House and Schools, to the best sort of Literature, that he ascended gradually to the supreme Honours there bestow'd on Divines of the first Rank; for, he was, as *Piers* relates, a Man of most unspotted Life, and singular Learning;

Learning; and, as his Virtues and Knowledge encreas'd, so did his Esteem, and his Fame was spread abroad. He dy'd at Norwich in 1451.

35. WILLIAM STAPYLHART, deservedly reckon'd among the Ornaments of the University of Oxford. For he was such a Man (they are the Words of Leland) as even our Age, tho' never so Golden, would not refuse to Place among the Learned; unless some nicer Person shall think it a small Matter to dive into the most hidden Mysteries of Philosophy and Divinity; and unless some Witting look upon it as a small Thing, to have held the first Place in interpreting the Holy Scriptures at Oxford. He flourish'd in the Year 1456.

36. JOHN STANBURY, was, as the same Leland says, the Prime Man of all the Carmelites, who, in the Age he liv'd in, apply'd themselves to Learning at Oxford. Of whose extraordinary Worth, as well the University, as King Henry the VIth, are unexceptionable Witnesses; for the University conferr'd on him as many honourable Titles, as ever Literature had granted to any Man; and that Prince, being before acquainted with his Virtues, chiefly made use of his Advice in Matters appertaining to Religion. For he excell'd in sundry Endowments of Nature and Learning; and besides a decent and beautiful Tallness of Stature, he was singular in Wit and Eloquence. He dy'd in 1474.

37. WALTER HUNT, a Frier of this Order, was so renown'd in his Time, that he scarce had an equal, much less a Superior.

The Library. This was no other than a large Room, in their new House, wherein they plac'd their Books, in Cases made for that purpose, which before were shut up in Chests. There were preserv'd the Works of every most famous Writer of their Order; especially those of Walter Hunt, Dr. John Spine, John Baconthorp, and others; the Catalogue whereof, tho' imperfect, may be found in Leland's Collect. Vol. 3. p. 57.

The Carmelites took more Care to preserve their Books from Dust and Worms, than either the Franciscans or the Dominicans; but what became of them at the Dissolution, unless they were carry'd into the Library of some College, I know not.

The Church. As those Friers had, in their latter House, proper Lodgings to entertain their Scholars, with Cloisters and Walks, as also so noble a Refectory, that several of our Kings are reported to have kept their Christmas and Easter therein; so neither did they want a spacious and well adorn'd Church, nor a Steeple with a good Ring of Bells; which, whether built by King Henry the First, or some of his Successors, after they fell to these Friers, with all their Appurtenances, were often enlarg'd by them, and the Church became Famous for the Tombs of Men, famous for Birth and Learning. Of the Learned, these are such as I find bury'd there; John Bloxham, Professor of Divinity, who dy'd about 1382; Walter Hunt, above mention'd, bury'd in 1428; Thomas Peverell, Bishop of Worcester, who dy'd the 23d of August, 1417; John Spine, a famous Preacher, made Master at Oxford in 1454, and bury'd here in 1484, as was Peter Kenninghale, 1494; John Twynnyng, Abbat of Winchcomb, 1488, bury'd there also, if I mistake not; for being sickly, and brought hither to re-

cover his Health, he dy'd among those Friers: Lastly, John Ferys, Provincial of the Carmelites, bury'd in 1415; with many more, whom it would be tedious to enumerate, who appear to have been bury'd there, by the Marks on their Coffins sometimes dug up.

Benefactors. We have mention'd King Edward the 2d, who appointed them a yearly Pension out of the Treasury. But they also receiv'd 4 l. per Annum, from the Monastery of Westminster; besides 3 l. from the Abbey of Eynesham, and 11 l. 10 s. from Durham College in Oxford. Add to these Thomas Heithfield, Handicraftsman of Oxford, who, in the Year 1373, by his last Will, bequeath'd to them his Tenement in the Parish of St. Peter in the Bailiff, which, after the Death of his Wife, was to fall to these Brethren; for then, saying he did it for the Repose of his Soul, he order'd that Tenement to be Sold, and the Money arising from the same to be given to these Friers. There are others, but being Benefactors of less Note, I pass them by.

The Dissolution of this Convent fell out in the 31st Year of the Reign of King Henry the VIIIth, for then the Friers being turn'd out, fell into the original Poverty of their Order. Not long after, the House, with all its Appurtenances, was let for 3 l. 4 s. till the same King Henry, in the 33d Year of his Reign, in the Year of our Lord 1541 made them over to Edmund Powel of Sandford, in the County of Oxford, Gentleman, and Elizabeth his Wife, for some Farms assign'd to him at Windsor and 388 l. 5 s. The Appurtenances, besides the House itself, were, 1st. A Tenement and Orchard near the Gate of the Priory: 2d. Another Tenement and little Orchard, lying within the Precincts of the Priory. 3d. The Way leading to the Priory from the Church of St. Mary Magdalen, call'd the Entry. 4th. The Stable, and the Enclosure call'd the Wood-yard, containing one Acre in Compass. 5th. Two Enclosures, one of them commonly call'd Gloucester Colledge, containing three Acres and an half, the other adjoining to it of about two Acres in Compass: To which, Lastly, is to be added, The Enclosure of the Church, lying on the South-side, of two Acres. All these devolving, as has been said to Powel, either he or his Sons demolish'd several Buildings and sold them; what remain'd of the Buildings, being the Refectory, as Fame informs us, was converted into a common Receptacle for Beggars, and others who had no Dwellings in the Parish of St. Mary Magdalen, till about the Year 1596, it was pull'd down, and the Stones carry'd away to enlarge the Library of the College of St. John Baptist, to which, at last, the House of the Carmelites came. Thus this House, famous for the Birth of Kings, and frequent Entertainment of Princes, and most venerable for the Religious Order, brought over from the farthest Part of Palestine, became the Scorn of scoffing Fortune, made only Remarkable for its signal Destruction, and the Greatness of its Ruin, yet still it so far serves for Pious Uses, as it leads and exhorts all Men to worship the Sovereign Deity and dread Divine Vengeance. Wood's Hist. and Antiquities of Oxford, p. 98. Mr. Willis has no more of this than that, JOHN BIRD was the last Prior.

AYLESFORD.

*Monastery of Carmelites or White Friars
in Kent.*

RICHARD, Lord GREY, of Godnor, the first Founder, in the Reign of King Henry the 3d. *Leland's Collect. Vol. 1. p. 79.*

To this WEAVER adds no more than that this Place is now the Habitation of Sir William Sidley, and this from Cambden.

HOLME.

*Monastery of Carmelites or White Friars,
in Northumberland.*

JOHN VESEY, Knight, the first Founder; who returning from the Holy Land, first brought the Carmelite Friars into England. *Leland's Collect. Vol. 1. p. 103. Cambd. Brit. p. 813.*

STANFORD.

*Monastery of Carmelites, or White Friars,
in Lincolnshire.*

ON the East, without Stanford, and just at the East End of the Convent of the Franciscans, was situated a large House of Carmelites, or White Friars, dedicated to the Blessed Virgin Mary. It was founded by the Black Prince's Consort, who was also interr'd there. It seems to have been a large and noble Structure. The Gate of the outward Wall leading to it, is still standing, having 3 Niches, where 3 Statues seem to have stood, and over them 3 Coats of Arms, that in the Middle was the Arms of England and France Quarter'd; but the two others on the Sides of it, are so defac'd, that we cannot guess what they were. This Convent was Confirm'd by King Edward the 3d, who lodg'd in it, and, in all Probability, held a great Council, (as Brady observes in his History Vol. 2. p. 216.) in this Place, when he was at Stanford, and here gave Confirmation to the Priory of Newstede, on the 25th of June.

From a Manuscript Collection of the Rever. Mr. Forster, late Rector of St. Clement Danes.

M. Willis says no more of it, than that this Convent was surrender'd by the Prior the 8th of Octob. 30 Hen. 8.

HITCHIN.

*Monastery of Carmelites or White Friars, in
Herefordshire.*

JOHN BLOMVILL, Adam Rouse and John Cobham, founded this Priory, which they dedicated to the Honour of our alone Saviour, and

the Blessed Virgin; and King Edward the 2d confirm'd the Grant. These Friars held this House until the 9th of May, Anno 21 Hen. 8, when they surrender'd it into the Hands of that King. It was then valu'd at no more than 4 l. 9 s. 4 d. That King suppressing this and all other Religious Orders, granted by Patent, dated July 22. 38. Hen. 8, the Site of the House to Edward Wat-son and Henry Herdson in Fee, who convey'd it to Ralph Ratcliff. Chauncy's Hist. and Antiq. of Hertfordshire, p. 390.

Mr. Willis says, John Butcher Prior, subscrib'd to the Supremacy, May 8. 1534, and no more.

MALDON.

*Monastery of Carmelites, or White Friars,
in Essex.*

RICHARD de Gravesend, Bishop of London, ^{Newcourt,} was the Principal Founder of this Monastery, ^{vol. 2. p.} and Richard Iselham, a Priest, a Charitable ^{400.} Contributor, about the Year 1292, and it was dedicated to St. Mary.

It was valu'd at the Suppression, at 26 l. 8 s. per Annum, according to Speed; Dugdale has it, 1 l. 6 s. 8 d. I suppose it should be 21 l. 6 s. 8 d. All the Priors we can find of this House, are,

THOMAS MALDON, a Learned Man, whom see among the Writers of this Order; he dy'd Prior here in 1404.

RICHARD ACTON, who dy' in 1446.

SANDWICH.

*Monastery of Carmelites, or White Friars
in Essex.*

BEFORE the general Suppression, here was a ^{Weaver's} Religious House of White Friars, Carmelites, ^{Fun. mon.} founded by one Henry Cowfeld, an Almain, ^{An-} p. 263. ^{no} 1272.

NOTTINGHAM.

*Monastery of Carmelites, or White Friars in
the County of the same Name.*

THIS House of Friars Carmelites, called the ^{Thoroton's} White Friars, (whose Site is betwixt Saint Nottingh. James's Lane and Frier Lane, and denominates p. 491. that Row of Buildings towards the Market-place, to be the Frier Row, was, as I conceive, some Religious House of Monks, before Henry the Second's Time; for, in the first Year of Henry the 2d, [rather 5 Steph.] there is mention'd, Monachi de Nottingham, which must rather be the Monks of Lenton, or some Religious Persons here, who after became Friars Carmelites.

I can find nothing farther of this Monastery; but what Mr. Willis tells us, Hist. of Abbies, Vol. 2. p. 168. Viz. That ROGER, last Prior, with 6 Friars, surrender'd this Convent, Feb. 5. 1539, 30 Hen. 8.

Mr. Willis

Mr. Willis adds only this, ROGER, last Prior, with 6 Friars, surrender'd this Convent, Feb. 5. 1539. 30 Hen. 8.

CANTERBURY.

Monastery of Carmelites or White Friars.

Weever's
Fun. Mon.
p. 238.

THIS Religious House was founded by one Sir John Diggs of this County, Knight, circa Annum 1207, and valu'd at the Suppression at 39 l. 12 s. 8 d. $\frac{1}{2}$, of Yearly Revenue. This is all that Weever says of these Friars in this Place, except his naming some Persons that were bury'd among them. Neither Somner nor Battely make any mention of this House, nor do I find any other Account of it.

NEWENDEN.

Monastery of Carmelites, or White Friars in Kent.

Weever's
Fun. Mon.
p. 289.

THIS Town harbour'd the first Carmelite Friars that ever were in this Kingdom; for about the midst of the Reign of King Henry the 3d, this Order came over the Sea, arriv'd in this Land, and made their Nest here at Newenden; which was at that time a woody and solitary Place, and therefore, in common Opinion, the more fit for religious Persons to inhabit. Now to give these Sanctimonians White Brethren (such meer Strangers) the better Entertainment, one Sir Thomas Albuger, about the Year 1241, built for them here a fair House, calling it the Friars, which he caus'd to be hallow'd to the Honour of the Virgin Mary. This is all that Weever says of them to the Purpose, and Leland in Collect. Vol. 1. p. 79, only says, the aforesaid Albuger was their Founder.

IPSWICH.

Monastery of Carmelites or White Friars in Norfolk.

Weever's
Fun. Mon.
p. 751.

THIS Religious Edifice was founded by Sir Thomas de Lendham, saith one, however, I find in the Catalogue of Religious Foundations in Speed, that the Lord Bardefley, Sir Jeffrey Hadley and Sir Robert Norton, Knights, were the Founders, about the Year 1279. To which he adds no more, but the Names of some Persons bury'd there, whereof none above the Degree of a Knight.

NORWICH.

Monastery of Carmelites, or White Friars in Norfolk.

Ib. p. 805.

THE Religious Monastery of the White Friars, or Carmelites at Norwich, was founded by

Philip Cowgate, a rich Merchant and Mayor of this City, Anno Domini 1268, who when he had made an end of the Fabrick thereof, which he endow'd with fair Possessions, took upon him the Habit and Order of a Carmelite, and entred the House, wherein he ended his Days. Many Knights and Gentlemen bury'd in this Church, are mention'd by Weever, as also several of the Friars.

The Dimensions of this Church as given by Mr. Willis, Vol. 2. p. 329.

Carmelite apud NORWICH.

Longitudo Claustrum ex parte Chori Ecclesie Fratrum Carmelitarum Norwici continet in Parte Meridionali 35 Virgas, vel 60 Gressus.

Hist. Alb.
Vol. 2. p.
329. sic ad
Literam.

Longitudo ejusdem, scilicet Gressus meos 60 Gradus diversis temporibus mensurati.

Longitudo interspatii Campanilis inter Ostium Chori, & Hostium vocat le Porche, continet 30 Gressus.

Longitudo Navis Ecclesie ex parte Meridionali continet 46 Gressus.

Longitudo ejusdem ex parte Boreali continet.
Latitudo Ecclesie Navis continet 36 Gressus.

BLACKNER.

Monastery of Carmelites, or White Friars, in Gloucestershire.

ROBERT ROUS, Knight, Robert Bacon, Knight, and John Bret, the first Founders, 1321, 15 Edw. 1. Leland's Collect. Vol. 1. p. 17. Cambd. Brit. p. 479.

Weever calls this a famous House of Carmelite Friars, but adds nothing more of Note. Nor have I found any other Author that speaks of it; but among Mr. Dodsworth's Collections in the Bodleian Library, is the Foundation-Charter thereof, which the Reader may see in the Appendix. NUM. Ccccxliv.

LYNNE.

Monastery of Carmelites or White Friars in Norfolk.

BY whom founded, or any other Particulars during its continuance, I have not found; but the End of it, Mr. Willis tells us in these Words, This Convent was surrendred by the Prior and 10 Brethren, September 30. 1539, 30 Hen. 8.

Sir Henry Spelman, in his History of Sacrilege, p. 247, gives us an Account of the Fate of the Purchasers of this Monastery, after the Suppression, the which having gone with that of the Franciscans of this Place, may be seen in the first Vol. of this Work, under the Monastery of the Franciscans of LINNE.

B b b

O F

OF THE ORDER of S. Dominick, COMMONLY CALL'D,

Dominicans, or Friars Preachers; in England, Black Friars, and in France, Jacobins.

Of the Original of the Order of the Dominicans, Friars Preachers, or Black Friars, and the Life of St. Dominick their Founder.

Hist. des
Ordres Mo-
nast. Vol.
3. p. 198.



William de Puis Laurence, in his History of the *Albigens*, speaking of the Order of the Friars Preachers, instituted by St. Dominick, says, The Founding of that Order, is a plain Proof of the Apostle St. Paul's Words. That it was necessary there should be Heresies. In short, cries a Modern Author, in an History he has also given us of the same *Albigens*; What a Number of Saints, of Martyrs, of Doctors, of Lights of the Order of St. Dominick, had never perhaps illustrated the Church, had it not been for the Errors of those Hereticks. St. Dominick was born in the Year 1170, at Calaruega, a small Town of the Diocese of Osma, in Old Castile. His Father's Name was Don Felix de Guzman, of the Antient and Noble Family of the Guzmans, which is still considerable in Spain. His Mother was Donna Joanna de Aza, who being with Child of St. Dominick, had a mysterious Dream, wherein she thought she was deliver'd of a little Dog, who gave Light to all the World with a Flambeau he held in his Mouth; an evident Prefage of what afterwards came to pass, when by the warmth of his Zeal, and the Fire of his Charity, he enlightned an infinite number of Hereticks, whom he drew from the Darkness of Error, to bring them into the Light of Truth.

He had the Name of Dominick given him in Baptism, on Account of his Mother's Devotion for St. Dominick de Silos, who appear'd to her one Day, whilst she was praying at his Tomb in a Monastery near Calaruega, and fore-told to her what God would bring to pass, by Means of her Son. This was the Motive that induc'd his

Parents early to use most proper Means to give him such an Education, as might render him worthy to be the Minister of the Divine Designs. Dominick, in all Points answer'd the Intentions and Care of his Parents. As soon as he began to speak, he ask'd to go to Churches to pray to God, and was wont to rise in the Night to employ the Time he took, from his Rest, in that holy Exercise. At six Years of Age he was put under the Direction of an Uncle of his, who was Arch-Priest of the Church of Gumyel de Nlan, to study his Humanity. The Time he had to spare from his Studies, was not spent in useless Amuzements; but assisting at the Divine Office, singing in the Church, Exercises of Devotion, and adorning the Altars, satisfy'd his Piety, and was his Diversion.

Having spent seven Years in the Study of Humanity, and the afore said Employments, he was taken from his Uncle's House, to be sent to Palencia, an Episcopal City in the Kingdom of Leon, and an University at that Time, which was afterwards, by King Ferdinand the 3d, translated to Salamanca. He there spent six Years in the study of Philosophy and Divinity, always joyning Prayer with his Study. He, from that Time, fasted frequently, slept little, and often took his Rest on the bare Floor of his Room. He always shew'd great Inclination to Retir'dness; never went abroad but to Church, and to the Publick Schools; was a Father to Orphans, a Protector of Widows, the Refuge of the Poor, for whose Relief, during a dreadful Famine, which consum'd all Spain, he sold all his Books and Goods; and, upon another Occasion, would have sold himself, offering his Person in exchange for

for a young Man that had been taken by the Moors.

His Charity was not confin'd to relieving of his Neighbour in corporal Necessities, but extended to procure his spiritual Advantage; and his Zeal for the Salvation of his Brethren, made him undertake severe Penances for the Conversion of such as were harden'd in Sin. Being always ready to expose his Life to prevent God's being offended; he felt within himself so much Sorrow for the Sins of others, that he bewailed them with Tears, as if they had been his own. This Zeal for the Salvation of his Neighbour, put him upon the Design of labouring for the Conversion of Sinners by his Discourses, and accordingly he began immediately to make known the singular Talent God had given him, which he employ'd so successfully, that the first Fruit thereof was the Conversion of a Nobleman, called *Conrad*, who had been his Schoolfellow, and who afterwards becoming a *Cistercian* Monk, was promoted to the Dignity of a Cardinal. His Discourses struck a Terror into Sinners, converted Hereticks, directed Penitents, and comforted the Afflicted. These holy Exercises, and so many Examples of Virtue rais'd *Dominick's* Reputation, who being, as yet, under 24 Years of Age, was nevertheless consulted as the most expert Director in Matters of Salvation. *Don James de Azebez*, Bishop of *Osma*, resolving to reform the Canons of his Church, and reduce them to embrace a regular Life, under the Rule of *St. Augustin*, cast his Eyes upon *Dominick* to bring him into his Chapter, looking upon him as the fittest Person, by his Example, to make good the Settlement of the Reformation he intended. He propos'd the Matter to him, and *Dominick* never questioning but that God spoke to him by the Mouth of his Bishop, left *Palencia* to go to take upon him the Habit of a Canon, and profess a Religious Life in the Church of *Osma*. Tho' he chang'd only the exterior Part, yet he appear'd altogether a new Man in the Fervour which carry'd him on to the Perfection of his Profession; and thinking he had, till then, done nothing for his Salvation, he redoubled his Fasts, his Watchings, his Penance and Mortification. The Canons of *Osma*, astonish'd and edify'd by his Virtue, thought their Cathedral had been transform'd into a Desert, like to those of *Thebaida* and *Egypt*; so extraordinary was *Dominick's* Humility, his Mortification, his Abstinence, and Retirement; and accordingly, he particularly study'd *Cassian's* Discourses, to learn to follow the Example of the Fathers of the Deserts.

His Bishop, who was acquainted with his Talent, would not confine the Treasure he had to his own Church, but gave him leave to go preach the Word of God to the Nations, and to convert Sinners. He immediately travel'd through several Provinces, endeavouring to extirpate the Vices and Errors, with which they had been infected by the *Mahometans* and Hereticks. The first and most signal Conversion he made, was that of *Reinier*, who having renounc'd the Heresy he had been Author of, was soon after employ'd by Pope *Innocent* the 3d against other Hereticks, who had as many different Names as the several Provinces they liv'd in,

and, in process of Time, went himself into the Order of Preachers.

Some time after *Dominick* was ordain'd Priest, by the Bishop of *Osma*, who made him Sub-Prior of his Chapter, being the first Dignity next to his own, for having himself embrac'd the Regularity he had prescrib'd to the rest, he was become Prior. That Prelate still making a Scruple to confine *Dominick*, whose Vocation was to instruct and convert the People, sent him out again to exercise the Ministry of an *Evangelical* Preacher. He went through several Provinces, as *Galicia*, *Castile* and *Aragon*, converting many, till the Year 1204, when *Alphonso* King of *Castile*, sending the Bishop of *Osma* Embassador into *France*, to negotiate the Marriage of his Son *Ferdinand*, who succeeded him, with the Princess of *Lusignan*, Daughter to *Hugh* Earl of *March*; that Prelate took *Dominick* along with him.

They pass'd through *Languedoc*, where they beheld the Desolation made by the *Albigensis* Hereticks, and could not hear the Account given them of their Errors and Abominations, without being highly concern'd. However, the Bishop return'd into *Spain*, to give the King an Account of his Negotiation; but that Prince sending him back with a magnificent Train, to bring home the Princess promis'd to Prince *Ferdinand*, he took *Dominick* with him again, and coming to *Chateau de Gace*, the Place of Residence of the Earl of *March*, they found all the Court in Tears, for the Death of that Princess who was just departed, and were themselves at her Funeral. Being mov'd at that Object, which gave them a lively Idea of the Vanity and Uncertainty of Earthly Affairs, they resolv'd not to return into their own Country; but sending back their Retinue, set out themselves towards *Rome*, and obtain'd leave of Pope *Innocent* the 3d to stay in *Languedoc*, to labour in the Conversion of the *Albigensis*; however, that Holy Pope limited the Bishop's stay in that Country to two Years, after which he oblig'd him to return to his Diocese.

With this Power they return'd into *France*, to labour in their new Mission. They there found the Pope's Legates, who, being discourag'd by the little Advantage they gain'd on those Hereticks, were upon the Point of returning home, and to shake off the Dust of their Shoes, according to the Advice of the Gospel. But the Holy Bishop of *Osma* staid there, perswading them, that they would do more good, if, laying aside their great Retinue, and the State they had thought convenient for supporting of their Dignity, they would follow the Apostolick Course of Life, which succeeded accordingly; for having laid aside their Train and Attendants, and going about without Money, or Servants, or Provisions, to the End they might rather Preach by their Example than their Discourses; they gain'd Respect by their new manner of Life, whereas they had been despis'd amidst their Wealth. The Bishop of *Osma*, who had given this Advice, was the first that practis'd it with *Dominick*. He had been appointed Head of the Mission, the number of the Labourers therein being encreas'd by the Arrival of the Abbat of *Cisteaux*, and 12 other Abbats of his Order; but those Religious Men returning to their Monasteries some Time after, and the Bishop of *Osma* to his Diocese,

where he dy'd as he was preparing to return into *Languedoc*; the Legate *Raoul* having also quitted that Province, and *Peter de Castelnau* having been murder'd by the Emissaries of *Raymund*, Earl of *Toulouse*, *Dominick* was left alone with all the Burden of the Mission. He, instead of dismay'd at the Prospect of the Fatigues, the Sufferings, and the Dangers that attended it, was more courageous than ever to proceed on his Enterprize. A Reinforcement of seven or eight Labourers he receiv'd, redoubled his Courage, and he distributed them into such Places as stood most in need of Help. The number again encreas'd afterwards; but as it also decreas'd at certain Intervals, because most of them came to his Assistance only for a Time, and after a short Mission return'd to their former Employments; besides, that many made no Scruple to desert him in his greatest Need, he resolv'd to put in Execution the Design he had form'd before the Death of the Bishop of *Osma*, and of *Peter de Castelnau*, concerning the Institution of a Religious Order, whose Ultimate End should be Preaching of the Gospel, the Conversion of Hereticks, the Defence of the Faith, and the Propagation of Christianity. By degrees he gather'd some Persons mov'd by the Spirit of God, inspir'd with the same Zeal of his Glory, and the Salvation of Souls. The first of them were *William du Clairret*, and *Dominick* surnam'd the *Spaniard*; their Number encreas'd to sixteen, among whom were eight French, six *Spaniards*, one English Man, and one Portuguese. The French were, *William du Clairret*, abovemention'd, who afterwards left the Order to enter into that of the *Cistercians*, *Bertrand de Cariga*, *Stephen of Metz*, *Odier of Britany*, *Matthew of Paris*, *John of Navarre*, and two Brothers of *Toulouse*, *Peter* and *Thomas de Syllam*, who not only gave themselves to St. *Dominick*, but also their House at *Toulouse*, near the Gate of *Narbonne*, where St. *Dominick* and his Companions settled their first Residence. Among the *Spaniards*, were *Dominick* the *Spaniard*, and the Founder's own Brother, call'd *Meno de Guzman*.

Having thus re-united this Holy Company, in the Year 1215, to secure the Foundation of his Institute, he resolv'd to go to *Rome* to have it confirm'd; Pope *Innocent* the 3d, being then about to open the general *Lateran* Council. He went in the Company of *Fulk*, Bishop of *Toulouse*, one of those that approv'd of his Design, and who was going to the Council: *F. John* of *Navarre* went with him, and he left *Bertrand de Cariga* to govern his little Community. That Council having just then ordain'd, That there should rather be care taken to reform the Orders already instituted, than to encrease their Number; the Pope was averse to approve of St. *Dominick's*, which was newly Founded, tho' the Bishop of *Toulouse* and several other Prelates spoke to him in Favour of it. St. *Dominick* himself had several Repulses from that Pope; but a Vision, like that which he had, when St. *Francis* ask'd the Confirmation of his Order, in the Year 1029, made him resolve to grant St. *Dominick's* Request. He sent for him, confirm'd his Order *Viva voce*, and promis'd to do the same by a Bull, as soon as he, in concert with his Companions, had made Choice already, approv'd by the Church, and

that himself had seen the Statutes and Constitutions of his Institute.

DOMINICK return'd to *Languedoc*, where he Assembled his Brethren in the Monastery of the Nuns of *Prouille*, which he had Founded, and all of them applying themselves to Prayer, to the End that God might inspire them in the Choice of a Rule, they agreed to take that of St. *Augustine*, to which they added Statutes and Constitutions, which had been practis'd in an ancient Order. Some Authors will have that to have been the Order of the *Carthusians*; but the Holy *Humbert*, in a Manuscript that is still preserv'd at *Toulouse*, as we are told by *F. John de Rechac*, an Historian of the Order of the *Dominicans*, says, That St. *Dominick* extracted them from the Constitution of the Order of the *Premonstratenses*. The Principal Articles enjoyn'd perpetual silence, there being no Time allow'd for them to converse together without the Superior's leave; almost continual Fasts, at least from the 14th of *September* till *Easter*; Abstinence from Flesh at all Times, unless in great Sickness; wearing of Woolen instead of Linnen, a rigorous Poverty, and several other Austerities. Some add the renouncing of all Possessions and Revenues; but that Renunciation was not ordain'd till the first general Chapter, in the Year 1220.

Having thus resolv'd upon their Course of Life, St. *Dominick* set out again for *Rome*, to procure the Confirmation of the Holy See, whilst at *Toulouse* they laid the Foundations of the first House of the Order. By the way, he was inform'd of the Death of Pope *Innocent* the 3d, which happened on the 17th of *July*, 1216, at *Perouse*, and that *Honorius* the 3d. had succeeded him. Tho' he fore-saw the Difficulties the Affairs of a new Pontificate would raise against his Design, he held on his Journey to *Rome*, where he was heard by the new Pope, sooner than he could have expected. On the 22d of *December*, that same Year he obtain'd a Bull, approving and confirming his Institute by the Title of the Order of *Preachers*. As Founder, he would be the first receiv'd into it, which could not be done, without reiterating the Vows he had made before the Bishop of *Osma*, and a new Profession. He did so, and again oblig'd himself to live according to the Statutes he had made choice of with his Brethren, to be for the future the Constitutions of his Order. He made this solemn Profession to the Pope himself, and his Holiness appointed him Superior and General of his new Order, empowering him to admit his Companions to the Habit and Profession, and to make Superiors and Officers.

Returning to *Toulouse*, he had the satisfaction to find the first Monastery of his Order finish'd by the industry of his Brethren; or rather by the Bounty of the Bishop of *Toulouse*, and *Simon* Earl of *Montfort*. He there immediately settled Oeconomy and Discipline, and with the appointed Solemnity, took the Vows of his Religious Men, whose number was encreas'd during his Absence. The Habit he took upon him, was that of the *Regular Canons*, the same he had worn till then, and which he had receiv'd at the Hands of the Bishop of *Osma*; that is, a *Black Cassock*, and a *Rochet* or Surplice with narrow Sleeves over it, as is seen in the old Pictures, representing

presenting that Saint and his Disciples in that manner, as we are told by *Michael Pio*, Historian of that Order. After this, he sent some of his Religious Men to several Parts, to labour for the Salvation of Souls by Preaching, which was the main of his Institute. *F. Matthew of Paris*, and *Mano de Guzman*, our Saint's Brother, were sent to *Paris*; others went into *Spain*; some were left at *Toulouse*, and he reserv'd the City of *Rome* for himself.

His Design being, after some stay in *Italy*, to pass over into *Africk*, there to preach the Word of God to the Infidels; and in regard that, during his Absence, he could not govern his Order, he gave that Charge to *Matthew of Paris*, who, according to the Historians of that Order, had the Title of General Abbat, being the only one that ever had that Dignity, which he held not long, because *St. Dominick* did not go over into *Africk*, but always govern'd the Order himself. *Matthew of Paris* exercis'd no Jurisdiction, any farther than in the Province of *France*, whereof he was Provincial. He and his Companion founded the Convent at *Paris*, in the Year 1218, a Year after their Arrival in that City, where, at first, they lodg'd in an House they hir'd near the Bishop's Palace; but having got another in the *Rue St. Jacques*, or *St. James's Street*, they were ever after called *Jacobins*, and they still hold that Name throughout all *France*.

Some Time after, *St. Dominick* had so dispers'd his Disciples, he left *Toulouse* to go into *Italy*, and took the Blessed *Stephen of Metz* for his Companion, pass'd through *Paris*, and thence to *Lorraine*, to go to *Venice* by the Way of *Germany*. At *Metz* he founded a Monastery of his Order, committing the Direction of it to his Companion the Blessed *Stephen*, and in a short time it was fill'd with a great Number of Religious Men, to whom he gave the Habit himself, during his stay in that City. Taking six of them with him, and having founded another Monastery at *Venice*, he went to *Rome*, to make that Place the Center of his Order, which might the better spread itself throughout the World.

Pope *Honorius* the 3d, at first gave him the Church of *St. Sixtus*, with its Dependencies, to build a Monastery; but some Time after, having given that House to the Nuns of his Order, he obtain'd of the same Pope the Church of *St. Sabina*, with some Part of his own Palace, for his Religious Men, who were then very numerous. In this Monastery, and in the Year 1219, he quitted the Habit he and his Brethren then wore, being that of the Regular Canons, to take upon them that which, they pretend, the Blessed Virgin shew'd to the Holy *Renaud d'Orleans*, being a White Garment, a Scapular of the same Colour, to which was made fast the Hood, of the same Make as is still worn by the *Carthusians*. They also took a Black Mantle and Hood ending in a Point, as is also still worn by the same Friars.

He had the Year before sent other Missioners to *Bologna*, who had there founded a Monastery, the Church of our Lady of *Mascarella*, having been given them for that purpose; but in the Year 1219, he got a second in the same City, which, in process of Time, thro' so much, that it is one of the most beautiful and celebrated

in *Italy*, as well on Account of the Magnificence of its Structures, its Cloisters, and the Number of the Religious Men, being generally about 500; as for its possessing the Relicks of that Founder, who held two general Chapters in it, in the Year 1220, and 1221. In the first of them, several Ordinances were made for maintaining of Regular Discipline and Poverty, to which they oblig'd themselves, renouncing all Revenues and Possessions. That which mov'd *St. Dominick* to make this Renunciation, was the wonderful Goodness of the Divine Providence, the Effects whereof he had seen in the General Chapter of the Order of the *Friers Minors*, which *St. Francis* had held the Year before at *Affisium*, at which, above 5000 Religious Men were present, who wanted for nothing, tho' they had no Revenues. This so nearly touch'd *St. Dominick*, who happen'd to be then at *Affisium*, to admire those Apostolical Men, that he resolv'd to oblige his Friars to embrace the same Poverty; and as *St. Antoninus* informs us, he, at his Death, left his Curse upon those that should bring Possessions and Revenues into his Order.

St. Dominick's having been at *Affisium* during that Chapter of the *Minors*, is deny'd by all the *Dominican* Historians; but whether he made that Renunciation of Possessions in imitation of the *Franciscans*, or of his own accord, signifies nothing. In the Chapter held in 1221, the Order, which had then 60 Monasteries, was divided into 8 Provinces, being those of *Spain*, *Toulouse*, *France*, *Lombardy*, *Rome*, *Provence*, *Germany* and *England*, and a Provincial was appointed for each Province. The Chapter being over, *St. Dominick* sent Religious Men into *Scotland* and *Ireland*, and the Northern Countries as far as *Norway*, and under the Pole, and into the *Levant*, as far as *Palestine*. Then he went to *Mantua*, *Ferrara* and *Venice*, and return'd to *Bologna*; where, after having labour'd so effectually for the good of the Church, and the Establishment of his Order, he happily ended his Days, in his second Monastery, then called *St. Nicholas of the Vineyards*, and gave up his Soul to his Creator, on the 4th Day of *August*, in the Year 1221. Cardinal *Hugolin*, Legate of the Holy See, perform'd the Ceremony of his Funeral, together with the Patriarch of *Aquileia*; and that Cardinal having been afterwards Pope, by the Name of *Gregory* the 9th, Canoniz'd him on the 13th of *July*, 1234.

Of the great Progress of the Order of Friars Preachers, and of the Dignities and Offices annex'd to the same.

AFTER the Death of *St. DOMINICK*, the Religious of his Order assembled at *Paris*, in the Year 1222, at a General Chapter, to appoint him a Successor, and chose the Blessed *Jordan of Saxony*, tho' he had been but two Years and three Months in the Order; but his singular Piety, and great Merit, which had rais'd him to the Dignity of Provincial of *Lombardy*, prevail'd with all the Brethren to chuse him for their General. After his Election, he sent Religious Men into *Germany*, where they founded four Monasteries; and others into the *Holy Land*, where they soon founded five other Monasteries;

nasteries; and their Number daily increasing, they erected four new Provinces, in their Chapter held at *Paris*, Anno 1228, being those of *Greece*, *Poland*, *Denmark*, and the *Holy Land*. He strictly forbid all his Religious eating Flesh, or any thing boil'd with Flesh, even in Sickness, without Leave from their Superiors; but that extraordinary Rigour was afterwards mitigated in the Chapter held at *Paris*, Anno 1236.

St. Raymund de Pennafort succeeded him in the Government of the Order, being chosen in the General Chapter at *Paris*, Anno 1237. He reduc'd the Constitutions into Writing, drew them into a better Form, and divided them into two Parts. In a General Chapter he held, he pass'd an Ordinance, that Generals should be allow'd to quit that Dignity when they should think fit, and that their Resignation should be accepted; and pursuant to the same, he, in another Chapter held the next Year, abdicated his Generalship. John of Waldefusen, in *Westphalia*, succeeded him, under whom the Order founded Thirty four new Convents. Under the General Humbert 54 were added, and 125 under John de Verceil. Under the succeeding Generals, the number of Monasteries increased to such a Degree, that the Order is now divided into 45 Provinces, one of them under the Title of the *Holy Cross in the West Indies*; one under that of St. James of Mexico, in *America*; one of St. John Baptist in *Peru*; one of St. Vincent of Chiapa in *America*; one of St. Antonin in the new Kingdom of *Granada*; one of Naksivan in *Armenia*; one of St. Catherine, Martyr of *Quito* in *America*; one of St. Laurence in the Kingdom of *Chile* in *America*; one of the *Holy Rosary* in the *Philippine Islands* in the *East-Indies*; one of St. Hippolitus, Martyr of *Guaxaca* in *America*; and one in the *Canary Islands*; by which it appears how this Order has spread itself into all Parts of the World. Besides the aforesaid 45 Provinces, there are also 12 of their own Congregations, or Reforms, govern'd by particular General Vicars.

To pass by the incredible Stories Reported concerning this Order in *Ethiopia*; it is certain, that the same has produc'd a great number of Martyrs, Confessors, Bishops, and Holy Virgins, besides other great Men, whom their Learning, Merit and Virtue, have rais'd to the Prime Dignities in the Church; there are reckon'd of this Order, 3 Popes, Viz. Innocent the 5th, Benedict the 9th, and St. Pius the 5th, Canoniz'd in the Year 1712, by Pope Clement the 11th. Above 60 Cardinals, many Patriarchs, near 150 Archbishops, and about 800 Bishops, beside the Masters of the sacred Palace, which Office has been always given to a Religious Man of this Order, ever since St. Dominick first had it from Pope Honorius, in the Year 1218. The Authority of this Master of the sacred Palace, is extraordinary great in *Rome*, and he alone Licenses all Books, and has Power to punish all Booksellers, who shall bring any prohibited Books into that City; besides many other Preheminences, which the Curious may see in the *Hist. des Ordres Monast.* Vol. 3. p. 212.

Another Office annex'd to this Order in several Provinces, which adds to their Power, is that of Inquisitor. There are at *Rome*, Three Monasteries of Friars, and Two of Nuns of

this Order, but in *Naples* there are 28, 18 of Friars, and 10 of Nuns.

Of the Original of the Order of the Dominican Nuns.

IF we regard the Time of the Institution of the First Nuns of the Order of St. Dominick, they ought to have the First Place among the Three Orders, that bear the Name of that Saint, since he had founded a Nunnery at *Prouille*, some Years before he instituted his Order for Men; but it is reasonable that the Nuns should give Precedence to their Father St. Dominick, who, whilst he was labouring for the Conversion of the *Albigensis*, was so much concern'd to see that some Gentlemen of *Guienne* being reduc'd to it by Want, and not having wherewith to maintain their Daughters, either sold or gave them to be brought up by Hereticks, who perverted them, that he resolv'd to found and build a Place, where those poor Maids might be brought up, and supply'd with all Necessaries for their Subsistence. He imparted his Design to Bernard, Archbishop of *Narbonne*, and Fulk, Bishop of *Toulouse*, who not only approv'd of it, but generously contributed towards the same; and St. Dominick having also receiv'd some Alms from several Persons of Piety, laid the Foundation of the Monastery of *Prouille*, between *Carcassonne* and *Toulouse*, a quarter of a League from *Fanjaux*. It was built up in a short time, Anno 1206, and the next Year the Archbishop of *Narbonne* gave to that Monastery the Church of St. Martin of *Limoux*, with all the Rights and Titles belonging to the same in that Town, and in that of *Tax*.

At first, there were 11 Maidens that Consecrated themselves to God in this House, on the Feast of St. John Evangelist; of this number Nine had been *Albigensis* Hereticks, converted by the Miracles St. Dominick wrought. Their Habit at that Time was a white Garment, a tawny Mantle, and a Black Veil. Their Founder oblig'd them to work at certain Hours of the Day, for avoiding of Idleness, and particularly to spin Yarn and Flax, to make their own Habits and Linnen. He also prescrib'd them certain Rules, and appointed Willielmetta de *Fanjaux* their Superior, tho' she was the last that took the Habit. From this Monastery proceeded Nuns to found Ten or Twelve others in *France* and in *Spain*. The next Nunnery St. Dominick founded, was that of St. Sixtus at *Rome*, which was built in the Year 1219, and all the scatter'd Religious Women that liv'd about that City, were shut up into the same.

The Nuns of this Order have above 130 Houses in *Italy*; 45 in *France*; 50 in *Spain*; 15 in *Portugal*; 40 in *Germany*, where the Reformers have destroy'd a greater number; they have also Houses in *Poland*, *Russia* and other Countries, and even in the *Indies*. These Nuns, according to their Constitutions, ought never to eat Flesh, but in Sickness; they are to fast all *Fridays* from *Easter* till the Exaltation of the *Holy Cross*, and all Days from that Feast till *Easter*; they are to wear no Linnen, and to lie on Straw-beds; but many Monasteries have mitigated that Austerity; besides

besides the great Office, they are oblig'd to say the Office of our Lady in the Choir.

DOMINICANS.

Commonly call'd Black Friars and Friars Preachers in England.

Reynbrus
p. 161.

IN the Year 1221, St Dominick, Founder of the Order of Preachers, whom the common sort in England, call'd Black Friars, sent into England, Brother Gilbert de Fraxinefo, or du Fresnoy, dignify'd with the Office of Prior, with 12 other Brothers. They came in Company with Peter de la Roche, Bishop of Winchester. Landing at Canterbury, the said Gilbert having, by Order of the Archbishop Stephen Langton, preach'd an excellent Sermon *ex tempore*, he wonderfully recommended his Order to the said Archbishop. They founded their first House at Oxford, that same Year, and soon after they had an House and Church founded for them at London, in the Suburbs of Holbourn, Hubert de Burg, Earl of Kent, being the chief Encourager of the Work, who, among other Things, gave them his own House, which they sold to the Archbishop of York; but the same being taken from Cardinal Woolsey by King Henry the 8th, he made it a Royal Palace, and gave it the Name of Whitehall. In this House of the Dominicans in the Suburbs, about the Year of our Lord 1250, was held their General Chapter, of 400 Fathers; all whom King Henry the 3d treated and defray'd the first Day, and having been present in the Chapter, din'd with them also. The next Day the Queen paid the Expence, the 3d, the Bishop of London; the 4th, the Abbat of Westminster; the 5th the Abbat of St. Albans; the 6th, the Abbat of Waltham, and so successively other Prelates and Peers. In the Year 1276, the Mayor of the City of London, and the Court of Aldermen gave them two Streets by the River Thames, where Robert Kilmarby, one of their Order, being promoted to the Archbishoprick of Canterbury, built them a more convenient House, which, to this Day, is called Black Friars, tho' the Monastery be quite extinct. In this House the Parliament sate, in the Year 1450, under King Henry the 7th. Again in 1524, King Henry the 8th open'd the Session of Parliament in this Monastery, where a Subsidy of Eight Hundred Thousand Pounds was demanded, but the Session ended at Westminster; and in regard that it began in the House of the Black Friars, and concluded in that of the Black Monks, and an immense Sum of Money was therein extorted from the Publick, that was call'd the Black Parliament. The first that receiv'd their Habit, (in England) was one John Giles, born in the Town of St. Albans, Physician to Philip, King of France, who afterwards applying himself to the study of Divinity, was Professor of the same with great Applause at Paris and Oxford. He, after this, began, says Harpsfield, in the 12th Century, to incline to the Discipline of the Dominicans; and when the 3d General Synod of the Dominicans was held at Paris, the said John, preaching to the Clergy, and having earnestly press'd the Contempt of the

World, and the renouncing of Temporal Affections, he, in the presence of a great Audience, solemnly took upon him the Habit of St. Dominick, and going up again into the Pulpit, concluded his Sermon.

The Original of the Order of St Dominick, and its first coming into England, according to Nicholas Trivet.

ABOUT this Time (1204) flourish'd the Nic. Tri-
Man of God, Dominick, famous for Sanctity and Religion, who being born in the Ant. Hall.
Town call'd Caraloga (or Calaruega) of pious Parents, and religiously brought up, began to be an ingenious Boy, as having a good Soul. Whilst he was a very little Boy, not yet taken from under the Care of his Nurse, he was often found to quit his Bed, and to lie on the bare ground, as if he had already abhorr'd the Delights of the Flesh. The future Brightness of his Doctrine, with which he was to enlighten those that sit in Darkness, and in the shadow of Death, was fore-shewn to his Spiritual Mother, who receiv'd him at the Font by the following Vision. She saw little Dominick with a Star in his Forehead, which gave Light to all the Earth. Having, in an innocent manner, pass'd through his Boyish Years; when sent to Palencia, then an University, he began diligently to apply himself to Learning, and disregarding those frivolous Things which abound in Youth, gave himself up to more serious Studies; and to the End he might devote his Mind the more fully to Wisdom, he deny'd himself Wine for 10 Years. Afterwards, his Stomach decaying, he was oblig'd by James the Bishop, to use Wine moderately. Being sufficiently instructed in the Liberal Sciences, he proceeded to the study of Divinity, and began to aspire fervently after the Divine Word, and not only produc'd the Blossoms of holy Meditations and Affections, but also the Fruit of good Works. For a great Famine prevailing all over Spain, whilst he was yet at Palencia, beholding the Misery of the Poor, and no Comforter; being mov'd to Compassion, he sold the Books he most stood in need of and all his Equipage, and gave the Produce to the Poor. These Vertues appearing most beautifully in the Blessed Man, the sweet Odour of his Sanctity began to spread abroad on all Hands, which coming to the Ears of James, Bishop of Osma, he presently sent for, and made him a Canon regular in his Church, where he soon shin'd singularly above the rest, and advancing wonderfully from one Virtue to another, gain'd the Affections of all Men. The Canons admiring so sudden an Advancement to the Top of Religion, chose him their Superior against his Will. He becoming a Mirror of Life to all, and a Pattern of Religion, was constant in Prayer, singular in Charity, anxious in Compassion, and exceeded all in Humility. God granted him the special Grace of shedding Tears for Sinners, the miserable and afflicted; and being inflam'd with Zeal for perishing Souls, and no less with the Desire of the Celestial Habitation; he often spent the Night in Prayer, and frequently begg'd

- of the Divine Goodness, that it would vouchsafe to infuse into his Heart such Charity, that he might the more efficaciously procure the Salvation of his Neighbour, after the Example of him who offer'd himself up entirely for our Safety. Having studiously read and diligently understood the Book call'd *Collationes Patrum*, and discovering in it the Ways of Salvation, he attain'd to a great height of Perfection.
- p. 148. - Going afterwards with *James*, Bishop of *Osma* to *Toulouse*, he there converted the Host of the House where he lay, who was an *Albigensian* Heretick; and some time after returning thither, continu'd Ten Years preaching to those People; during which time he suffer'd much from those Hereticks; but the Devotion of the Faithful increas'd towards him, and he was highly honour'd for his Sanctity by the Prelates of the Churches.
- p. 151. -
- p. 164. - Soon before the meeting of the *Lateran Council*, a certain Citizen of *Toulouse*, whose Name was *Peter*, offer'd himself and a fine House he had, near the Castle, to *St. Dominick*, for him to dwell with his Followers. *Fulk*, Bishop of *Toulouse*, a Man very zealous for the Faith, with the Consent of his Chapter, gave to him and them who began to live after the manner of Religious Men, the sixth part of the Tithes, to furnish Books and other Necessaries, hoping to find in them trusty Champions of the Faith, for the extirpating of Heresies. With this Bishop, *St. Dominick* went to the *Lateran Council*, to obtain of the Pope the Confirmation of his Order, to be call'd and be of *Preachers*. The Pope making some Difficulty in this Affair; he thought one Night in his Sleep, that he saw the *Lateran Church* ready to fall, and *St. Dominick* supporting the same with his Shoulders; by which Vision he was reduc'd to confirm the Order; and he order'd *St. Dominick* to return to his Brethren, and by their Consent to make Choice of some approv'd Rule.
- p. 167. - They having made Choice of the Rule of *St. Augustin*, he return'd to *Rome*, and Pope *Innocent* being dead, had his Order, to be call'd of *Preachers*, confirm'd by his Successor *Honorius*; he being the first Founder and Master of the same. In the Year 1216, the Church of *St. Romanus* in *Toulouse*, was given to the Brethren, and the first House of the Order founded.
- p. 170. - In the Year 1217, the People of *Toulouse* rebelling against the Earl of *Montfort*, *St. Dominick* having chosen one of the Brethren, call'd *Matthew*, Abbat, who was the first and the last in the Order, dispers'd the Brethren, sending some into *Spain*, and some to *Paris*. He going to *Rome*, founded an House of Sisters at *St. Sixtus*, and, during his stay there, restor'd to Life the Nephew of a Cardinal, who was kill'd by a Fall from his Horse; as he did a Builder, by a Fall from an high Place. At that Time liv'd in the Court of *Rome* Master *Reginald*, Dean of *St. Anian* at *Orleans*, Doctor of the Canon Law, who being very Familiar with *St. Dominick*, was very desirous to be receiv'd into the Order, but that being delay'd for some Reasons, he fell into so violent a Fever, that the Distemper increasing, he was given over by the Physicians. *St. Dominick* praying for him, he saw a Vision, (which is here omitted as not acceptable to many) soon

after he recover'd, and receiv'd the Habit of the Order.

After this, *St. Dominick* going into *Spain*, founded there two Houses of Friars. At the same time the Friars, that had been sent to *Paris*, remaining in an hir'd House, between the Bishop's House and the House of God, the University observing their religious Behaviour, and studious course of Life, gave to them the House of *St. James*, where they now reside.

From the second General Chapter of the *Friers Preachers*, held under *St. Dominick*, in the Year 1221, *Friers Preachers* were sent into *England*, being 13 in number; their Prior *Gilbert de Fraxinetto*. They arriv'd at *Canterbury* in the Company of the venerable Father and Lord *Peter de Rupibus*, Bishop of *Winchester*; where appearing before *Stephen*, Archbishop of *Canterbury*, and he hearing that they were *Preachers*, presently order'd Brother *Gilbert*, to preach a Sermon before him in a Church, in which he had design'd to have preach'd himself that Day. That Prelate being much edify'd with his Sermon, as long as he liv'd very much favour'd and cherish'd the Order of *Friers Preachers*. The *Friers* proceeding from *Canterbury*, came to *London* on the Feast of *St. Laurence*, and so proceeded to *Oxford*, on the Feast of the *Assumption* of the glorious Virgin, in Honour of whom they built an Oratory, and they had those Schools, which are now call'd *St. Edmunds*, in which Parish they had been plac'd and stay'd some time; but there being no Conveniency of extending the same, they remov'd to the Place granted them by the King, where they now dwell without the Walls.

That same Year, on the 8th of the *Ides* of *August*, *St. Dominick*, the Founder and first Master of the Order of *Preachers*, ended his Life gloriously in the Monastery of *Bologna*.

In the Year 1222, at the third General Chapter of the *Friers Preachers*, which was held at *Paris*, Brother *Jordan*, a German, was chosen Successor to *St. Dominick*, in the Mastership of the Order of the *Friers Preachers*. About the same Time many Men renown'd for Learning and Sanctity, abandoning worldly Riches, and endeavouring to imitate CHRIST in Poverty, devoted themselves to the Orders of *Preachers* and *Minors*.

In the Year 1230, the *Friers Preachers* began to hold Provincial Councils in *England*, the first at *Oxford*.

In 1233, Pope *Gregory* Canoniz'd *St. Dominick*.

A Catalogue of the most Celebrated Learned Men of English Birth, that were Writers, of the Order of St. DOMINICK, or FRIERS PREACHERS, or BLACK FRIERS.

I. RICHARD FIZACRE, or FISHACRE, the Elder, born near *Exeter*, in *Devonshire*, study'd in his Youth at *Oxford*, where he afterwards betook himself into the Order of the *Friers Preachers* of *St. Dominick*, and was the first English Doctor of Divinity of that Order.

Order. Afterwards he was Professor and publickly taught Divinity. *Thomas Waldensis* sometimes quotes him in his *Doctrinal of Faith*, as a wise learned Man, and a good Witness of the Catholick Faith. The same is done by *Woodford* against *Wickliff*, and *Bintreus* in his *Ordinary Disputations*; for he writ much and very Learnedly, and that so strongly grounded on the Faith, that it was afterwards of Use, like a general Store, against sundry Hereticks. *Leland* says, he some time study'd at *Paris*. He contracted singular Friendship with *Robert Bacon*, another Doctor of the same Order, in so much that Death could not dissolve that Knot; for thus *Matthew Paris* writes of them in the Year 1248. *The same Year two Brothers of the same Order, than whom there were none greater; nor, as is believ'd, any equal to them living, for Divinity and other Sciences, Viz. Brother Robert Bacon, and Brother Richard Fishacre, who notably read in the same Family several Years, and gloriously preach'd the Word of God to the People, departed this Life to the Lord. Fishacre's Works were these, Commentaries on the Bible: On the first Nocturn of the Psalter: On the Parables: Commentaries on the Master of Sentences: Of Penance: Moral Annotations: Various Questions: Quodlibets. He dy'd and was buried at Oxford in 1248, as is said above.*

2. ROBERT BACON, arriv'd to a very high pitch of Learning; *St. Edmund*, Archbishop of *Canterbury*, was once his Master, and afterwards his singular Patron. He is said to have been a Secular Priest, Doctor and Professor of Divinity of *Oxford*, and having been long familiar with, and particularly affected towards the *Dominican* Friers; he enter'd into that Order in his Old Age, never giving over his Scholastick Exercises, as *Nicholas Trivet*, *Matthew Paris*, and others testify of him. Both he and his Brother *Roger* had much Interest with King *Henry* the 3d, and the Prime Men of *England*; and when the King, by the Advice of *Peter*, Bishop of *Winchester*, call'd the *Poictouines* and other Foreigners into *England*, and committed to them the keeping of many strong Holds; this Man and his Brother abovemention'd, preach'd smartly at *Oxford*, before the King himself, against the said *Peter*; declaring that the Advice of that Prelate was dangerous for *England*. This *Robert* was famous to Posterity for his Writings, his Titles whereof are these, *Glosses on the Scripture: On the Psalter: Sundry Sermons: The Life of St. Edmund, Archbishop of Canterbury: Ordinary Lessons, &c.* At length he dy'd very aged, in the Year 1248.

3. ROBERT RUBVERB, a Secular Priest, being well instructed in the Liberal Sciences, and all prophane Philosophy, went over to *Paris*, where he gain'd much Fame by his Learned Disputations. Afterwards he there taught Metaphysicks, till growing desirous of a more secure Way to Heaven, he embrac'd the Order of *Preachers* under the Rule of *St. Dominick*, where he study'd Divinity, with wonderful Success, under the great Professor *Reginald*, and was made Batchelor of Divinity of *Paris*. A Man acceptable to God and belov'd of Men for his gentle Behaviour, Integrity of Life, singular Erudition, Gravity and regular Observance. In

regard to which Virtues, he was chosen Provincial of his Order, wherein he behav'd himself with Universal Applause, as may be seen in *Antony Senensis* his Catalogue of *Friers Preachers*, where we also find that he writ, *Of the Division of the Holy Scripture: On the Epistle to the Romans: On the Epistles to the Corinthians: Of the difference between the Spirit and the Soul: On the Book of Causes: Of Instants, &c.* He liv'd till the Year 1250.

4. JOHN GILES, born at *St. Albans*, after having learnt the Liberal Sciences at Home, went over into *France*, where he was first look'd upon as a famous Philosopher, then applying himself to the study of Physick, he was made Doctor of that Faculty, and became so famous, that he was appointed first Physician to King *Philip* of *France*; but delighting more in the Schools than in the Court, he was Professor of Physick first at *Paris*, and afterwards at *Montpellier*. Then returning to *Paris*, he apply'd himself to study Divinity, and became Doctor and Professor in that Faculty also. Having spent some Years in teaching and preaching, by Meditating on Things Divine, he grew sensible of the Vanity of this World, and began to think of leaving it. The Order of *Preachers*, or of *St. Dominick*, being then in a most wonderful flourishing Condition, and very serviceable to the Church, he resolv'd to enter into it, and accordingly at the 3d General Council of those Friers, held at *Paris* in the Year 1222, he was the first *Englishman*, as *St. Antonine* testifies, who embrac'd that Order, and having made a Sermon to the Clergy, presently took the Habit upon him. Upon which Occasion it came to pass, that by Reason of his great Authority among the *Parisians*, two Schools were allotted to the *Dominicans* in that University, where he continu'd to read and teach; for, as *Leland* affirms, he was Professor of Philosophy, and of Divinity, after his entring into that Order, first at *Paris*, and then at *Oxford*. The Monuments he left of his Learning bear these Titles, *The Praises of Divine Wisdom: Of the Knowledge of Angels: Of the Measure of Angels: Of Predestination and Pre-science: Of Paradise and Hell: Of the Resurrection of the Dead: Homilies: Of the Production of Things: Of the Matter of Heaven: Scholastick Lectures: Prognosticks of Futurity: Physical Practises: Moral Interpretations: Of the forming of the Body: Of Being and Essence: Commentaries on several of Aristotle's Works, &c.* He flourish'd in 1253.

5. WILLIAM KINGESHAM, or RINGESHAM, a most celebrated Preacher of the Order of *St. Dominick*, singularly Learned in Philosophy and Divinity, and Doctor and Professor of the latter at *Cambridge*; according to *Boston* of *Bury*, left many Learned Writings to Posterity. The Titles of those we have are these, *Short Expositions upon Ecclesiasticus: On the Master of the Sentences: Sermons of the Time: Sermons of Saints, &c.* He flourish'd in 1262.

6. WILLIAM BODERISHAM, of the Order of *St. Dominick*, Doctor of Divinity, a Man of much Erudition, and excellently vers'd in Holy Writ. He detested all Errors and wicked Opinions, and labour'd to root them out of the Hearts of others; to which purpose, he writ *Commentaries on the Canticles: On the Lamentations:*

tations: *On the Epistle to the Romans*, and many other Pieces, and flourish'd in 1262.

7. RICHARD PHISAY, Dominican Frier, Doctor and Professor of Divinity, was wonderful sharp and earnest in Disputation, and very acute in solving Scholastical Difficulties, as is testify'd by several Authors, and appears by his Works, which were, *On the Master of the Sentences: Tracts*. He flourish'd in 1270.

8. RICHARD CASTLECON, Dominican Frier, Doctor and Professor of Divinity, venerable for Integrity of Life, of a ready Wit, much Learning, and wonderful ready at solving of Scholastick Difficulties, and expounding of Scripture. He writ, *On the Revelation, according to the Letter: On the same, according to the Moral Sense: On the Master of the Sentences*, and flourish'd in 1270.

9. RALPH BOCKING, of Chichester, in Suffex, and of the Order of St. Dominick, renowned for Piety and Erudition; for which Reasons he was belov'd by St. Richard, Bishop of Chichester, and chosen for his Spiritual Director. Being therefore so well acquainted with that holy Prelate, after his Death, he writ his Life; as also a Volume of Sermons, and flourish'd in 1270.

10. ROBERT OXFORD, of the Order of St. Dominick, and Doctor of Divinity, of a great and sublime Wit, insomuch, that though that Age abounded in Learned Men, yet he deserv'd a considerable Place among the Prime of them. At that Time flourish'd those most famous Divines, Thomas of Aquin, Henry of Gant, Giles the Roman, and others like them, whereof the two latter impugn'd St. Thomas's Doctrine, which this Robert could not bear with, but defended St. Thomas in sharp Disputations, and by his Writings, which were, *Against Giles the Roman: Against Henry of Gant: Against James of Viterbo: Against certain Sorbonists: Determinations*. He flourish'd in 1270.

11. ROBERT KILWARBY, had a liberal Education at Home; and having taught the Liberal Sciences at Paris, enter'd into the Order of St. Dominick, and was then recall'd into England; study'd Divinity at Oxford, and, having taken the Doctor's Degree, was publick Professor there. Afterwards he was made Provincial of his Order in England, which he exercis'd, during 11 Years, with much Diligence and Advantage of his Brethren. He deserv'd so well of his own Order, of his Country, and of the whole Catholick Church in general; that in regard to his great Integrity of Life, and eminent Learning, he was first preferr'd to the Archbishoprick of Canterbury, and afterwards being call'd to Rome by Pope Nicholas the 3d, in the Year 1277, he was there created Cardinal of the Holy Roman Church, of the Title of St. Rufina and Bishop of Ostia. He was indeed great for Virtue and Literature, as his Writings sufficiently testify, which he left to Posterity. For, tho' when rais'd to the Archiepiscopal Dignity, he wholly devoted himself to preach the Word of God, and govern his Churches, without attending to write Books, yet now he grew old, he suffer'd those Works he had compos'd in his younger Years, to come abroad, especially those which related to Philosophy and prophane Sub-

jects, either quite laying aside, and more sparingly publishing what he had writ of Divinity, as wanting Time to revise the same. The Titles of those that came to Light are these, *On Ezekiel: on St. Paul to the Romans: On St. Paul to the Corinthians: Originals of the Fathers: Of the Passion of Christ: Of the Sacrament of the Altar: On St. Augustin's Confessions: Tables to St. Augustin: Summaries of all the Chapters in St. Augustin's Works: On the Master of the Sentences: Commentaries of Divinity: Distinctions of Doctors: Exposition of the Master of the Sentences's Letter: Quodlibets: Of Conscience and good Inclination: Questions about Conscience: On Boetius de Consolatione: On the Divisions of Boetius: A Question about Begging: Of the Original of Sciences: Of the Division of Sciences: On Porphyrius's Isagoge: On Aristotle's Predicaments: On his Perihermenias: On his Priors and Postertors: On his Topicks: Of predicable Subjects: Of the Nature of Relations: Of the Predicament of Relation: Of Relatives: Logical Sophistry: Of the Doctrin of St. Thomas of Aquin: Of the Unity of Forms: Of Time: Of Universality: On Aristotle's Physicks: On his Books of Heaven and the World: On his Books of Generation and Corruption: On his Meteors: On his Books of the Soul: Of the Causes of the Soul: Of the difference between the Spirit and the Soul: Of Instances: On Aristotle's Metaphysicks: Of the Division of the Ens: On the small natural Subjects: Notable Philosophical Notes: On Gilbertus's six Principles: Logical Questions: On Logick and Philosophy, a vast large Volume of this Author, said to be in Manuscript, containing 21 Books, in St. Peter's College at Cambridge. He also writ, *A Treatise of Grammar: On Priscian of Profodia, or of Accents: Against Donatus of vitious Discourses: Of the manner of signifying*. At length he dy'd at Viterbo, in Italy, and was there bury'd in the Monastery of his Order, in the Year 1280.*

12. HENRY ESSEBUM, a Dominican, study'd Philosophy and Divinity at Oxford, and, as Leland testifies, made so great a Progress in both, that he had scarce his equal in England. At length the Fame of his Piety and Learning was the Occasion of his being call'd away to govern the Dominican Monastery at Chester; where being made Prior, and remote from all Schools and Publick Affairs, he made use of his spare Hours to revise and polish what he had writ at Oxford. Having perform'd the same to his own Satisfaction, he caus'd his Works to be fair transcrib'd, and Copies of them to be preserv'd in several Libraries of his Order. The Titles of those Works I have been able to find, are these, *On the Parables: On Ecclesiastes: Lectures on the Bible: Processes in Divinity: Sermons*. He flourish'd in 1280.

13. JOHN DERLINGTON, early brought up to the study of Liberal Sciences, enter'd young into the Order of St. Dominick, where advancing wonderfully in all sorts of Virtue and Erudition, he began to grow famous among his Brethren. Being thus rais'd to the Degree of Doctor of Divinity, he was chosen by King Henry the 3d, for his Confessor, and much esteem'd by the Popes of his Time says Matthew Paris; for he was, by the Popes, John the 21st, Nicholas the 3d, and Martin the 4th, successively appointed their Collector, to receive the

Peter

Peter Pence in England and Ireland; 'till, at last, he was preferr'd to the Archbishoprick of Dublin in Ireland. The Titles of the Works he compos'd, collected from Leland and Nicholas Trivet, are these, *Scholastick Disputations: Great English Concordances: Sermons to the Clergy and People.* When he had govern'd his Archbishoprick about 7 Years, he return'd into England, and dy'd at London, in the Year 1284, and was there bury'd among his Brethren the *Friers Preachers.*

14. JOHN RUFUS, or REDHEAD, a Cornish Man, of the Order of St. Dominick, famous for Wit, Piety and Learning. After his other Studies, he gave himself to read History, and search out Antiquities; and reducing what he had collected into good Order, writ, *Of the Roman Emperors: Of the Popes: Annals of his own Country.* He is thought to have flourish'd about the Year 1284.

15. MAURICE, erroneously, sometimes call'd GAURITIUS, a Dominican, famous for Piety and Learning, as *Anthony Senensis* testifies, who says he compil'd a Work in alphabetical Order for the Help of Preachers, the Title whereof is, *Eighty nine Distinctions for Preaching*, which he says is still in MSS. in the Dominican Monastery at Naples; as also at Merton College in Oxford. He also writ, *On Isaias: On Jeremy: On Baruch*, and several other Things, and flourish'd in 1290.

16. RICHARD CLAPOLE, a renown'd Dominican Preacher, study'd Humanity and Philosophy in the Monasteries of his Order, and having gone through a Course of Divinity, appear'd in Publick, when he gain'd great Fame by his subtile Disputations and learned Sermons; had the Degree of Doctor of Divinity, and became Professor. About that Time there arose many Controversies between the Friers of the Orders of St. Dominick and St. Francis, wherein Clapole so far engag'd himself, that making some Slips, he was thought to have maintain'd erroneous Points of Doctrine. The Franciscans then got the better, both in regard that they had the better Cause, as also because they were supported by John Peccam, Archbishop of Canterbury, a Frier of their own Order, and a great Enemy to the Dominicans, and, more particularly to Clapole; who as *Anthony of Siena* and others informs us, writ, *On the Master of the Sentences: Additions to St. Bonaventure: Scholastick Lectures: Of the immediate Sight of God: Theological Questions: 34 Quodlibet Questions: Sermons: The Corrector of Works against the Corrupter of St. Thomas: Of the Unity of Forms*, and some other Things. The Abridger of Gnesner says, he liv'd 'till the Year 1290.

17. THOMAS SUTTON, a famous Preacher of the Order of St. Dominick, and Doctor of Sorbonne, of singular Piety and Erudition, as *Leander Albertus, Anthony of Siena*, and others testify; for which he was much honour'd in that Age, and even by Posterity. His Works were many, the Titles whereof collected from *Boston of Bury, Leander of Bologna*, and *Anthony of Siena*, are these, *Commentaries on the Psalter: Breviary of Divinity: Sum of Divinity, with most difficult Questions: Concord of Divinity: Quodlibets of Relation: Difficult Questions: Against the Enemies and Slanders of the Friers Preachers: On Aristotle's Predicaments: On*

six Principles: On Aristotle's Priors: On his Posteriors: On his Perihermenias: Compleat on St. Thomas on the Perihermenias: Illustrations, or a Treatise explaining the same: Of the Unity of Forms: Of Relation, and much more. He flourish'd in 1290.

18. HUGH MANCHESTER, mention'd among the Franciscans, there being a Debate, whether he were of that Order, or a Dominican, which we shall not undertake to decide, and therefore think fit to say no more of him.

19. RICHARD STRAVANELL, of the Order of St. Dominick, by *Antony of Siena*, reported to have been a Man of known Virtue and much Erudition, much addicted to reading of, and meditating on the Holy Scriptures; but of his Works I only find, *English Concordances*, said to be still in the Library of the Dominicans at Paris. He flourish'd in 1295.

20. WILLIAM HOTHUN, or HODON, of the Order of St. Dominick, of a sharp and ready Wit, and of a great and steady Soul; in short, inferior to none for Learning, Virtue, Gravity of Behaviour, Integrity of Life and Judgment, in managing of Affairs; so much esteem'd in his Order as to be twice made Provincial of the same in England. Being sent Ambassador by King Edward the 1st to Pope Boniface the 8th, he executed that Function with wonderful Applause; so as to be at Rome, in the Year 1298 constituted by the Pope Archbishop of Dublin, and the same Year he dy'd at Dijon in his Return to England. His Works were, *On the Master of the Sentences: Questions on the first Part: Scholastick Lectures: Of the immediate Vision of the Divine Essence: Of the Unity of Forms*, &c. He dy'd as above, his Body was brought into England and honourably interr'd.

21. THOMAS SPERMAN, educated from his tender Years among the *Friers Preachers* of St. Dominick, at length took their Habit upon him. Having taken the Degree of a Doctor, he apply'd himself to writing, and as may be seen in *Leander of Bologna, Anthony of Siena*, and the Annals of the *Friers Preachers*, left the following Works, viz. *Commentaries on all Genesis: On St. Paul's Epistle to the Hebrews: On the Canonical Epistle of St. James: Questions controverted*, &c. He flourish'd in 1300.

22. WALTER of EXETER, born in Devonshire, Dominican Frier in the City of Exeter, excellently learned, and a curious Searcher after Antiquities. Residing long at St. Caroc's in Cornwall, at the Request of one Baldwin, a Citizen of Exeter, he in the Year 1301, writ, *The Life of Guy Earl of Warwick*, but when he dy'd, does not appear.

23. WILLIAM MACKLESFEILD, born at Coventry, a Dominican Frier, renowned for his Piety and Learning, made Batchelor of Divinity at Paris, and Doctor at Oxford. At length his Fame spread so far, that Pope Benedict the 11th, in his Absence, chose him Priest Cardinal of the Holy Roman Church, of the Title of St. Sabina; but he was then dead, though his Death was not yet known at Rome. The Writings he left are, *Orations to the Clergy: Ordinary Conclusions: Various Problems*, and the like. He dy'd in England in August, Anno. 1304.

24. WILLIAM MESSELECK, by some call'd MASSET, of the Order of St. Dominick,

Doctor of Divinity, well read in Scholastick Divinity, and a positive Assertor of St. Thomas of Aquin, whereupon, when all Persons were permitted at Paris to maintain some Articles against St. Thomas, James of Viterbo, Henry of Gant, and other Doctors, especially the Parisians, oppos'd many Particulars of the Doctrine of St. Thomas in their Lessons and Disputations; against whom, this Doctor taking Pen in Hand, writ, *Against the Corruption of the Correction of St. Thomas*; also *Short Annotations on some Books of the Holy Bible: Questions concerning the Angels: Of the Ten Virgins: Of the Unity of Forms, &c.* and flourish'd, according to Leland, about the Year 1304.

25. WALTER WINTERBORN, born at Salisbury, of the Order of St. Dominick, Doctor of Divinity, and Confessor to King Edward the 1st, an excellent Poet, an eloquent Orator, an acute Philosopher, and a profound Divine. His singular Piety, Learning, Wisdom, Modesty, Meekness and other Virtues, gain'd him the Esteem of King Edward the 1st and other Great Men. At length, in the Year 1304, the Death of William Macklesfield, above spoken of, being known at Rome, he was by Pope Benedict the 11th created Priest Cardinal of St. Sabina; whereupon he hastened into Italy, and coming to Perugia, found Pope Benedict dead, and was present at the Election of Pope Clement the 5th. The next Year 1305, he dy'd at Genoa, upon his Return for England. The Works he left behind him were, *The Sum of Divinity: Theological Questions: Exhortations to the Clergy of England: Sermons before the King: Of Original Sin, &c.* Dying as above, he was bury'd in the Monastery of his Order at Genoa; but his Body was afterwards brought into England and honourably interr'd.

26. WALTER JORSE, or JOYCE, Dominican Frier, Pope Clement the 5th rewarded his Virtue in the Year 1306, by constituting him Archbishop of Armagh, and Primate of all Ireland. The Testimonies he left of his Learning are these, *The Sum of Theology: Promptuary of Theology: Various Questions: Of Sins in Kind: Of Original Sin, &c.* He flourish'd in 1310.

27. THOMAS JORSE, or JOYCE, of the Order of St. Dominick, a famous Preacher, Doctor and Professor of Divinity at Oxford, and for the Space of seven Years, Provincial of his Order in England; afterwards he travell'd through France and Italy, and is said to have spent some Time in a Monastery of his Order at Naples. A Man much to be admir'd for the Gravity of his Behaviour, Religious Integrity, Innocence of Life and Eminence of Learning. In Regard to these, and his other Virtues, Pope Clement the 5th call'd him to Lions, and in the Year 1305 created him Priest, Cardinal of the Title of St. Sabina. It appears, by good Authors, that he had six Brothers, by the same Father and Mother, all of them Dominicans, and equally adorn'd with Piety and Virtue. To this Thomas several Books have been ascrib'd, which some think to have been written by St. Thomas Aquinas, others to have been begun by the latter, and finish'd by the former. He is also said to have been Confessor to King Edward the 2d. The Titles of the Books which go under his Name are these, *On Genesis: Short Expositions on 25 Psalms: On*

Isaias: On Jeremy: On the Canticles: On the Canonical Epistles: On the Revelation: On St. Augustin's City of God: On Boetius de Consolatione: On the Master of the Sentences: Sermons throughout the Year: On Boetius de Disciplinâ Scholarium: Of the Conception of the Blessed Virgin Mary: Theological Questions. I suppose this to be the same English Thomas, whose Commentaries on St. Thomas Aquinas, and a Work against John Scotus, are extant at Munick at Bavaria, in the Duke's Library. Onuphrius and Antony of Siena, say he dy'd in Savoy, being then Embassador to the Emperor Henry the 7th, in the Year 1311. His Body was brought thence to Oxford, and there honourably bury'd in the Monastery of his Order.

28. WILLIAM MANSFELD, of the Order of St. Dominick, and Doctor of Divinity. I cannot think him to have been the same with him whom some call Masset or Maccleck; but Mansfeld made so great a Progress in his younger Years in Philosophy and other Sciences, and in Divinity in his riper Age, that England has scarce produc'd any Man better fraught with all sorts of Literature. After he had taken the Degree of Doctor of Divinity, he taught and writ, and these that follow are the Titles of his Works, *Short Exposition on the Bible: On the Old Testament: On the New Testament: Of the 10 Virgins: Questions concerning the Angels: Ordinary Questions: Defence of St. Thomas Aquinas: Against the Corrupters of him: Against Henry of Grant: Of the Comparifon of States.* He flourish'd in 1320.

29. THOMAS LANGFORD, born in Essex, not far from Malden, Frier Preacher of the Order of St. Dominick, learnt his Humanity in the Monastery of Chelmsford, and being sent afterwards to Cambridge, took there the Degree of Doctor of Divinity. His Works testify his Learning, the Titles whereof are as follows, *Universal Chronicle: Commentaries on Job: Sermons throughout the Year: Various Disputations.* He flourish'd in 1320.

30. THOMAS NORWOOD, Dominican Frier, venerable for Sanctity of Life, and no less celebrated for Learning, yet he left but few Works behind him, which are, *On the Epistles to the Romans: On the Master of the Sentences.* He flourish'd in 1320.

31. ROBERT PERSCRUTATOR, born in Yorkshire, of the Order of St. Dominick, of so wonderful Curious a Temper, and so wonderful a Searcher into the Mathematicks, and all sacred and prophane Sciences, as Anthony of Siena writes, that from thence he had his Surname. His Works have given Occasion to some to suspect him as guilty of Magick; perhaps he search'd more curiously into some Secrets, than became his Religious Profession. I do not pretend to judge any Man. Leland, a Man in his Writings generally Modest and Sincere, says, he was over-sollicitous in prying into all the Secrets of Philosophy. The Products of his Brain were these, *Of the Impressions of the Air: Of the Wonder of the Elements: Of Ceremonial Magick: Of the Mysteries of Secrets: Corrector of Chymistry.* He flourish'd in 1326.

32. NICHOLAS TRIVET, born in Norfolk, Son to Thomas Trivet, Knight, and once Lord

Lord Chief Justice. This *Nicholas* was, from a Boy, brought up among the *Friers Preachers*, of the Order of *St. Dominick* in *London*, and, in his Youth, took upon him their Habit, and thus learnt betimes to bear the Yoke of our Lord. Being sent to *Oxford*, he advanc'd so well in his Studies, as to receive the Degree of Doctor of Divinity. Thence he went to *Paris*, to improve himself by the Knowledge of Languages, and Experience abroad. Thus he became Famous for Piety of Life, and all sorts of Erudition; returning from *Paris* to *London*, he was chosen Prior of his Monastery, and being thus taken off from all Worldly Affairs, he gave his Mind to Writing, dedicating all the Time he could spare from the Service of God, and Duties of his Monastery, to the composing of such Works as might survive to Posterity. Accordingly he, with immense Labour, compil'd an History from the Creation to the Birth of CHRIST, and from thence to his own Time, under the Title of, *Annotations of the Times, from the Beginning of the World*: He also writ, *On Genesis*: *On Exodus*: *On Leviticus*: *On the Psalter*: *On the Chronicles*: *On the Sacred Bible, connecting the Sayings of the Holy Fathers*: *Of the Computation of the Hebrews*: *On St. Augustin's City of God*: *Flowers on the Rule of St. Augustin*: *On Boetius de Consolatione*: *On Boetius de Disciplina Scholarum*: *Of the Mass and its Parts*: *Of the Office of the Mass*: *Of the Perfection of Justice*: *Of Virtues*: *Of Sins*: *Theological Quodlibets*: *Of the Buckler of Truth, against the Impugners of the State of Perfection*: *Of Fate, with Theological Tracts*: *Various Questions*: *On Valerius Maximus to Rufinus against Matrimony*: *On Seneca's Declarations*: *On Seneca's Tragedies*: *On the Epistles to St. Paul*: *Exposition of Foreign Histories mention'd by St. Augustin*: *On other Works of Seneca*: *Of Astronomy*: *On Titus Livius*: *On Juvenal*: *On the Allegories of Ovid's Metamorphosis*: *On Aristotle's Problems*: *Canons of the Conjunctions, Oppositions and Eclipses of the Sun and Moon*: The History, above mention'd, from the Creation to Christ: *Annals from the Birth of Christ to his own Time*: *The History of six Kings of England*: *A Catalogue of the English Saxon Kings during the Heptarchy*: *Annals of the Kings of England, descended from the Earls of Anjou*: *The Acts of Emperors, Kings and Apostles, in French*: *An Appendix to the Chronicles*. At length, he dy'd at *London*, being 70 Years of Age, and was there bury'd in his Monastery, in the Year 1328.

33. WILLIAM ALTON, so call'd from the Town of *Alton* in *Hampshire*, where he was born, a renown'd Preacher of the Order of *St. Dominick*, Doctor of Divinity at *Paris*, of known Piety, Integrity and Learning, and highly commended as such by *Vincentius Bondellus*, *Leander* of *Bologna*, and *Peter Vincentinus*, Italian Writers. After having taught at *Paris*, he apply'd himself to Writing, and left behind him, *Commentaries on Ecclesiastes*: *On the Gospel of St. Matthew*: *Of the 10 Virgins*: *Various Questions*. And flourish'd in 1330.

34. RICHARD FIZACRE, or FISHACRE, born in, or near *Exeter*, of the Order of *St. Dominick*, Doctor and Professor of Divinity at *Oxford*; and therefore I suspect him to be the

same whom *Sixtus* of *Siena* calls *Richard* of *Exeter*. Note here, That the first Doctor of Divinity of the Order of *St. Dominick*, was of the same Name. Surname, Family and Country; but the other is known to have dy'd in 1248, and this Man flourish'd in 1330. Yet this was like the other in Piety and Learning, and left these Monuments of the latter, *On the Psalms*: *On several Texts in the Bible*: *On the Master of the Sentences*: *Of Indulgences*. He flourish'd in the Year abovemention'd.

35. THOMAS WALLEYS, a celebrated Preacher of the Order of *St. Dominick*, and Doctor of Divinity at *Oxford*, during the whole Course of his Life, improv'd in Virtue, as well as Literature, and was singularly knowing in Divine, as well as prophane Sciences; fluent in Discourse, sharp in Disputation, plain in expounding, and most tenacious of the Truth in all Respects; on which Accounts, he is much commended by the Abbat *Trithemius*, and by *Leland*. He is said, in certain Controversies, to have most undauntedly oppos'd Pope *John* the 23d; for which, in the Year 1332, he was cast into Prison, but discharg'd the following Year. He render'd his Name famous to Posterity by many notable Writings, as is testify'd by *Trithemius*, *Leland*, *Anthony* of *Siena* and others. The Titles of his Works are, *Commentaries on Genesis*: *On Exodus*: *On Leviticus*: *On Numbers*: *On Deuteronomy*: *On Josue*: *On Judges*: *On Ruth*: *On Isaias*: *On the Psalms*: *On the Proverbs*: *On Ecclesiastes*: *On the Canticles*: *On the Minor Prophets*: *On St. Matthew*: *On the Epistle to the Hebrews*: *On the Master of the Sentences*: *On St. Augustin's City of God*: *Moralities of Scripture*: *Sermons*: *On the State of Souls after Death*: *Of the Theory, or Art of Preaching*: *Of the four Predicables*: *Against the Iconoclasts*: *Of the Times in the Power of the Father*: *Heretical Articles and Answers*: *The flowry Field of the Canon Law*: *Morals on Ovid*: *Of the Forms of the old Gods*. Some extend his Life to the Year 1410, but it appears that he liv'd in 1333.

36. SIMON BURNESTON, of the Order of *St. Dominick*, Provincial of the Order in *England*, and Doctor of Divinity at *Cambridge*. He is worthily mention'd among the celebrated Writers by *Boston* of *Bury*, and *Leander Albertus* of *Bologna*, as his Works sufficiently testify, which are, *An Alphabet of predicable Words*: *Concordance of certain Doctors*: *Distinctions of Divinity for composing of Sermons*: *Of correcting Crimes*: *A Compilation of Judiciary Order*: *Of the Unity and Order of Ecclesiastical Power*: *Of the Mutability of the World*: *Sermons on the Gospels*: *Sermons on the Epistles*: *Subtle Sermons*: *Of asking Suffrages*. He flourish'd in 1337.

37. PETER ENGLISH, Dominican Frier, notably vers'd in sacred and prophane Literature, and made Doctor of Divinity, being equally Learned and Virtuous. I do not find any of his Writings, besides, *A notable Table on the Ordinary Gloss*. He flourish'd in 1340.

38. WILLIAM ENCURT, of the Order of *St. Dominick*, Doctor at *Oxford*, and read Divinity to his Order, both at *Oxford* and *Cambridge*. *Boston* of *Bury* in his Catalogue of famous Writers, assures us, that he was a Man of a Religious Life, and no small Literature;

E e c

but

but all the Works of his he mentions are, *Lectures on Ecclesiastes*, and *Sermons*. He flourish'd about the Year 1340.

39. WILLIAM of Southampton, born in that Town, a Dominican Frier in the same, having been religiously Educated from his first Years, when he grew up, gave himself to the Service of God in this Order; taught Divinity, and was a frequent Preacher. His Works testify much Piety, Learning and Charity towards his Neighbour; they were, *Short Commentaries on Isaias: On St. Gregory's Works: Sermons for Festivals: Sermons for peculiar Seasons: On the Master of the Sentences: Questions in Divinity*. He flourish'd about the Year of our Lord 1340.

40. ROBERT HOLCOTH, born at Northampton, and there a celebrated Preacher of the Order of St. Dominick, Doctor and Professor of Divinity at Oxford; of a solid Judgment, very Laborious, and so much reading, that he perus'd almost all the Antient Divines of best Note; discreet in managing Business, successful in directing, and not only a great Divine, but wonderfully vers'd in the Antient Fathers, the Primitive Doctors of the Church, sacred Councils, and Holy Writ, as is testify'd by *Trithemius, Sixtus Senensis*, and *Leander Albertus* of Bologna. Some pretend there were two of this same Order, Profession, Name and Surname in England; fancying that the Works here assign'd to him, are too many for one Man, and therefore pretend there was an Interval of 50 Years between them; but I can find no Reason to induce me to believe, that there was any more than one. His Works are these, *Two Hundred and Thirteen Lessons on the Book of Wisdom: Moral Expositions: On the Proverbs: On Hosea: On Joel: On Amos: On Abdy: On Jonas: On Micah: On Nahum: On Habakkuck: On Sophoniah: On Haggai: On Zachary: On Malachy: On the Canticles: On Ecclesiastes: Eighty Eight Lessons on the first 7 Chapters of Ecclesiasticus: On the four Gospels: Scripture Examples: Allegories of both Testaments: Moralizations of sacred Writ for those who preach the Word of God: Of the Office of a Preacher: Sermons throughout the Year: Sermons on Festivals: Lent Sermons: On the Master of the Sentences: Questions on the Master of the Sentences: Determinations of Questions: Quodlibets: Conferences: On Articles impugnd: Distinctions: On the Allegories of both the Testaments: Scholastick Lectures: Of the Immortality of the Soul: Of Prescience and Predestination: Of mortal Sins: Moralizations of Histories: Of the Liberty of believing: Of the Favourers of Hereticks: Of the Imputability of Sin: Of Love: On the five Universals: Of the Game of Chess: A Dictionary: Of the Shadow, Natures, Motions and Affections of the Stars*. Some of his Works were Printed at Cologne in the Year 1586. Many Tracts of his are at Munich, in the Duke's Library. He dy'd of the Plague at Northampton, in the Year of our Lord 1349, and was there bury'd in his Monastery.

41. CHRISTOPHER MOLHUS, of the Order of St. Dominick, a notable Philosopher and Divine, did not hide his Talent, but was a frequent Preacher, and continually intent upon the Study of the Holy Scriptures, and accordingly writ Learned Expositions on, *The 4 Gospels: All the Epistles of St. Paul: the other Canonical Epistles:*

The Revelation: Sermons for Festivals: Sermons for particular Seasons: On Aristotle's Arguments, and is thought to have flourish'd about 1350.

42. WILLIAM BRUNYARD, of the Order of St. Dominick, I find little mention of him, but that *Boson of Bury*, in his Catalogue of Learned Men, commends him for his Erudition, and, as a Testimony thereof, mentions these his Works, *Viz. Sum of Divinity: Resolutions: Distinctions*. He flourish'd in 1350.

43. THOMAS LILE, others call him FILE, of the Order of St. Dominick, spent all his Youth in the study of Piety and Literature, and having at length taken the Degree of Doctor in the University of Cambridge; he taught in the Schools, preach'd to the People, and perform'd the other Duties of his Profession with singular Approbation; so that his Merit being universally known, he was by the King advanc'd to the Bishoprick of Ely. Behaving himself undauntedly in that Dignity, and with freedom reproving the Vices and Sins, not only of the People, and great Men, but even of the King himself; this his Zeal rais'd him so many Enemies, that *Walsingham* says, he was banish'd. Thus either he did not write much in that Condition, or what he writ was lost; for I find no Works of his but *Scholastick Questions: and Sermons throughout the Year*. He is said to have dy'd at Rome, in the Year 1360.

44. SIMON HENTON, of the Order of St. Dominick, having been bred to Learning from his Infancy, became, in time, a ready and apt Preacher, and so acute and plain in expounding of the Scriptures, that very few in England could equal him. Nor was he less fam'd for Piety, Modesty, Gravity of Behaviour, and Dexterity in handling of Business; for which rare Qualities, he was chosen Provincial of his Order in England. The Monuments he left of his Learning, are *Commentaries on Job: On the Proverbs: On the Wisdom of Solomon: On the Canticles: On Ecclesiastes: On Isaias: On Jeremy: On the Lamentations: On Ezekiel: On Daniel: On the 12 lesser Prophets: Of the Ten Commandments: Of the Articles of Faith*. He flourish'd about 1360.

45. WILLIAM ROTHWELL, born of a good Family, and well educated in London, became a Dominican Frier in his Youth, and was afterwards made Doctor of Divinity. After which he entirely devoted himself to read and meditate on the Scripture, and to preach the Word of God, not omitting to write; and I find that the following Works of his were long preserv'd in the Library of the Dominicans, or Black Friars in London: *On the Book of Judges: On the Books of Kings: on the Psalms: On Ecclesiastes: On St. Paul to the Romans: To the Corinthians: To the Galatians: To the Ephesians: To the Philippians: To the Colossians: To the Thessalonians: Sermons: On the Master of the Sentences: Scholastick Questions: Of the Principles of Nature, Of sensitive Powers: Of the Understanding*. He flourish'd in 1360.

46. THOMAS RINGSTED, the Elder, of the Order of St. Dominick, famous for Sanctity of Life, and no less for Literature. To improve himself, he travell'd to all the most celebrated Universities of France and Italy; and having

ving before been made Doctor of Divinity at Oxford, was, when he came to Rome, favourably receiv'd by the Pope, and appointed Master Penitentiary. Returning afterwards into his own Country, and having often preach'd before the King and the Nobility, he daily gain'd greater Favour and Authority, and was preferr'd to the Bishoprick of Bangor, and writ *Commentaries on the Psalter: On the Parables: Sections on the Holy Scripture: On the Master of the Sentences: Theological Distinctions: Theological Decrees: Solemn Sermons: To the Clergy of Oxford: He dy'd and was burv'd at Bangor, about the Year 1370.*

47. WILLIAM JORDAN, born in Northumberland, of the Order of St. Dominick, and Doctor of Divinity at Oxford, noted for sanctity of Life and Learning, and only unfortunate in having many Controversies with several Men great in Piety and Erudition; for which he was look'd upon as a litigious Person. At length he employ'd his Learning against *Wickliff's Errors*, which he solidly confuted, both in his Disputations and his Writings, which were *Commentaries on the Epistle to the Romans: On the Master of the Sentences: Of the open Vision of God: Of free Election before Death: Questions concerning the Conception of the Blessed Virgin Mary: Various Resolutions: Divers curious Sermons: Against the study of the Monks: For the Friars Mendicants: Against Wickliff's Positions.* He flourish'd in 1370.

48. THOMAS STUBS, born in Yorkshire, of the Order of St. Dominick, much given to Contemplation on the holy Scriptures, and the four Last Things, and well vers'd in the Practice of the Church, sacred History, and the Lives of the Saints. Among his Works is a Chronicle of the Archbishops of York, beginning at Paulinus the first Archbishop of that See, after the Conversion of the Saxons, and deducing it to his own Time; that is, to the Year 1373. All the Titles of his Works are these, *On the Canticles: Of the Mercy of God: Sermons for Festivals: Sermons for Seasons: Meditations: The complete Office with the Mass of the Name of JESUS: The Office of St. ANNE: On the Revelations of Saint Brigit: Of the Perfection of a solitary Life: Of the Statutes of the Church, or the Buckler of the Church: Against the Impugners of the Statutes, and the Buckler of the Church: Of the Wages due for Preaching: Chronicle of the Archbishops of York, and their Succession and Acts: Of the Pains of the Pilgrimage of this Life: The Art of dying.* He flourish'd in 1373.

49. JOHN STOCK, Leland, sometimes calls him STOKES, Dominican Frier, in the Monastery of Sudbury, born in Suffolk, and Doctor of Divinity in Cambridge, Learned, but brought a great Blemish on himself, by disputing publickly against the Antiquity, Dignity and Confirmation of the Order of the Carmelites, being vanquish'd by Hornby a Carmelite, as may be seen among the Learned Men of that Order. However he writ in Defence of the Dignity of his Order against the Carmelites; *Resolutions and an Answer to Hornby's Reasons*, and flourish'd in 1374.

50. HENRY DANIEL, of the Order of St. Dominick, well vers'd in all Worldly Knowledge, but notably skill'd in Natural Philosophy and Physick, and diligent Enquiries into the Virtues of Herbs, Roots, Flowers, Fruits, and the like; knowing, that they had been all produc'd by

Nature for the Use of Man; he us'd all his Endeavours to discover what each of them were proper for; that so he might apply them rightly. In short, he so united Nature and Art, as that they should be helpful to each other. Being a Follower of *Hypocrates* in the Art of Curing; he thought it most material to know the Tokens and Causes of Diseases, and to pry into the Constitutions, Habits, and several Qualities of Bodies; that so he might not be ignorant, as near as could be, of the Distemper he was to Cure, of the Means for performing it, nor of the Method of applying the Remedies. This he privately learnt and practis'd before he became a Frier, in his own private House; for the Canon Law does not allow any Clergyman to learn, teach, or practise these Things in Publick. He writ in Physick, *An handful of Flowers: And of Judgment on Urin*, and flourish'd in 1379.

51. THOMAS the CARDINAL, of the Order of St. Dominick, Doctor of Divinity, much esteem'd by King Richard the 2d, for his Piety and Learning, and therefore chosen by him for his Confessor. Lastly, Created Priest, Cardinal, of the Title of *St. Peter ad Vincula*. His Writings, which are yet to be found, and the Actions he did living, shew him to have been an Excellent Man, and a notable Philosopher and Divine. *Antony of Siena*, in his Chronicle of the Dominicans, says he saw some of his Works in the Monastery of his Order at Toledo, which is Entitled, *Of St. Peter the Martyr*, in a very old Book; to which is joyn'd, the Sum of *Albertus of Brescia*. The Books of his he mentions are, *On all Aristotle's Philosophy*, and *Various Quodlibets*. He liv'd in 1380.

52. JOHN BOTLESHAM, so call'd from the Place of his Birth in *Cambridgeshire*, of the Order of St. Dominick, Doctor of Divinity of Cambridge, much esteem'd for his Piety and Learning, and reckon'd one of the Prime Preachers in England in his Days, and therefore was often sent for by King Richard the 2d, to preach before him; by which King's Favour, he was first promoted to the Bishoprick of Landaff, and then to that of Rochester. *Walsingham* makes honourable mention of him in his Continuation of the *Polychronicon*. Of all he writ, we have only these Titles, *Scholastick Disputations*, and *Sermons before the King*. He flourish'd in the Year 1388.

53. ROGER DIMOCK, of the Order of St. Dominick, Doctor of Divinity of Oxford, of such singular Learning, that he was pitch'd upon by the University of Oxford, as their Champion, to enter the Lists in Defence of Religion against the Lollards and Wickliffists, wherein he behav'd himself even above the Hopes that had been conceiv'd of him. He writ, *Against 12 Errors of the Lollards*, and *Ordinary Questions*, and flourish'd in 1390.

54. JOHN BROMIARD, so call'd from the Market-Town of that Name where he was born, in *Herefordshire*, of the Order of St. Dominick, and a Preacher of Fame in that preaching Order; Doctor of Canon and Civil Law, and of Divinity at Oxford, and afterwards Professor of the latter at Cambridge: He was known to be a Person of no less Piety than Learning, and an utter Enemy to Wickliff and his Errors, and, as such, acted against them in the Synod Assembled

bled at London in the Year 1382. He writ one vast Volume for Preachers, and Entitl'd it, *The Life and Sum of Preachers*, Printed at Nuremberg in 1485, and at Venice in 1586. His other Works are, *Scripture Lectures: Sermons for the Season: Sermons for Festivals: Theological Distinctions: A Register: The Sum of the Blessed Virgin Mary: A Work of three Ways: Collation: Exhortations: Of the Celebration of Masses: Theological Dictionary: Persuasions: Against the Wickliffites: Sum of Moral Law: Table of Canon and Civil Law: Of the Laws in Alphabetical Order: Treatises of the Civil and Canon Law, according to the Moral Sense, in Alphabetical Order, &c.* He flourish'd in 1390.

55. ROBERT HUMBLETON, of the Order of St. Dominick, Doctor of Divinity of Oxford; exercis'd his excellent Abilities against the Errors of Wickliff, and writ, *The Sum of all Divinity: Scholastick Lectures: Against the Wickliffites: &c.* and flourish'd in 1390.

56. WILLIAM ENGLISH, of the Order of St. Dominick, on Account of his Virtue and Erudition, appointed Confessor to King Richard the 2d, and at length Cardinal, writ, *Sermons for Festivals; and flourish'd in the Year 1393.*

57. NICHOLAS GORHAM, so call'd from the Place of his Birth in Hertfordshire, took his Degree of Master of Arts in Merton College at Oxford, and soon after became a Dominican Frier in that University; whence he was sent to study his Divinity at Paris, where he spent the rest of his Life, and was so great a Proficient, that scarce any surpass'd him either in France or England, as Leland testifies. He took the Degree of Doctor of Divinity in the Sorbonne. In his riper Years he retir'd from the Schools, and during his remaining Years, employ'd himself in reading and meditating on the Holy Scripture. He was Confessor to the King of France, whence Leander of Bologna, and some others, conclude him to have been a Frenchman; but that he was an Englishman, appears by what has been above-said out of Leland, tho' he is said to have been Provincial of his Order in France. His Works, which Sixtus of Siena says, He saw in the Library of St. John and Paul at Venice, are, *Commentaries on the Pentateuch: On Josue: on Judges and Ruth: On Kings: On Chronicles: On Esdras: On Toby and Judith: On Hester and Job: On the Psalms: On Proverbs, and all other the Books of Scripture: On the Master of the Sentences: Theological Distinctions: Scholastick Lectures: Various Questions: Distinctions of Subjects for preaching: Sunday Sermons: Festival Sermons: Table of Decrees: Collations on Dominicals.* At length he dy'd holily at Paris, about the Year 1400.

58. NICHOLAS BAYARD, of the Order of St. Dominick, Doctor of Divinity at Oxford, a most celebrated Preacher, reckon'd among the most Learned Men of his Time by Boston of Bury; but his Virtue and Erudition are much better known by his Works, the Titles whereof are, *Theological Distinctions: Lent Sermons: Sermons for the Season: Sermons for Festivals: Theological Decrees: Lessons.* He flourish'd in the Year 1410.

59. THOMAS PALMER, of the Order of St. Dominick, Prior of the Monastery in London, and Doctor of Divinity, highly esteem'd by Richard Clifford, Bishop of London, for his great Pro-

bity, singular Wit, extraordinary Erudition, and wonderful Zeal for God's Glory. He had often Disputations with the Wickliffites, whom he always confounded, and took much pains to put an End to the Schism, which, at that time, rent the Church of CHRIST, and writ, *Of making an Union: Of Original Sin: Of the Worship of Images: Of honouring Saints: Of Pilgrimage: Of Indulgences.* He liv'd in the Year 410.

60. ACTON, of the Order of St. Dominick, of whom Leland writes, that he spent much Time in the study of Divinity, was a famous Preacher, a good Interpreter of the Word of God; a great Lover of Peace and Quietness, which he always valu'd in all Places, and highly commended Unity as the most precious Jewel of the Church, because of the then prevailing Schism. The same Leland says, he writ, *For the Peace of the Church: Sermons and Lessons*, and some other Works, and flourish'd in the Year of our Lord 1410.

61. GEOFFRY the GRAMMARIAN, born in the Eastern Parts of England, of the Order of St. Dominick, a good and innocent Man, much addicted to the study of Grammar, whence he had his Surname, and spent most of his Life in learning and teaching the same; of which sort he left considerable Works to Posterity, sometime Printed at London and Paris; the Titles of them are, *Rudiments for Boys: Garden of Words: On John Garland's Synonima: On his Equivocals: On Alexander's Doctrinal: Marrow of Grammar: Expositions of Hymns: On new Poetry.* He flourish'd in the Year 1490.

62. PHILIP BROMYERD, of the Order of St. Dominick, Doctor and Professor of Divinity, and a celebrated Preacher of the Word of God, but more Learned than Eloquent. So Philip Wolphius, a German Doctor, of the same Order, writes of him, in his Book of Learned Men. But however the Case stood with him as to Elegancy, he is deservedly reckon'd among the able Men of that Age, and left behind him, *Predicable Divisions: Sermons throughout the Year: and much more*, and flourish'd in 1490.

63. WILLIAM BETH, of the Order of St. Dominick, and Provincial of the same in England, writ, *On the Master of the Sentences: Scholastick Sentences: Of the Unity of Forms, &c.* and flourish'd in 1498.

64. JOHN HARLEY, of the Order of St. Dominick, Doctor of Divinity, and Professor among his own Brethren; renowned for much Learning and singular Sanctity of Life, writ, *Two Commentaries on the Master of the Sentences: Of Predestination: Quodlibets, &c.* He flourish'd in 1514.

65. WILLIAM MELTON, Chancellor of York, and then a Dominican Frier. Frederick Nau-seus and Erasmus, highly commend this Man for his Variety of Learning, and extraordinary Knowledge in Divinity; for he was a celebrated Preacher in his Time, and meditated on the Word of God Day and Night. His Works are, *Commentaries on the Pentateuch: On the Prophet Daniel: On the 12 Lesser Prophets: On the Macchabees: on the Epistle to the Hebrews: Sermons on the Gospels: of the Heavenly Musick: Of the Examination of those who are to be admitted into Holy orders.* He flourish'd in 1520.

66. WIL-

66. WILLIAM PERIN, of the Order of St. Dominick, renown'd for Piety and Literature, and most zealous for Religion, when King Henry the 8th suppress'd Monasteries in England, &c. he fled into Foreign Parts, and liv'd there about 20 Years; return'd afterwards under Queen Mary, and was a frequent Preacher. The Works he left behind him are, *Sermons mostly on the Eucharist: Of the frequent Celebrating of Mass: Spiritual Exercises for attaining Perfection, &c.* The last mention'd was in English, and afterwards translated into French. He flourish'd in 1556.

Other Dominican Learned Men and Writers, less known, as is the Time when they liv'd.

67. ADAM ENGLISH, Doctor and Professor of Divinity at Paris, of great Wit and Learning; reckon'd by Vincentinus, the Dominican, among those Doctors, who, with the Dominicans, positively maintain'd, That the Blessed Virgin Mary was conceiv'd in Original Sin; wherefore I do not Question but that he was of the Order of St. Dominick. The great Name he had gain'd, whilst living, he endeavour'd to transmit to Posterity by his Writings, of which the Titles we know are, *Commentaries on the Master of the Sentences, and Ordinary Questions*; but at what Time he liv'd does not appear.

68. GREGORY BRITAIN, Frier Preacher of St. Dominick, learned in Divinity and Humanity, of a ready Wit, Eloquent, and had an extraordinary Grace in Preaching. His Works are, *Orations: Funeral, Wedding, and other Sermons.* Of the Time when he liv'd there is no Account.

69. GRIFFIN, some say he was Welsh, others an Englishman; but Philip Wolfius, a Dominican, in his Lives of able Men, affirms he was born of a good Family in Wales, as is most likely by his Name. He was a Dominican, and Doctor of Divinity, and honour'd his Noble Family, with the Addition of Piety and Literature. Many of his Works are said to have been long preserv'd in the English Monasteries of his Order, but perish'd in the Suppression of Monasteries, all that escap'd being, *Commentaries on the Master of the Sentences, and Controverted Questions.* Nor does it appear when he flourish'd.

70. WALTER BUCDEN, of the Order of St. Dominick, Doctor of Divinity of Oxford, as appears by Boston of Bury, who says he writ, *Theological Questions.*

71. WALTER MAUCLERK, Doctor of Divinity, one of the most profound Divines in England, of his Time. His Piety and Erudition promoted him to the Bishoprick of Carlisle; and the same Piety prevail'd with him to resign the same, in the Year 1232, having been promoted to it in 1230, and to betake himself unto the Monastery of the Dominicans at Oxford; from which Time he entirely devoted himself to the Service of God, and study of the Scripture, under regular Obedience, in profound Humility, and voluntary Poverty. Not so much as any of the Titles of his Works are to be found; but he is said to have dy'd in the Year 1248. Hence I infer, that the Account of him given in some

Catalogues of Bishops, as if he had obtain'd the Bishoprick by unlawful Means, is false and scandalous.

72. HUGH SWETH, of the Order of St. Dominick, Doctor of Divinity of Oxford, being far advanc'd in the study of Divinity, became a celebrated Preacher, and publish'd, *The Art of Preaching, and Sermons.*

73. JOHN BATERLEY, of the Order of St. Dominick, Doctor of Divinity; after having taught Divinity, became a renown'd Preacher: Being recommended by his Piety and Learning, he was preferr'd to the Archbishoprick of Tuam in Ireland. He is said to have writ much, but dying abroad, his Works dy'd with him.

74. JOHN SOMERTON, of the Order of St. Dominick, in the Monastery of Norwich, Bachelor of Divinity, much esteem'd for his Virtue and Learning, and a famous Preacher, publish'd some of his *Sermons*, which us'd to be much read in London; when he dy'd I find not.

75. REGINALD PIPERN, of the Order of St. Dominick, a renowned Philosopher, Divine and Preacher, to which he added singular Piety, and was therefore honour'd by all Men. Many of his Works were preserv'd as a valuable Treasure, by the Monks of St. Benedict, in their Monastery of Ramsey, till lost at the Suppression. The only Titles of them that I have met with are, *Comments of St. John: Sermons, and Lectures*: No does it appear when he dy'd.

76. RICHARD the DOMINICAN, so call'd, because of that Order, of singular Sanctity and Learning, says Antonius Senensis, and his Works testify the same, of which the Titles we have are, *Of Virtues; and of the Signification of some Words in the Old Testament.* The rest we have not, nor when he dy'd.

77. RICHARD WINCHELSEY, of the Order of St. Dominick, had his Name from the Place where he was born, according to Leland, a most acute Disputant, subtile in distinguishing, and ready in solving of Arguments; writ a very ingenious Work, which he entitl'd, *Opiniabile Questions, or Problems.*

78. ROBERT, of the Order of St. Dominick, Doctor of Divinity, an able Divine, writ *Commentaries on Job: on Daniel: on St. Matthew: on St. Luke: on St. John, &c.* Said to be preserv'd in the Library of the Dominicans at Bologna. When he flourish'd I know not.

79. SIMON, of the Order of St. Dominick, excellently vers'd in Scripture, and writ *Commentaries on Isaias, Jeremy, Ezekiel, Daniel, Proverbs, Macchabees, and St. Jerome's Preface to the Bible.* When he flourish'd I find not.

80. THOMAS CLAXTON, of the Order of St. Dominick, Doctor of Divinity, writ, *on the Master of the Sentences*, which is all we find of him.

Having said thus much concerning this Order in General, and more especially in England, it remains here only to mention, what we have incerted relating to them in the Appendix, that is what touches the whole Province; what occurs of that sort, as to particular Monasteries, being referr'd to, under them. The first is King Richard the 2d's Letters, forbidding the granting any Degrees in the Universities, to any

Apostate Brothers of the Dominicans, NUM. ccccxliv. NUM. ccccxlv, is to the same effect. NUM. ccccxlvii. is in Vindication of the Dominicans, and other Mendicants; NUM. ccccxlvi, is the License granted by Pope Innocent, for Dominicans and Franciscans, going beyond the Sea with the King, to ride, whereas their Orders oblig'd them to travel a-foot.

WARWICK.

Monastery of Black Friars, or DOMINICANS.

Dugdale's
Warw.
p. 367.

IN the Suburbs, on the West side of Warwick, stood the House of Friars Preachers (or Dominicans) commonly called Black Friars.

This Order was begun by St. Dominick, a Spaniard, in the Time of Pope Innocent the 3d, who being at first a Canon, with a few that he chose to be his Companions, instituted a new Rule of strict and holy living; and lest they should grow sluggish in the Service of God, by staying at Home, in Imitation of our Blessed Saviour, he appointed them to travel far and wide, to preach the Gospel, their Habit being a white Coat, (rather a Cassock) with a black Cloak over it, as in the Cut may be seen. Which Order, Pope Honorius the 3d, who succeeded Pope Innocent, Confirm'd, and Pope Gregory the 9th Canoniz'd him for a Saint.

In Anno 1221, 20 Hen. III. they first came into England, and towards the latter end of Hen. the 3d's Reign, settled at Warwick, John de Bleset being then Earl. It seems that they afterwards enlarg'd their Mansion, for I find that 9 Edward II, they purchas'd of Avicia de Pilandyn-ton, a certain piece of Ground, containing 160 Foot in length, and 100 Foot in breadth, adjoining thereto, for that Purpose, and had the King's Pardon for so doing. The like Pardon had they in 18 Edward III, for 10 Acres of Land lying in Warwick, acquir'd of John de Peito the younger; as also for half an Acre more of Thomas Beauchamp, Earl of Warwick, situate near their Habitation, and to enlarge the same.

To this House were the Botelers of Sudley, and the Montforts of Colshil Benefactors; so likewise was William Harewall, sometime of Wotton Warren, in the County of Warwick, Esquire, as appears by an Indenture made Octob. 9. 16 Hen. VII, between Thomas Latimer, Doctor of Divinity, Prior of the Friars Preachers here, and the said William; for, in Consideration of 40 l. Sterling, which he gave to the Repair of their Church, and other Necessaries, they Covenanted, that there should be a perpetual Chantry, by one of the Friars thereof, to sing Mass at the Altar of St. Peter of Milan, in the said Church, betwixt the Hours of 9 and 10 every day, for the good Estate of the said William, and Agnes his Wife, whilst they liv'd, and for their Souls after their departure hence, as also for all Christian Souls; and that, during their Lives, there should be every day said, by the Priest who was to perform that Service, after Confiteor and Misereatur,

turning his Face to the People, a Pater-Noster, and Ave, for the Prosperity of the said William and Agnes, and after their Decease, for the Souls of the said William and Agnes, and all Christian Souls; as also, turning his Face to the People, De profundis clamavi, with this Orison, Inclina Domine aurem tuam ad Preces nostras, which Mass to be call'd William Harewell's Mass.

But this House was surrender'd into the King's Hands by Deed, dated October 20, 30 Hen. 8, the Prior and Friars subscribing the same. They being Mendicants, had not Pensions allow'd them during Life, as the Monks and Canons had. The Site whereof, and all that belong'd thereto, was, by the King's Letters Patent, bearing Date Jan. 5, 5 Edw. VI, granted to John, Duke of Northumberland and his Heirs, and that it was soon after Demolish'd we need not doubt; so that what became of the Ground whereon it stood, after it was escheated to Queen Mary, by his Attainder, is not worth while to enquire.

Mr. Willis says, THO. LATIMER, Professor of Divinity, was Prior, Anno 1501.

THO. NORMAN, last Prior, Richard Walton, Sacrist, Tho. Bachalaun, Nicholas Alexander Subprior, John Watts, Richard Perse, John Tove and Richard Peche, surrender'd this House, Octob. 20. 1539.

See in the Appendix, NUM. ccccxlx. The Grant of the Friars of this Monastery, for admitting Thomas Cannyngs and his Wife Agnes, to partake of all the good Works of that House.

LONDON.

Monastery of Dominicans, Friars Preachers, or Black Friars.

IT has been said above, that these Friars came into England, in the Year 1221, being the 20th of Henry the 3d.

They had their first House in Holbourn, where they remain'd for the space of 55 Years. In the Year 1276, Gregory Rockley, Mayor, and the Barons of London, granted and gave to Robert Kilwarby, Archbishop of Canterbury, two Lanes, or Ways next the Street of Baynard's Castle, and also the Tower of Mountfitchet to be destroy'd. In which Place the said Archbishop built the Church and Monastery of the Black Friars, and plac'd them therein. The Church was built with the Stones of the aforesaid Tower.

King Edward the 3d, and Eleanor his Queen, were great Benefactors to the same.

This was a large Church, and richly furnish'd with Ornaments, wherein divers Parliaments and other great Assemblies were held, viz. In the Year 1450, the 28th of Henry the 6th, a Parliament was begun at Westminster, and adjourn'd to the Black Friars in London, and from thence to Leicester. In the Year 1522, the Emperor Charles the 5th was lodged there. In 1524, the 15th of April, a Parliament was begun at the Black Friars, which Parliament was adjourn'd to Westminster among the Black Monks; and having given great Taxes, was therefore call'd the Black Parliament. In the Year 1529, Cardinal Campeius and Cardinal Wolsey, sat at the Black Friars, as Judges in the Case of Henry the 8th's intended Divorce.

Divorce. The same Year the Parliament met there, in which Cardinal *Wolsey* was condemn'd in the Premunire.

This House, at the time of the Destruction, being the 30th of King *Henry* the 8th, was valu'd at 104 l. 15 s. 5 d. per Annum. *Stow's Survey of London*, p. 373. *Stow's Chronicle*, p. 200. *Leland's Collect. Vol. I.* p. 108.

This Monastery enjoy'd all the Privileges and Immunities that any Religious House had, and having a very large extent of Ground within its Liberty, the same was shut up with four Gates, and all the Inhabitants within it, were subject to none but the King, the Superior of the Monastery, and Justices of that Precinct; so that neither the Mayor, nor the Sheriffs, nor any other Officers of the City of *London*, had the least Jurisdiction or Authority therein. All which Liberties the Inhabitants preserv'd some time after the Suppression of the Monastery.

Leland, Collect. Vol. I. Part 2, p. 308, says, The Friars Preachers, in the Year 1374, ask'd and obtain'd leave to eat Flesh, that they might not, as they said, be burthensome to the Laity.

Weever adds nothing worth taking notice of, to what is here said.

Mr. *Willis*. ROBERT STROWDY, D. D. Prior, subscrib'd to the Supremacy, April. 17. 1534.

JOHN FISHER, Bishop of *Rochester*, held this Priory in Commendam, and with 15 Brethren surrender'd the same to the King, Novemb. 10. 30 Hen. VIII.

CANTERBURY.

Monastery of Dominicans, or Friars Preachers, or Black Friars in Kent.

Somner Antiq. Cant. p. 56. and *Battely*, p. 175.

IT has been said above, that they came into England in the Year 1221, that is, 3 Years before the *Franciscans*, or *Grey Friars*. King *Henry* the 3d receiv'd them kindly, so did *Stephen Langton*, then Archbishop of *Canterbury*, who built this Monastery for them, which was the first they had in England. *Weever*, through a Mistake, attributes the Erection thereof to *Henry III.* The Title of the Chief among them is Prior. Like the *Franciscans*, they and the Monks of *Christ-Church*, in the Year 1294, came to a Composition about divers Houses and Lands lying within their Precinct.

Their Church-Yard is, in part, now become the Artillery-ground, for the young Artillery-Men of *Canterbury*. The Persons of Note bury'd here, may be found in *Weever's Funeral Monuments*.

At this Place the Parish Clerks of the City, once had, or held a Gild, or Fraternity, commonly call'd the Fraternity of *St. Nicholas*. I have my Direction for this, from the following Legacy of one *Richard Cram*, sometime of this City, who, by his Will, dated 1490, gave to the Fraternity of *St. Nicholas*, kept by the Parish Clerks of *Canterbury*, in the House of the Friars Preachers of *Canterbury*, 6 s. 8 d. as his very Words are. This and all other the like Fraternities, if the Dissolution of Monasteries spar'd them, yet the Statute of 1 *Edw. VI.* cap. xiv. took hold of, and

dissipating their Societies, seiz'd on all their Goods and Endowments. See more of them in *Sir Henry Spelman's Glossary*.

This Monastery had a trebble Passage to it, namely by three Gates; one, and that the most private, that opening before the Street of *St. Alphege's Church*; a second by the Water-lock; the third in *St. Peter's Street*, built not long before the 30th of *Edward III.* for then these Friars, by their Charter or Deed, pass'd over to the Hospital of *Eastbridge*, a Place with Shops and Garden lying towards the West and North, between our new Gate and the Passage or Entrance to our Church in the Parish of *St. Peter, &c.* as are the Words in *Eastbridge's Book*; in another Part of the same Book, thus describ'd and bounded, In the Parish of *St. Peter in the City of Canterbury*, between a Garden and Mansion of the Predicant Friars, towards the North and West, and a certain Lane call'd *Brekye-pottis-Lane*, towards the East. *Somner's Antiquities of Canterbury*, p. 56.

In the Year 1394, the Dominicans celebrated a Provincial Chapter at *Canterbury*; at which Time the Convent of *St. Augustin* gave them a fine Entertainment. Mr. *Battely*, in his *Additions to Somner*, p. 175.

OXFORD.

Monastery of Dominicans, or Friars Preachers, or Black Friars.

THESE Friars coming into England, in the Year 1221, as has been said, proceeded from *Canterbury* to *London*, and from thence to *Oxford*, where they arriv'd on the 15th of *August*, being the Festival of the Assumption of the Blessed Virgin, in Honour of whom they erected an Oratory, and had Schools, which are now call'd *St. Edward's*, in whose Parish they were seated, where they continu'd some time; but there being no Conveniency for extending themselves sufficiently, they remov'd to a Place granted them by the King, where they now live without the Walls. So *Nicholas Trivet* in his *Annals*, to which *Wood*, in his *Hist. and Antiquities of Oxford*, p. 62, adds what follows.

These Friars being too remote from the City Wood. of *Oxford*, they earnestly pray'd to God, that they might find as much good Will among the People of the University, as they had met with elsewhere among the English; nor were their Prayers in vain, for having apply'd themselves to the Heads of the University, then to those of *St. Frideswide*, and to the Canons of the Monastery of *Osney*, as also to the prime Citizens, they obtain'd great Favour among them all; being most acceptable to the latter for their Piety, as they were to the former for their Learning. Nay, they soon obtain'd a Place in the Jewry, to the intent that they might induce the Jews to embrace the Christian Faith, as well by the Sanctity of their Lives, as by preaching the Word, in which Faculty they excell'd. *Elizabeth Bulbeck*, the Wife of *Robert Vere*, Earl of *Oxford*, assisted them very much towards the obtaining of this Place, she having lately taken a Frier of that Order for her Father Confessor. Nor did she only as-

sist them in that Particular, but also bestow'd on them a Court-Yard, or piece of Ground she had purchas'd of Stephen Fitz-Simeon. Nor is Stephen Malclerk, Bishop of Carlisle, to be forgotten, who having a great esteem for these Friars, they not having, as yet, Conveniency enough, gave them another Court, or spot of Ground in the Jewry, and two Mills without the South Gate. His and the aforesaid Countess's Generosity will sufficiently appear by the Roll of the Inquisition taken the 6th and 7th of King Edward the First, concerning the Donation and Sale of Lands and Messuages in the Town and Territory of Oxford. For there you may read as follows. Item, The Friars Preachers have a Place of the Gift of Elizabeth, Countess of Oxford, and another Place which the Bishop of Carlisle gave them, and the said Bishop bought the same, with two Mills, of Henry Fitz-Peter, and the said Henry had it by Inheritance. How much it is worth is not known. The like of this, Trivet has deliver'd in his Annals, in the Year 1223, where he says thus of the Bishop of Carlisle, Walter Manclert, he means Malclerk, Bishop of Carlisle, who, some Years after, having obtain'd leave of the Pope, to resign, took upon him the Habit of the Preachers, without reserving to himself any Provision from the Bishoprick, who, growing Old in Religious Conversation among the Friars in the Monastery of Oxford, perform'd many memorable Acts in Building and other Things. The Canons of St. Frideswyde are also to be remember'd, who let them several Lands, with some Tenements, at a very low Rent; such as those in their Rent-Rowls, call'd Isward, Sewynechild, or Swinechild, and Eylwine Cusse, which had formerly belong'd to the Priory of St. Frideswyde. Having thus got Room enough, they built an House, the aforesaid Bishop and Countess, among others, furnishing them with Money; and she, about the Year 1227, built them an Oratory, with a Church-Yard to it, for burying the Brethren of their Community. But whereas all the said Oratory, or at least some part of it, stood in the Parish of St. Aldate, the one half of which Church, belong'd to the aforesaid Canons, and therefore ought not to have been built without Leave first obtain'd of the Canons of St. Frideswyde; there presently were like to be Law-suits about the same, which were, however, prevented by the interposition of some Men in Power, and more especially of Pope Gregory the 9th, by way of Provision, or Composition, as well for this Affair, as for other Tenements belonging to the Canons, soon built there, which we will here transcribe from the Original Record, *Viz.* That the Friars Preachers gave to the Prior and Canons of St. Frideswyde, forty Shillings to end Debates, in Recompence for the Escheat that may at any Time fall to them of the Lands, which they had at the Time of this Composition, belonging to the Fee of the Canons; and if it shall happen that the Preachers should leave the said Lands, refusing to inhabit the same, nothing shall be done with them to the Prejudice of the Prior and Canons of St. Frideswyde; nor shall the said Preachers, knowingly, admit any Parishioner of St. Aldate, to the Offering; and if any one of those Parishioners shall offer any Thing at the Altar of the Oratory, the same shall be preserv'd for the Church of St. Aldate. The Preachers shall have only two small Bells to their Oratory. But if any Body

shall desire to bestow on the Preachers any Ground, or Mansion to enlarge the Oratory, or Church-Yard, this is to be left to the Decision of Alexander de Savensby, Bishops of Coventry, the Pope's Delegate in this Affair, who shall herein provide for their Indemnity when he shall think fit. But to the End this may not be call'd in Question, the aforesaid Provisors, *Viz.* the Abbat of Osney, William Archdeacon of Worcester, and Master Silurus, Rector of the Church of St. Michael in Oxford, have affix'd their Seals, in the Year of Grace 1227, the Day after the Festival of St. Mary, at St. Frideswyde's, where the aforesaid Canons, in the aforesaid Form, granted to the Preachers, a Chantry and Church-Yard, pursuant to the Tenor of the Apostolick Mandate. Witnesses, &c. They also obtain'd a School adjoining to their Mansion, (which I very well know, some do make the same with the aforesaid Oratory, erected by the two so often mention'd generous Persons; in which many most accurately taught and learnt. But neither this nor their other Dwellings being able to contain the great Resort of Scholars, they remov'd to an Island in the River, and in the South Suburbs, most delightful for Situation, and granted to the Friars by King Henry the 3d, about the Year 1259, of which, their Removal, I think it proper to speak more fully.

Of their Dwellings. It appears by what has been said above, that these Friars first settled in the Jewry, that is, the Parish of St. Edward, in the South-Eastward of this City; where, by the by, that which was call'd the Mad Parliament, is said to have sat in their House, Anno 1258. Having staid only 40 Years in this Place, they remov'd their Habitation, and went to the Island in the Parish of St. Ebbe, near the Water-Gate, commonly call'd Little South-Gate. To describe the Situation of this Monastery the more accurately, and to the Apprehension of our Age, I observe, in the first Place, that it was divided by a small Stream, from the Street call'd Grandport, whence the High Way lead to the Friars; and separated by another little Brook from the Street of the Jewish Lombard, otherwise call'd Slaying-Lane, on the North; but the South and West lay towards several little Channels of the Isis, and was open to the Country. But it may not be amiss to add a few Things not unworthy to be known concerning that Family removing thither.

1. It is Recorded, That the greatest Part of this River-Island, which the Friars made choice of for their new Dwelling, was given them by King Henry the 3d, with whom some of these Brethren were in much Esteem.

2. When they had got a Grant of the said Island, as if they had been weary of the Old Place, the said Friars sold all the Land they had in the Jewry, to Richard, the Son of Hamon, or Fitzhamon, for 40 Marks. The same contain'd 4 Messuages, from the High Way to the Parish of St. Edward, 15 Perches in Length, and 8 in Breadth: They also sold the School and Tenements, which afterwards Alan Mey purchas'd of the Prior of St. Frideswyde, for a certain Term of Years.

3. The aforesaid R. Hamon dying, that Farm, with the Messuages devolv'd to his Brother John Hamon; who dying about the Year 1265, would have

have his Body buried by that of his Brother Richard, in the Monastery of St. Frideswyde, but by his Will, bequeath'd the said Farms to the Canons of the same, whose Seisin of the same appears to have been made the 3d of the Kalends of August.

4. The Friars Preachers, having, as well by the Sale of their Farms, as by the Benevolence of pious Persons, gather'd a considerable Sum of Money, erected a beautiful Habitation for themselves in the said Island; for the repairing and enlarging of which, afterwards, King Edward the First, in the 31st Year of his Reign, gave an hundred Foot square every way, of his Quarry in the Parish of Wheatley, adjoining to Oxford, and call'd Cherlegrave.

5. Lastly, King Edward the 3d, in the 41st Year of his Reign, farther enrich'd these Friars, by assigning over to them a little Field, lying close to them, very commodious for enlarging and securing their House; part of his Charter is to this Effect.—*We, considering the Destruction and Damages done to the Prior and Convent of Preachers, at Oxford, by our Stream or Water of Thames, on the South side of their Dwelling, &c. To the End therefore, that the said Prior and Convent may, for the future, the better secure their said Dwelling against the Force of the said Stream and Water, We have, for ourselves and our Heirs, given and assign'd, to the said Prior and Convent, as far as in us, is 20 Foot in Breadth of our Stream, or Water of Thames, on the South side of their Dwelling, where, and as it toucheth the Ground of the said Habitation in length any way on the South side, the 20 Foot in Breadth to be reckoned from that Ground towards the edge of the Stream or Water, to have and to hold, &c. But the Mayor and Bailiffs of Oxford, observing that it would not be to their Advantage, that the Friars should enjoy that Farm, they so long pester'd them with several Law-Suits, till King Edward having Complaints brought to him, sent his Precept to Oxford, to them and to his Mayor, ordaining that they should not, for the future, call the Friars in question about the Land granted by him, but permit them, from thence forward, to enjoy the same freely.*

Concerning their Schools. It appears, That the first were adjoining to their House in the Jewry, reported to have been built for the sake of John de Sancto Egidio, or of St. Giles, a Brother of that Society; and after the departure of the Preachers, when they had stood empty for some Years, they, at last, devolved to the University, and taking their Name from the Parish, were call'd St. Edward's Schools. At their new Seat, they had larger Schools, and distinct from each other, some for Divinity, and others for Philosophy; for they are recorded to have perform'd all the solemn Acts of Divinity in the Church and Chapter-House, but those of Philosophy in the Cloysters. In a short time, many of the Friars became famous for their Knowledge in both Faculties, whether you regard those who lived in that Monastery, or those who resorted to the University to acquire Learning. The first that taught in the former Schools, *Viz.* those in the Jewry, was the aforesaid Giles, whom Matthew Paris calls a Man skilfull in the Art of Physick, and a great Professor of Divinity, excellently Learned and instructing. This Person very particu-

larly gain'd the Favour of Robert Grosset, or Greathead; from whom it appears, he receiv'd many Letters, and there is no doubt but that he answer'd them. Because it would be tedious to reckon up all those great Men, I will only mention a few of them, who were renowned in that Order, in succeeding Ages.

The First shall be Robert Bacon, either elder Brother to the most celebrated Roger Bacon, or, as I am more apt to believe, his Uncle; who being very much devoted to St. Dominick, took upon him the Order of the Preachers in his old Age, and after his Admission into the Order, continu'd his Lectures, as Trivet writes, for several Years in St. Edward's Schools. He dy'd in 1248, and is suppos'd to have been buried in this Convent.

2. The next shall be Richard Fisacre, inferior to none of his Contemporaries, who in the very Flower of his Age, as Leland says, strenuously apply'd himself here to Learning, exercising himself in all sorts of Erudition, which his Labour prov'd so successful, that he was look'd upon as most Learned among the Learned. He was a great Admirer of Aristotle, him he read, respected, and carry'd in his Bosom. Then passing over to the Divines, he profited most notably in both sorts; for he was both a renowned Philosopher and Divine, for which Reason he was so dear to Robert Bacon, a Man every Way most Learned, that he became his inseparable Companion. And as they were most constant Associates in Life, so neither could they be divided by Death. For as the Turtle Dove bewailing his lost Mate, dies, so Bacon being Dead, Fisacre neither could nor would survive.

3. ROBERT KILWARBY, afterwards deservedly prefer'd to the Archbishoprick of Canterbury, and made Cardinal of Ostia; who when he taught at Oxford, wonderfully attracted the Academicks to him, and being rais'd to the Archiepiscopal Dignity, did not disdain to preside, and be Moderator, or Doctor of the Chair as we now call it, at the Publick Act, when St. Thomas Cantilupe took his Degree, about the Year 1273.

4. HENRY ESTEBURNE is also to be mention'd, who, as Leland informs us, diligently study'd Philosophy at Oxford. He compos'd certain Commentaries on the Holy Scripture, which he had read at Oxford and elsewhere, and left them to Posterity; about the Year 1280.

5. WILLIAM MACKLESFIELD. He proceeded Batchelor in Divinity at Paris, and then took the Degree of Doctor with us; a Man of signal Piety, as well as Learning, and rais'd to the Dignity of Cardinal of St. Sabina, the Honour coming too late, after his Death, by Pope Benedict the 11th, with whom he had entertain'd a Friendship whilst living.

6. WALTER JOYCE, or JORSE, to be mention'd among the first Rank for Piety and Learning; who having taught here for some time, was promoted to be Archbishop of Armagh, and Primate of all Ireland, about the Year 1307.

7. THOMAS JOYCE, Brother to Walter, created Cardinal of St. Sabina, by Pope Clement the 5th, a Man very Venerable, or rather Admirable for gravity of Manners, religious Integrity, innocence of Life, and eminent Erudition.

8. NICHOLAS TRIVET, remarkable for his Illustrious Birth, the Son of Thomas Trivet, Knight, und formerly one of the King's Judges, was esteem'd a renown'd Master for disputing in the Schools, and preaching in the Churches. He dy'd Anno 1328.

9. Next occurs another RICHARD FISACER, Professor of Divinity, a Man of a sharp Judgment and much reading; and Lastly, as Pious as Learned. He flourish'd in the Year 1330.

10. HUGH DITTON, or DUCTON, Professor of Divinity, as John of Bononia writes in his 4th Book of the famous Men of the Order of Preachers, full of immense Literature; left Monuments to Posterity. He flourish'd about the Year 1340.

11. WILLIAM ENCOURS, who sometimes expounded the Scripture among his Brethren, both at Oxford and Cambridge, and frequently preach'd to the People.

12. ROBERT HOLCOT, of whom Leland writes thus. *He never spar'd Labour or Cost for the attaining of Learning, with the Love of which he was inflam'd.* There is also mention made of this Person in a Sermon preach'd to the Council of Basil, upon the Conception of the Blessed Virgin without Original Sin, the Words there, are these. *The following Doctors agree in this Proposition, (viz. of the Conception of the Virgin Mary.) First, Alexander Nequam, a Doctor of Oxford, in his Sermon beginning Fiat Lux. 2. Robert Holcot, of the Order of Preachers, in the Oxford Determination, which begins, Whether the Doctrine of Anselm ought in Reason to be rejected, and he Answers in the Negative.* This Holcot was first a Justice, afterwards a Frier Preacher, the Professor of Divinity at Oxford.

13. WILLIAM JORDAN, who with much Boldness excell'd among the Oxford Masters, carrying himself with much boasting Ostentation, and like another Ismael, (so says Bale) oppos'd all Men, and was oppos'd by all. He writ Pieces against Wickliff's Positions, and against Uted of Beggary. He flourish'd Anno 1370.

14. THOMAS RINGSTED, or RINGOSTAD, as Leland writes, a famous Divine of his Time. He first apply'd himself to Learning in the University of Cambridge, and afterwards at Oxford; and was made Bishop of Bangor, in the Year 1353.

15. JOHN BROMIARD, was a Man of singular Fame among the Dominicans; he honour'd Oxford, the City that bred Learned Men. He was an Oracle in Canon and Civil Law, and well vers'd in Divinity. He flourish'd Anno 1390.

16. ROGER DIMOCK, a Man of singular Judgment, not only in Philosophical Matters, as the same Leland says, but also in the Mysteries of Divinity, which relate to Faith; he spent many Years at Oxford with Reputation; among which that was most remarkable, in which he was appointed by the Vote of the Universities, the invincible Champion to Conquer, Wickliff's Followers. He flourish'd Anno 1390.

17. ROBERT HUMBLETON, who by several Writings declar'd himself a profess'd Enemy to Wickliff and his Followers.

18. Lastly, We must not omit John Skelton, Professor of Divinity, of the Order of Preachers at

Oxford. It appears by a certain Replication of another Divine, his Contemporary, at his Commencement at Oxford, that this Skelton had writ against the Book of Sentences, and flourish'd in the Year 1400.

I thought fit to collect this handful out of a full Harvest of Divines, Philosophers and Canonists. I therefore proceed to the Library of these Friars, of which I have indeed very little to say; for after search made, I find no more, than that it was well furnish'd with Authors of their Order, the Founder and Benefactors of the same not being to be found; tho' Leland insinuates, that it lay neglected soon before the Dissolution of Monasteries.

Of their Churches. There is a better Account. For it is Recorded, that their Church in the Island in the River, much larger than their Oratory they had before in the Jewry, was built by them, and dedicated to the Memory of St. Nicholas, on the Day of St. Vitus and Modestus, in the Year 1262, by Richard, or Benedict Gravesend, Bishop of Lincoln; and therefore it was, that the Bishops of this Diocese, when they came to Oxford, us'd to take up their Lodging with these Friars. It is not unlikely, that this Church was dedicated to St. Nicholas, at the same time when this Order, being receiv'd the same Year at Bologna and Paris, dedicated there a Church, and here an House of Reception to the same Saint. It remains that I here give the Names of some Persons, that were bury'd either in the aforesaid Oratory, or in the Church; not omitting those whose Coffins were translated from the said Oratory; such as Elizabeth Bulbeck, and Walter Malclerk before-mention'd. Lastly, Richard Fisacre, Professor of Divinity, of whom also mention has been once made before, and who was the first of the English Preachers who commented the Book of Sentences: Malclerk and Fisacre dy'd in the Year 1268; but the Countess of Oxford, as Matthew Paris says, the Day after the Purification of the Virgin Mary, Anno 1245, and was at first bury'd in a very small Vault of that Oratory. The Bodies of these are recorded to have been translated to the Church in the Island with solemn Pomp, where Fisacre lay bury'd under the West Wall. But Thomas Joyce is said to have been interr'd under the Choire of the same Church, Anno 1311; who, in a certain Martyrology, according to the Order of the Friars Preachers, is to be found by the Name of F. Thomas Theobald, and bury'd in the Monastery at Oxford. There is also Pierse, or Peter Gaveston, Earl of Cornwall, whom King Edward the 2d lov'd as he did his Eyes. An unhappy Man, to whom the King's Favour prov'd destructive; for it appears, that having on this Account, drawn on him the Envy of the great Ones, he was, by them beheaded at Blaclawhill, or, as others say, at Gaveristhicke, in the County of Warwick, on the 29th of June 1312. But he rested not long in this Church of the Dominicans; for King Edward, three Years after, attended by the Bishops and the rest of the Clergy, the Murinous Nobility having withdrawn themselves, took up his Body, and remov'd it to King's Langley in Herefordshire, with the greatest Demonstrations of Honour, and deposited it there in the Church of the Friars Preachers; to whom, he on that Account

count, assign'd a particular Pension, that they might frequently pray to God for the Souls of his own Predecessors, and that of his Favourite *Gavelston*. Nor will I omit *Thomas Golafrey, Esq;* the Son of *John Golafrey, of Fyfield*, in the County of *Berks*, Knight, by *Elizabeth*, the Daughter and Heir of *John Fyfield, Esquire*, a great Favourer of this Family; who dying at *Badley* near *Abingdon*, in August 1378, was bury'd in that Church of the *Preachers*, with the greatest Pomp. Nor are we to pass by *Peter Befills of Lee Befills*, near *Abingdon*, Knight, bury'd there close by his Father, Anno 1426. He is reckoned among the Principal Patrons of the said Church, the South Wing whereof he also built, and is said to have bequeath'd 120 Pound for making of six Windows in the same. Lastly, We are to speak of *Stephen Wale*, Bishop of *Meath* in *Ireland*, bury'd in November 1376. But it would be tedious to reckon them all up; for there were not only found many Tombs at the dissolving of the Monastery, and throwing down of the Church; but at this very Time there are sometimes dug up Stone Coffins, with the Bodies of Men in them, Rings on their Fingers, Chalice on their Breasts, and Coins about their Necks, and Parchment Deeds with the Seals hanging to them by them. And sometimes there are taken up Hearts wrapped up in Lead, as big as a Man's Head; one of which being dug up in the Year 1644, with an Inscription, by a certain Gardiner, and brought to King *Charles* the 1st, then at *Oxford*; was, in the Presence of the King, taken out of the Wrapper, and which was much admir'd, appear'd almost fresh and uncorrupted.

To say something, in short, of the Benefactors, besides the Countess of *Oxford*, the Bishop of *Carlisle*, *Thomas Golafrey*, *Peter Befills*, Knight, &c. abovemention'd, there are *Peter Thorald*, *Robert Oein*, *Henry Fitz-Henry Fitz-Simeon*, *Philip Mulner*, with many of the Prime Citizens of *Oxford*; who not only frequently presented them, but answering for the *Friers*, defended them from Law-Suits and Injustice, when they were busy about purchasing their Seat at first in the *Jewry*. Next follows *Richard Miller*, or *Mulner*, who, at the latter End of the Reign of King *Henry* the 3d, gave them Land in the Parish of *St. Aldate*; and when he gave his Nephew *Henry Wycombe*, a part of the Neighbouring Messuage, he did it on Condition, that he and his Successors should Yearly pay four Shillings, to maintain a Light at the Altar of the Blessed Virgin, in the Church of *St. Nicholas*, where the *Friers Preachers* live. *Walter*, Bishop of *Carlisle*, after he had enter'd himself into that Order, quitting his Bishoprick, bought two Mills without the Gate, of *Henry Fitz-Peter* of *Oxford*, and gave them to the said Society; whereupon, not long after, *Henry*, the Son and Heir of the said *Henry*, publicly resign'd all his Right to them, as *Walter* desir'd, and confirm'd the same to these *Friers*, with all the Dam, and all the Water as well above as below; which was also afterwards done by King *Edward* the 3d, in the Year of Grace 1336. Also *Durand Bugwell*, in the Year 1352, bequeath'd to them a Messuage in the Street call'd *Grand Port*, adjoining to the Gate, which led to the House of those *Friers*, with this Reserve, that his Wife *Alice*, should enjoy the Profits thereof

during her Life. But lest I seem to insist too long on these Particulars, I shall only add, that they receiv'd. Yearly, 40 s. from the College of *Durham*, for what Reason, others may tell, as also 50 Marks from the King, at Will, as they call it; and as was usual with other Orders, they were enrich'd with Legacies.

It remains that I speak briefly of the Dissolution, which happen'd under King *Henry* the 8th, the common Fate of other Monasteries in *England*; for then that House, with all the Enclosure of Ground, containing 3 Acres in Compass towards the East, the Grove also on the West, together with all Appurtenances; likewise the Messuage aforesaid adjoining to their Gate, and the Neighbouring Seat of the *Grey Friers*, was, by King *Henry* the 8th, in the 31st Year of his Reign, sold for 1094 l. to *Richard Andrews* of *Hayles*, in the County of *Gloucester*, Esq; and *John How*, Gent. Purchasers. But they continu'd not long with them, being some Time after sold to *William Freere* of *Oxford*, and *Agnes* his Consort; who, thinking it for their Interest, having pull'd down the Church and most of the Monastery, sold the Stone, Lead, Glass, Bells, &c. at a most low Rate, unless we allow for the Sacrilege with it. And thus the Seat of the *Friers Preachers* at *Oxford* quite vanish'd; but sometimes hidden Treasures, and some Monuments of Antiquity are dug up.

But their Memory has a Right to be eternally preserv'd, who liv'd with us to the immense Benefit of the University; whilst the very Prelates of the Church, attracted both by their Learning and unspotted Course of Life, lay'd down their Honours and Preferments, and frequently repair'd to *Oxford* to take that Rule upon them.

Thus much concerning the *Dominicans*, from *Wood's History and Antiquities of Oxford*. Having been after this, at the Trouble and Expence of Transcribing the same *Wood's* Manuscripts in the Museum at *Oxford*, I found them more imperfect in relation to this Order, than the aforesaid printed Account, less Methodical, and therefore they look more like Notes towards compiling of that Work, than any Improvement of the same. His general Account of the Order is inconsiderable, and we have here prefix'd one much more satisfactory. All that I find in these Papers of his to add, is an imperfect Catalogue of the Priors at *Oxford*, which is here inserted, such as it is.

An Imperfect CATALOGUE of the Priors of the Dominicans at Oxford, as found in the Manuscripts of Mr. A. Wood, in the Museum of that University.

1. GILBERTUS de FRAXINETO, the first Prior.
2. JOSIAS, Prior, 1233. int. vet. chartas, Ousney.
3. SIMON de BONIL, 1238. He was Chancellor of the University. v. Twine Append. int. ord. religiosos, Oxon.
4. HUGO de MUSTERBY, vel MUSTRETON.

5. F. OLIVERUS DAYNCHURCH, Anno
1274.
6. THOMAS, Prior, Edw. I.
7. THOMAS EVERAD, 1311.
8. THOMAS de WESTWELL, 1320.
9. THOMAS LUCAS, 1393.
10. WALTER WYNHALE, or WYNALE,
1438.
11. JOHN, Prior, 1520.
12. JOHN HUPTEN, Prior, 1530.

These are all the Priors nam'd by Mr. Wood. Mr. Willis has not one Word of this Monastery, more than naming of William Arden, as Prior of the Black Friars, and John Hopton of the Dominicans, as if they were two distinct Orders.

In the Appendix, NUM. ccccl, ccccli, cccclii, and ccccliii, are Letters of King Edward the 2d, to the Pope, in Favour of these Friars.

STANFORD.

Monastery of Dominicans, or Friars Preachers, or Black Friars, in Lincolnshire.

ON the East side of Stanford, a little to the South-west of the Franciscans, the Dominicans, otherwise call'd, Black, or Preaching Friars, had seated themselves. Their Convent took up a large parcel of Ground, and seems to have been a considerable Structure, but who founded it, and when, is uncertain. There is an House built on the Ruins of it, and belongs to Savil Cust, Esquire.

From the Manuscript Collections of the Reverend Mr. Forster, Rector of St. Clement's Danes.

Speed mentions two Houses of Dominicans at Stanford, the one he calls the Monastery of St. Michael, without any mention of the Founder; and gives the Valuation of it, 72 pounds 18 Shillings 10 Pence Half-penny.

The other he Names of St. Mary and St. Nicholas, and makes two; Talbois Earl of Anjou, and William de Romara the Founders. The Valuation, 65 Pound 19 Shillings 9 Pence.

CHELMSFORD.

Monastery of Dominicans, or Friars Preachers, or Black Friars in Essex.

Newcourt.
vol. 2. p.
130.

THIS was a small Religious House, built by Malcolm, King of Scotland, for which Mr. Camden says, this Town was famous. It was valu'd at the Suppression, at 6 l. 6 s. 5 d. The Site whereof was granted by King Henry the 8th, in the 34th Year of his Reign to Antony Bonviffo, and his Heirs. Thus Newcourt, and no more, who forgot to mention the Order, which was this here mention'd; nor have I found more of it in any other Author or Manuscript.

DUNWICH.

Monastery of Dominicans, or Friars Preachers, or Black Friars, in Norfolk.

THIS Religious Structure was founded by Sir Roger de Halifhe, Knight. This is all we have in this Author, except the Names of Persons bury'd in their Church, none above the Degree of a Knight.

IPSWICH.

Monastery of Dominicans, Friars Preachers, or Black Friars, in Norfolk.

THIS Monastery was founded by Henry de Manesby, Henry Redred, and Henry de London. Here Weever discovers his Ignorance in Relation to Religious Orders, for having said no more of this House, besides adding the Names of some Persons bury'd therein, he proceeds to the Carmelites, then to the Grey Friars, and after them speaks of the Black Friars, as if they were a distinct Order from the Friars Preachers spoken of before, what he says of them is thus. Of this House I only find, that one John Hares gave Ground to build it larger. These Persons following, I find to have been registred in the Martyrology of this House, the Lord Roger Bigot, Earl Marshall, Sir John Sutton, Knight, Lady Margaret Plays, Sir Richard Plays, Sir Robert Ufford, Earl of Suffolk.

NORWICH.

Monastery of Dominicans, Friars Preachers, or Black Friars, in Norfolk.

SOME say the Black Friars was founded by King Edward the 2d, which I confess I cannot contradict, for I find no otherwise either of the Foundation, &c.

THETFORD.

Monastery of Dominicans, Friars Preachers, or Black Friars in Norfolk.

HERE in this Town was a Religious House of Friars Preachers, dedicated to the Holy Trinity, and St. Mary, which Arfast, Bishop of the East-Angles, made his Episcopal Chair. Afterwards Henry Duke of Lancaster, made it a Society of Friars Preachers. It was valu'd at 39 l. 6. 9.

To this Mr. Willis, in his History of Abbies, p. 151, adds. This House was surrender'd by the Prior and about 5 Brethren; and p. 330 THETFORD DOMINICANS, Ecclesia Fratrum Predicatorum

dicatorum Thetford continet in Longitudine 36 Gradus.

Latitudo ejus continet — Gradus.

That is, the Church of the *Friers Preachers* at *Thetford*, contains in length 36 Paces. In breadth, — Paces.

E X E T E R.

Monastery of *Dominicans*, *Friers Preachers*, or *Black Friers*, in *Devonshire*.

I HAVE found nothing concerning this Monastery, save only the following Note in *Isaack's Antiquities of Exeter*.

In the Year 1301, great Contention arose between the Dean and Chapter of the Cathedral of *Exeter*; and the Prior and *Friers Preachers*, commonly call'd the *Black Friers*, touching the Burial of *Sir Henry Rawley*, Knight, whose Corps the Dean and Chapter requir'd to be presented at *St. Peter's Church* before it should be interr'd, which the said *Friers* refus'd to do; yet the Dean and Chapter caused it to be brought thither, where the same being presented, 'twas sent back again to the House of the *Friers*, but they would not receive it, and made fast their Gate, by means whereof the said Corps lay so long unbury'd till it stunk, and at last the Canons were forc'd to bury it in *St. Peter's Church*.

The next Year 1302, an Agreement was made between the Dean and Chapter, and the Prior and *Friers Preachers*, that no Person within the said City and Suburbs, should be bury'd within the Church or Cemetery of the said *Friers*; but that he should first be presented at *St. Peter's Church*. *Ib.* p. 31.

B R E C K N O C K.

Monastery of *Dominicans*, *Friers Preachers*, or *Black Friers*, in the County of the same Name in *Wales*.

M. S.
Collections
of Mr.
Hugh
Thomas.

BY whom founded I know not, but the Confounder was King *Henry the 8th*, in the 31st Year of his Reign, who being inform'd by the then Bishop of *St. David's*, of the great want of Preaching, teaching good Literature and Education of Youth in those Parts, translated to it the College of *Abergwillie*, which stood in a remote Place, unfit for People to resort to, call'd it *Christ's College*; and did by his Letters Patents, bearing Date the 19th Day of *January*, in the 32d Year of his Reign, ordain and appoint that there should be, to continue for ever, Divine Service in the Church of this dissolv'd Priory, a Lecture of Divinity, and a free Grammar School; and that there should be answer'd and paid 5 l. 3 s. Yearly to the School-Master and Reader of the Divinity Lecture for the Time being, and united the said College of *Abergwillie*, with all the Lands and Tenements thereunto belonging; as also the Prebends and Parsonages, Parsons, Canons, Choristers and other Ministers thereunto belonging to *Christ*.

College at *Brecknock*, as appears by the said Patent.

In this State it flourish'd until the Time of the Usurper *Oliver Cromwell*, when it was seiz'd by the Parliament and sold, and afterwards in an unhappy Law-Suit between two Persons that challeng'd it, almost utterly destroy'd. There are still to be seen the Ruins of a sumptuous Church, the Chancel of it yet standing, being first repar'd by Bishop *Lucy*, and still kept in good Repair by the present Bishop of *St. David's*, being the fairest Church in the Borough. The School was also wholly rebuilt by the same Bishop *Lucy*.

Belonging and Adjoining to this Church and College, was a large Grove enclos'd with a great Wall quite to the Bridge Foot, having also, in my Time, a fair Causeway rail'd in, from the Bridge to the College Gate; but the Grove, the Cloyster, and much of the fair Building belonging to the College, was utterly destroy'd in the aforesaid Quarrel; the Causeway, being neglected is broken, and the Rails quite fallen down. The School was lately repair'd in the Reign of King *James the 2d*, by *Jeffry Jeffreys*, Esquire: That Part of the House which is now standing, has been repair'd by the present Bishop *Watson*, and by several of the Clergy. There is also a Vault under the Chancel of his College-Church for a Burial Place, belonging only to the Family of the *Games's* of *Newton*.

The Church of this Monastery was dedicated to *St. Nicholas*, and that the same was a Monastery of *Dominicans*, appears by King *Henry the 8th's* Charter for removing to it the College of *Abergwillie*, wherein it is several Times nam'd the Priory of *Friers Preachers*, which is here taken notice of, in regard that it is scarce known in that Country of what Order it was, or have we any other Memorials of it. The same Charter acquaints us, That *Richard David* was the last Prior, and surrender'd the same. I have copy'd it from *Mr. Willis's History of Abbies*, Vol. 2. p. 304. and is in the Appendix, NUM. ccccliv.

To deduce this Monastery, so converted into a College, down to these present Times, here follow the Letters Patents of King *William* and Queen *Mary* concerning the same; reciting and confirming a Charter of Queen *Elizabeth*, which will give much Light into its Possessions, and many other Particulars relating to the said College, inserted in this Place, because the Queen's Charter is in *English*, and only a few Lines of *William* and *Mary*, confirming the same in *Latin*.

GULIELMUS & MARIA Dei Gratia, Angliæ, Scotiæ, Franciæ & Hiberniæ, Rex & Regina, Fidei Defens. &c. Omnibus ad quos presentes Litteræ nostræ pervenerint, Salutem. Sciatis quod inspeximus quoddam Recordum hic & irrotulatum in Memorand. Scaccarii nostri apud Westm. de Anno Regni nuper Domine Regine Elizabethæ Tricesimo nono, Viz. inter Communia de Terminis Pasche eodem Anno Rotulo xxiii. ex parte Rememorat. nostri ibidem, cujus quidem Recordi tenor sequitur in hac Verba, scilicet. Brecon Comptur est in Libro ordinat. sive decret. hujus Scaccarii hoc Anno vicesimo nono Regine nunc Elizabethæ, Viz. inter Ordin. sive Decret. de Terminis Pasche folio —

lio— ex parte Rememorator. Regina in hac Verba, sct. Brecknock, die Jovis decimo quarto Die Aprilis, sct. "Whereas Griffith Eoye, Master of Arte, Parson or Prebendarie of the Parsonage or Prebend of Llangamararth, in the County of Brecon; Richard Harris, Master of Arte, and Prebendary, or Parson of the Parsonage or Prebend of Llanbister in the County of Radnor; John Pratt, Master of Arte, Prebendary of the Prebend or Parsonage of Llandaroge, in the County of Carmarthen; Thomas Lloyd, Master of Arte, Prebendary of the Prebend or Parsonage Llanwenith, in the said County of Carmarthen; William Evans, Master of Arte, Parson or Prebendary of the Prebend or Parsonage of Llandegley in the said County of Radnor; Griffith Howell, Clarke, Prebendary or Parson of the Prebend or Parsonage of Llanelweth in the said County of Radnor; Elie Roberts, Clarke, Parson or Prebendary of the Parsonage or Prebend of Llandrindod, in the said County of Radnor; William Richard, Master of Arte, Parson or Prebendary of the Prebend or Parsonage of Nantguntley, in the County of Cardigan; Stephen Duppa Clarke, Parson or Prebendary of the Prebend or Parsonage of Llangunllo, in the said County of Radnor; Andrew Vayne, Master of Arte, Parson or Prebendary of the Prebend or Parsonage of Llanarthney, in the said County of Carmarthen; Bartholomew Jones Clarke, Parson or Prebendary of the Parsonage or Prebend of Llandogwe, in the County of Cardigan; Meredith Morgan, Master of Arte, Prebendary or Parson of the Parsonage or Prebend of Llanguth, in the County of Brecknock; John Best, Master of Arte, Parson or Prebendary of the Prebend or Parsonage of Lledrot, in the County of Cardigan; Richard Middleton, Master of Arte, Prebendary or Parson or Prebend or of Parsonage of Garthprengie, in the said County of Brecknock; William Watkin, Master of Arte, Prebendary or Parson of the Prebend or Parsonage of Llansanpreade, in the said County of Radnor; Peter Williams, Master of Arte, Parson or Prebendary of the Prebend or Parsonage of Moughbe, in the said County of Montgomery; Samuel Ferrar Clarke, Parson or Prebendary of the Prebend or Parsonage of Llandisilio, in the County of Pembroke; Griffith Evans Clarke, Parson or Prebendary of the Prebend or Parsonage of Clyrow in the County of Radnor; Roger Roberts Clarke, Parson or Prebendary of the Prebend or Parsonage of Boughred in the said County of Radnor; Richard Huett, Master of Arte, Parson or Prebendary of the Parsonage or Prebend of St. Harmon, in the said County of Radnor; Lewis Richard, Clarke, Prebendary or Parson of the Prebend or Parsonage of Llandilo in the said County of Radnor, and David Roberts, Master of Arte, Prebendary or Parson of the Prebend or Parsonage of Erallong in the said County of Brecknock, have exhibited unto this Honourable Court, their Bill of Complaint against William Dypper, and Robert Dave Defendants, thereby shewing, That the said dissolved House of the Friars Mendicants, in the Suburbs of the Town of Brecknock in the Bill named, came to the Hands and Possession of the late King of famous Memory, Henry the 8th, about the 31st Year of

his Reign, by the surrender of the then Prior of the said House, and that there was a College founded at Abergwillie, in the County of Carmarthen; whereof some of the Bishops of St. David's were Founders and Patrons, consisting of secular Men, and in which College of Abergwillie, there did some part of the Year, yearly reside and remain some of the Persons, or Prebendaries of the said Parsonages or Prebends aforementioned, and Predecessors of the now Complainants; and that the said King Henry the Eighth being informed by the then Bishop of St. David's, of the great want of Preaching and Teaching, and good Literature of Youth, and his Majesty's Subjects in those Parts; and that the said College of Abergwillie was situated in a remote and unmeet Place for repaire and resorte of People, did by his Letters Patents under the Great Seal of England, bearing Date the nineteenth of January, in the two and Thirtieth Year of his Majesties Raigne, erect and found a College in Brecknock aforesaid, in the Place where the said dissolved House of Friars Mendicants was, and called the same by the Name of Christ College of Brecknock; and did by his Letters Patents ordain and appoint that there should be for ever, to continue Divine Service in the Church of the said late dissolved Priory, a Lecture of Divinity and a free Gramer Schoole, and that there should be answered and paid fifty three Pounds Yearly to the Schoolmaster and Reader of the Divinity Lecture for the time being; and the said Complainants, by this Bill, did further set forth, That the said Noble King of his further Grace and Pleasure, by his said Letters Patents, did give Licence and Authority to the then Bishop of St. David's, being Patron and Founder of the said College of Abergwillie to transplant, transferre and unite the said College of Abergwillie, with all the Lands, Tenements and Possessions thereunto belonging; as also the Prebends and Parsonages before specified, and all the then Prebendaries and Parsons, Canons, Queristers and other Ministers of the said Colledge of Abergwillie to the College of Christ Church in Brecknock; and that the said King further, of his special Favour, certain Knowledge and mere Motion, did will and grant by his said Letters Patents, That the then Bishop of St. David's and his Successors, and all other the then Residentiaries and Prebendaries of the said Prebends and Parsonages aforesaid, then Residentiaries within the said Colledge of Abergwillie, and their Successors, should freely and quietly and successively have, hold and enjoy to them and their Successors for ever, all and singular Mannors, Messuages, Lands, Tenements, Rents, Reversions, Services, Advowsons of Churches, Vicarages, Chappels, Profits, Emoluments, Comodities, Hereditaments, Liberties, Franchises, Preheminences and Rights, by what Names soever given, granted, due or belonging to the said Colledge of Abergwillie, or to the Fabricke of the said Colledge of Abergwillie, or to the said late dissolved Priory of Brecknock, or to any of them; and that the said Bishop, Prebendaries, Residentiaries and Vicars of the said Colledge of

“ of *Abergwillie* and their Successors should have,
 “ enjoy and use all manner of Priviledges, Li-
 “ bertyes, Franchises, Preheminencies and Rights
 “ whatsoever, doe fully and wholly, and in
 “ such ample manner and Form, as they and
 “ their Predecessors, in the said College of *A-*
 “ *bergwillie*, before that Time had held or en-
 “ joyed, or were wont or ought to have hold
 “ or enjoye, for and towards the Use, Sustenta-
 “ tion and Maintenance of the said College cal-
 “ led *Christ Colledge of Brecknock*; and that the
 “ said King by his Letters Patents aforesaid, of
 “ his further special Grace, certain Knowledge
 “ and mere Motion did give, grant and confirm
 “ all and singular the said Priory, Colledges,
 “ Mannors, Messuages, Lands, Tenements and
 “ all other Rights, Commodities and Heridita-
 “ ments whatsoever, which at any Time here-
 “ tofore were had, known, accepted, reputed
 “ or taken, as Part, Parcell, or Member of the
 “ said late Priory, Colledges, Mannors, Mes-
 “ suages, Lands, Tenements, Rents, Reversions
 “ or Services with their Appurtenances to the
 “ Premises, or any of them belonging or apper-
 “ taining to the then Bishop of *St. David's* and
 “ his Successors, and the then Prebendaries and
 “ Residentaries of the said Prebends and Parso-
 “ nages then Residentaries within the said Col-
 “ ledge of *Abergwillie* and their Successors for
 “ ever, as freely and effectually, well, sufficient-
 “ ly and intirely, as if all and singular the said
 “ Premises, with the Appurtenances, were really
 “ and distinctly, specially and certainly had been
 “ explain'd, expressed and mentioned, as by
 “ the Letters Patents, more at large, doth and
 “ may appear; and whereas also the Complain-
 “ ants did further shew, that the then Bishop of
 “ *St. David's*, by his writing bearing date the
 “ first Day of *March*, in the said two and thirti-
 “ eth Year of the Raigne of the said late King
 “ *Henry* the 8th, under his Authentick Seal, rea-
 “ dy to be shewed to this Court, by Force of
 “ the said Letters Patents, to him granted, did
 “ pronounce, suppress, dissolve and annul the
 “ said Colledge of *Abergwillie*, and by the said
 “ Writeing did translate, transerre the same to
 “ the said Colledge called *Christ Colledge of Breck-*
 “ *nock*; and also constitute and appoint all and
 “ singular the then Prebendaries and Residentia-
 “ ries within the said Colledge of *Abergwillie*, to re-
 “ side and remain within the said Colledge cal-
 “ led *Christ Colledge of Brecon*, and within the
 “ Precinct and Circuit of the said late dissolved
 “ Priory; and did appoint the said Sum of fifty
 “ three Pounds yearly for ever, to be paid and
 “ imployed for the maintenance of the said Lec-
 “ ture of Divinity and Gramer School, which
 “ he did likewise establish or ordaine in the said
 “ *Christ Colledge of Brecon*, to continue for ever,
 “ according to the Tenor and Purpose of the
 “ said Letters Patents; all which Acts, Renun-
 “ ciations, Dissolutions, Relinquishments, Tran-
 “ slations, Unions and Ordinances the then
 “ Chaunter and Chapter of the Cathedral
 “ Church of *St. David's*, did by their Writeing
 “ under their Chapter Seale, bearing Date the
 “ fourth Day of *March*, in the said two and
 “ thirtieth Year of the Raigne of the said King
 “ *Henry* the 8th in all Things Ratifye, Confirme
 “ and allow as by the same several Writings

“ more at large appeares; and whereas also the
 “ Complainantes by their said Bill did set forth,
 “ That their said Prebends or Parsonages were
 “ several Parish-Churches and Churches with
 “ Cure of Souls, and that they and their Pre-
 “ decessors did and doe yearly answer to her
 “ Majestie and her most Noble Progenitors,
 “ Tenths, Subsidyes and First Fruits amounting
 “ *communibus Annis*, to a Hundred Markes per
 “ *Annum*; and that also the Prebends or Parso-
 “ nages of *Llangadock* and *Muthvey* in the County
 “ of *Carmarthen*, being sometimes Parcell of the
 “ Possessions of the late dissolved Colledge of
 “ *Abergwillie*, were appointed and given as well
 “ by the said Letters Patents, as also by Force of
 “ the said Translations in parte of Maintenance
 “ of the said Schoole and Lecture of Divinity,
 “ as also of the Fabrick of the said erected Col-
 “ ledge, and towards the reparation of the Church
 “ thereof, yet the said Defendants pretending,
 “ that the said Colleges, Prebends and Parso-
 “ nages came to the Hands and Possession of the
 “ late King *Edward* the 6th, by reason of the
 “ late Statute for Dissolution of Chauntries, and
 “ had by mean Discents descended and come to
 “ her Majestie, about the four and thirtieth
 “ Yeare of her Reigne, a Grant of the said Col-
 “ ledges, Parsonages, Parish-Churches and Pre-
 “ bends under the great Seal of *England*, to them
 “ and their Heirs for ever, and under the Yeare-
 “ ly Rent of forty Shillings, or thereabouts, upon
 “ Suggestion that the said Colledges and Prebends
 “ were concealed from her Majestie; and that
 “ the said Defendants, by Colour of the said
 “ Grant, had impleaded the said Complainants,
 “ or some of their Farmers, for the said Premis-
 “ ses at the Common Law; for the stay where-
 “ of, the Complainants prayed in their said Bill
 “ to be relieved by the Aid of this Honourable
 “ Court, as by the said Bill more at large doth
 “ and may appear, unto which Bill the said De-
 “ fendants appeared and answered in this Ho-
 “ nourable Court, and by way of Answer con-
 “ fessed the Erection, Foundation and Establish-
 “ ment of the said Colledge called *Christ Colledge*
 “ of *Brecon*; and yet nevertheless did deny the
 “ Renouncing, Relinquishing and Translation of
 “ the said Colledge of *Abergwillie*, and the said
 “ Prebends and Parsonages to the said College
 “ called *Christ Colledge of Brecon*; and that they
 “ thinke that one *Thomas Beck*, sometimes Bi-
 “ shop of *St. David's*, was Founder of the Col-
 “ ledge of *Abergwillie*, unto which Colledge the
 “ said Prebends and Parsonages were united,
 “ annexed or appropriated; and that the Bishops
 “ of *St. David's* did collate to the said Prebends
 “ as they became void, *tanquam Decani dicti Col-*
 “ *legii de Abergwillie, & sub jure dicti Collegii*; and that the Defendants do think that the Col-
 “ ledge of *Brecknock*, and the Colledge of *Aberg-*
 “ *willie*, with the Possessions thereof, and all the
 “ Prebends, Parsonages aforesaid, came to the
 “ Hands and Possession of the late King *Edward*
 “ the 6th, by Vertue of the Act of Parliament
 “ made in the first Year of his Raigne for Dis-
 “ solutions of Colleges, Churches and such like,
 “ the said Letters Patents made in the two and
 “ thirtieth Year of King *Henry* the 8th not-
 “ withstanding; and that the said Defendants
 “ never had any Intent or Purpose to hinder or

"diminish any good Use founded and established
 "within the Colledge of *Brecknock*; and that
 "there is reserved and payable by the Grant
 "made of the said Collages, Prebends and Rec-
 "tories by the Letters Patents from her Maje-
 "stie to the Defendent, so much Yearely Rent
 "and Profit as the Complainants doe yeald un-
 "to her Majesty, and for the same Recto-
 "ries and Prebends; and that they do not think
 "that any Act of Parliament made for Confir-
 "mation of Letters Patents, hath holpen the De-
 "fects contained in the Letters Patents of King
 "Henry the Eight, made in the two and thirtieth
 "Yeare of his Raigne, concerning the said Col-
 "ledge and Prebends, as more at large by the
 "said Answer, remaining of Record in this
 "Honourable Court doth appear, unto which
 "Answer the said Complainants Replied, and
 "maintained the Contents of their Bill to be
 "true as aforesaid; and the Defendants there-
 "unto rejoined, and by Force of a Commission
 "directed out of this Court, Witnesses were ex-
 "amined in the Country and published in this
 "Court. And this present Day being appoint-
 "ed for the hearing the said Cause, the said De-
 "fendents, albeit they were sewed with Process,
 "to attend the hearing of the said Cause, in
 "this Court made Default, and yet entreated
 "Master *Fenshaw* her Majesties Remembrancer
 "of this Court, that he should inform the Right
 "Honourable the Lord Treasurer of *England*,
 "and this Court, that they the said Defendants
 "should no further proceed in this Cause against
 "the said Complainants, or defend the same,
 "which they delivered over by the said Master
 "*Fenshaw* to the said Lord Treasurer of *England*;
 "the said Lord Treasurer and the Lord Chief
 "Baron and the rest of the Barons of this Court,
 "proceed to the hearing of the said Cause, and
 "for as much as it appeared unto this Honou-
 "rable Court, that the said late King of Fa-
 "mous Memory, *Henry* the 8th, by his said
 "Letters Patents under the great Seal of *Eng-
 "land*, had erected and established the said Col-
 "lege, called the College of *Christ Church* in
 "*Brecknock*, and likewise given Power to the
 "then Bishop of *St. David's*, to translate the said
 "College of *Albergwillie* and all the Possessions
 "thereof, and the Prebendaries and Residentia-
 "ries there to the said erected Colledge called
 "*Christ College* of *Brecon*, and that the said Bi-
 "shop, by the consent of the said Chanter and
 "Chapter of the Cathedral Church of *St. Da-
 "vid's*, had renounced and relinquished the said
 "Colledge of *Albergwillie*, and translated the
 "same Colledge and all the Possessions thereof,
 "and the Prebendaries and Residentiaries there
 "to the said erected Colledge at *Brecknock*, as
 "by their severall writing under their common
 "Seales offered to be shewn in this Honourable
 "Court, more plainly doth and may appear;
 "and for that alsoe it standeth proved in this
 "Court by the Depositions of sundry credible
 "Witnesses remaining of Record in this Court,
 "That the Complainants and their Predeces-
 "sors some of them have continually resided and
 "remained within the said New erected Col-
 "lege at *Brecknock*, and that a Free Gramer
 "School and a Lecture of Divinity hath been
 "there continually maintained and upholden to

"the Glory of God and Honour of her Maje-
 "stie and her most noble Progenitors, and the
 "great Comfort of her Majesties loving Sub-
 "jects in those Parts ever since the Founda-
 "tion and Translation as aforesaid, and that
 "all the said Prebends and Parsonages are char-
 "ged with Cure of Souls scattered and dispersed
 "in five severall Shires in *South-Wales*; and that
 "there is answered *communibus Annis* to her
 "Majestie in Rentes, Subsidies and First Fruits
 "a hundred Marks *per Annum*, as by the Re-
 "cords of this Court and Depositions of Wit-
 "nesses standeth plainly proved; and that also
 "the Profits and Revenues of the Prebends
 "and Parsonages of *Llangadock* and *Mothney*,
 "have been from time to time since the
 "Foundation aforesaid, and still are employed
 "and disposed towards the maintenance of the
 "said Lecture and Schoole; as also of the Fa-
 "brick and Reparations of the said erected Col-
 "ledge and Church of the same; and for as
 "much also it is enacted by a Statute made in
 "the one and thirtieth Year of the said King
 "Henry the Eight, That all Translations and
 "Grants of any Bishopricks, Cathedral Churches
 "or Collages or of Lands, Tenements and He-
 "reditaments thereunto belonging, given and
 "granted, or to be given and granted by the
 "said late King *Henry* the Eight, to any Person
 "or Persons, their Heirs or Successors, to any
 "good or charitable Use or Uses, by his Letters
 "Patents under the great Seal of *England*, should
 "be as available, effectual and of the like strength
 "and Force in Law to all Intents and Purposes,
 "as though the same had been given and grant-
 "ed by Act of Parliament; and further, it is
 "plainly and generally conceived, and so ad-
 "judged, that the said Statute for the Dissolu-
 "tion of Chauntries and Collages, did never
 "intend or extend to give to the said late King
 "*Edward* the sixt any Personages, Prebends or
 "Parish Churches charged with Cure of Souls,
 "or any of the Lands, Tenements or Heredi-
 "taments of the same; and that there is a spe-
 "cial Provisoe in the said Statute, that the same
 "nor any thing therein conteyned should extend
 "to any Collages, Churches, Manors, Lands,
 "Tenements or Hereditaments given or granted
 "by the said late King *Henry* the Eight, by his
 "Letters Patents, and for divers other Causes
 "and Considerations this Court especially move-
 "ing, and in Detestation of the Wicked, odious
 "and ungodly Practices and Plots of the De-
 "fendants in procuring the said Collages, Pre-
 "bends and Parsonages from her Majestie, as
 "concealed to the great abuse of her most
 "excellent Majestie, who was not informed
 "of their subtle and sinister Pretence, tending
 "to the Subversion and overthrow of the said
 "College, founded by her most noble Father,
 "the said Gramer Schoole and Lecture of Di-
 "vinity in the said Colledge established, and
 "the Subversion of four and Twenty Prebends,
 "Parsonages and Parishes Churches with Cure
 "of Soules, and to the disenherison of her Ma-
 "jestic of her Tenth, Subsidies and First
 "Fruits, her most excellent Majestie being of
 "her most godly and gracious Disposition, most
 "willing to confirm such Religious and Chari-
 "table Foundations as her Highnesses most no-
 "ble

ble Father erected and established. It is therefore, upon the full heareing and deliberate Consideration had, of the State of the Matters and Causes complained of by the said Complainants as aforesaid, and of the Refusal of the Defendants to proceed or defend the said Cause, being as this Court took it, asham'd to shew their Faces in such a shameful and detestable Cause; This present Day finally order'd and decreed by the said Right Honourable, the said Lord Treasurer of England, the Lord Chief Baron, and the rest of the Barons of this Court, that from henceforth the said Complainants and their Successors shall have, hold and enjoy all and singular their said Prebends and Parsonages with the Appurtenances, and all the Possessions and Hereditaments of the same, or to the same belonging, yealding and paying Yearely their Antient Pensions for ever, towards the maintenance of the said Lecture of Divinity and Gramer Schoole, and that the said Complainants and their Successors shall reside within the said erected Colledge and the Circuit and Precinct thereof; and that also the now Bishop of St. David's, and his Successors, and the said Complainants and their Successors shall have, hold and enjoy the said Colledge and all other the Prebends, Parsonages, Mannors, Messuages, Lands, Tenements, Rents, Reversions, Services, Advowsons of Churches, Vicarages, Chappels, Profits, Emoluments, Commodities, Hereditaments, Liberties, Franchises and Preheminences whatsoever, which at any time heretofore were given, granted, or did belong or appertaine to the said Colledges or dissolved Priorye, or to any of them; and also the said two Prebends or Parsonages of Llangudock and Mortheny before specified to the Use, Maintenance and Sustentation of the said Colledge called Christ Colledge of Brecknock, according to the true Purport, Tenor and Meaning of the said Letters Patents bearing Date the nineteenth Day of January, in the said two and thirtieth Yeare of the Raigne of the said King Henry the Eight; and according to the Purport and true Meaning of the Instrument bearing Date the first Day of March, in the said two and thirtieth Yeare of the said King

Henry the Eight, and of the Confirmation made by the Chaunter and Chapter of the said Cathedral Church of St. David's, bearing Date the fourth Day of March aforesaid, purporting the translating and building of the said Colledge of Alberghwillie, and all the Possessions thereof to the said Colledge called Christ Colledge of Brecon, without any manner of Lett, Suite, Claime, Title, Interruption, or Impeachment of the said Defendants, or any of them and of their Heyres, and of the Heires of any of them, and of every other Person or Persons whatsoever claiming, or which at any Time hereafter, shall or may claim by, from, or under them, or any of them.

Sicut ibidem continetur hac omnia & singula ad instantiam, & requisitionem dilectorum subditorum nostrum Prebendariorum Collegii Christi in Brecknock, predicti, sub Sigillo Scaccarii nostri duximus exemplificanda per presentes. In cujus rei Testimonium, has Literas nostras fieri fecimus Patentes. Teste Roberto Aylofffe, Milite Balnei apud Westmonasterium septimo Die Februarii, Anno Regni nostri quinto per Recordum predictum, & per Barones.

AYLOFFE.

LANGLEY in Leicestershire, and GUILFORD in Surrey, Dominican Nunneries.

OF these I find no other Account, besides what is in the Appendix, NUM. cccclv, cccclvi, and cccclvii, being three Letters of King Edward the 2d to the Pope, the Cardinals and the General of the Order, concerning the Founding of Langley Nunnery, of which Mr. Willis, Vol. II. p. 110, only says, Anno 1553, here remained in charge, a Pension of 20 pounds to Isabel Seaton, a Nun of the late Convent. NUM. cccclviii, ccccl

OF THE ORDER

OF
Eremites of St. *Augustin*, commonly called *Augustin Friers*.

The Original of the Augustin Friers.

Hist. des
Ordres Mo-
nast. Vol.
3. P. 1.



SAINT *Augustin* had so great a Part in the Propagation of the Religious State in *Africk*, that he has been look'd upon as the Founder of the same.

We have already in his Life, (*speaking of the Regular Canons of St. Augustin*;) said something

of the Monasteries he founded whilst he was a Bishop; but having been very brief in that Place, we shall here somewhat enlarge upon it. As soon as that Doctor was baptiz'd, he renounc'd all Worldly Concerns whatsoever, he would no longer think of Wife, Children, Honours, or Riches, and designing entirely to devote himself to the Service of God, and to follow the Advice he gives to those who sincerely engage themselves in his Service; he resolved to sell all he had to give to the Poor, being content with only as much as was barely necessary for the support of Life. He found some Companions, who thought fit to join with him in that Course of Life; and being resolved all together to follow the way of Perfection, they only thought of finding a proper Place for executing their Project. None appear'd more convenient than the Lands St. *Augustin* had near *Tagaste*. To this Purpose they went over into *Africk*, and the first thing St. *Augustin* did, was to sell those Lands, and distribute the Mony among the Poor, retaining no more than was requisite to live. Being thus at Liberty, and having nothing to attract him to the World, he spent about three Years with those that had adher'd to him, living altogether to God, exercising himself in fasting, Prayer, good Works, meditating Day and Night on the Law of God, and practising, to the utmost of his Power, the Life of the Egyptian Anchorites, following the Rule and Course instituted by the Apostles, and excluding all Property from his Community. No Man could call any thing his own, all was in Common, and every one had what he wanted given him.

To pass by the needless Contest about the Situation of St. *Augustin*'s first Monastery, it appears plainly, That he had one near *Tagaste*, before he was a Priest, as also that he founded another in a Garden given him in the City of *Hippo* by *Valerius*, Bishop of that City; besides that which he afterwards founded when Bishop, for his Clergy.

Men of Quality and Wealth thought themselves happy in having some of these voluntary poor Persons, who had forsaken all to follow JESUS CHRIST, and live in common. They gave them Gardens and Lands, and built them Churches and Monasteries, and by that Means, there came to be sometimes several Monasteries in one Town; for, besides that which St. *Augustin* at first founded at *Hippo*, it appears that the Priest *Leporius* erected another of the Remainder of his Estate. *Barnabe*, a Priest likewise, built a Third in a Garden, given him by *Eleusson*, a Man of Quality. For this Reason, *Possidius* says, That St. *Augustin*, at his Death, left to his Church, several Monasteries of Men and Women. Those Monasteries must have been in the City, otherwise the *Vandals* who had besieged it for some Months, would have destroy'd them.

It might seem proper in this Place to enquire, whether these Religious Men, who take the Title of Eremites of St. *Augustin*, derive their Original from those African Monks, instituted by that Saint; but that being a Point of no small Difficulty, and which has been long contested between these Religious Eremites and the Regular Canons, without being brought to any Decision: I will not engage myself in a Controversy, which both Parties are so hotly engag'd in. Mr. *Bultau* says the same, only he adds, it is likely, that among those African Monks there were Eremites, since there were also some shut up, whose Austerity and Ardour in Prayer St. *Augustin* commends and extolls.

We

We cannot nevertheless forbear making one little Reflection, which is, that if the *Eremites* of St. *Augustin* are really the Offspring of that Doctor, it is to be admir'd, that the Popes have given Precedence before them to the Orders of St. *Francis* and St. *Dominick*, which came not into the World till the 13th Century. On the other Hand, if it be true that the *Regular Canons* take their Original also from St. *Augustin*, and are the elder Brothers to the *Eremites*, it is likewise to be admir'd, that they should pretend to be antienter than their Founder, carrying back their Institution to the Time of the Apostles.

As for the Rule observ'd by St. *Augustin*'s first Disciples, it is very likely they had none but that of the Gospel, because the 109th Epistle of St. *Augustin*, which is the 211th in the Edition of the *Benedictins*, and which, at this Time, is the Rule for the several Congregations of both Sexes, that boast of having that Holy Doctor for their Founder, was not writ before the Year 423, to the Nuns he had settled at *Hippo*; but to find out, when it was adapted to the Use of Men, in what Country, and by whom that Alteration was made, is another Difficulty which the Learned have not been able to resolve to this Day.

Pope *Alexander* the 4th united several Congregations of *Eremites* that were dispers'd in many Provinces, and oblig'd them all to submit to the Rule of St. *Augustin*. This he apply'd himself to in the first Year of his Pontificate, which was 1254, but the Superiors of these Congregations did not meet till 1256. The Congregations that sent Deputies to that Assembly were those of *Valersuta*, *la Tour des Palmes*, of the Penance of *Jesus Christ*, or of the Sac. of St. *Benedict* of *Montefabalo*, of the *Williamites*, the *John Bons*, *Loupzavo* near *Luca*, the *Brittinians*, of St. *Mary de Murceto*, and of St. *James* of *Montlio*, who chose for their General *Lanfranc Septala*, a *Milanese*, who was of the Congregation of the *John Bons*.

In that same Chapter, the Order was divided into Four Provinces, and Four Provincials appointed for them, being those of *France*, *Germany*, *Spain* and *Italy*. All this was confirm'd by Pope *Alexander* the 4th, his Bull dated the 13th of April the aforesaid Year. By another Bull of the following Year, he excepted them from the Jurisdiction of Ordinaries, and appointed for their Protector, the Cardinal *Richard*, who had presided in their General Chapter, and taken the most Pains to bring about that Union, whom he empower'd to regulate all Things in that new Order, and to make such Alterations as he should think proper for the Maintenance of Regularity. This same Pope oblig'd them to wear large Black Couls, girt about with a Leather Thong.

The first Constitutions of this Order were examin'd in the Year 1287, under the General D^r *Auximas*, at the General Chapter held that Year at *Florence*; they were again examin'd and approv'd in 1290, at the General Chapter held at *Ratisbon*; and again some Alterations were made in the Year 1575 and 1580.

Pursuant to these last Constitutions, General Chapters are to be held every Six Years; if the Voters think it proper, they may there oblige the General to surrender the Seals of the Order, and

may, at all times, elect a new General. The same Constitutions forbid the Religious Men wearing of Linnen Shirts, but of Woollen, and they are to lye in Woollen Sheets. Abstinence from Flesh is recommended to them on all *Wednesdays* throughout the Year, except in *Easter Week*. Besides the other Days appointed by the Church, they are to fast all *Fridays* throughout the Year, *Monday* and *Tuesday* after *Quinquagesima Sunday*, and from the Feast of *All Saints* till *Christmas*, as also on the Eve of the Feast of St. *Augustin*.

The Religious of this Order multiply'd so fast in process of Time, that it is now divided into 42 Provinces, the Vicarship of the *Indies* and *Moravia*, the Congregations govern'd by General Vicars, and the Bare-foot Friars of *France*, *Spain* and *Italy*. Some Authors say, there were once 2000 Monasteries of this Order, and in them 30000 Friars, and that there have been about 3000 Convents of Nuns.

The Popes have granted to it many Privileges and Honours, and among the rest the Office of Sacrist of the Pope's Chapel is annex'd to this Order. In the Year 1567, Pope *Pius V.* made this one of the Four Orders of Mendicants, being the *Dominicans*, the *Minors*, the *Carmelites*, and the *Augustins*. There has been a great Number of Saints and Holy Men among them, and the Men remarkable among them for Learning, or Church Preferments, are scarce to be reckoned.

The Habit of these Friars is a White Garment, and a White Scapular over it when they are in the House; but in the Choir, and when they go abroad they put on, over all, a Sort of Coull, and a large Hood, both Black, the Hood round before, and hanging down to the Waste in a Point, being girt with a Black Leather Thong.

Of the Original of the Nuns of the Order of St. Augustin.

St. *Augustin* seems to have instituted a Regular Life in Community for Virgins in *Africk*, as well as for Monks and Clergymen; for tho' there have always been Virgins in the Church, which she looks upon as the most worthy Part of *CHRIST*'s Flock; yet they did not always live together in Monasteries, and it will be hard to meet with any Foot-steps of such Monasteries in *Africk*, before St. *Augustin*'s Days; but that there were some in his Time is certain, tho' all those that profess'd Virginity did not shut themselves up there.

There were several at *Hippo*, and one among the rest, which that Saint had planted, as he says himself, to be the Garden of our Lord. His Sister was Superiress of the same, and govern'd it till her Death, serving God there in Holy Widowhood. His Brother's and his Uncle's Daughters were also there.

To these Religious Women he directs his 109th Epistle, which is the 211th, in the new Edition of that Saint's Works by the *Benedictins*; and which some ascribe to the 16th Year of his Pontificate, that is 411, and others to 423, as seems more probable to some Learned Men. This Nunnery was a great Comfort to him, as he expresses in these Words. 'Amidst so many Scandals as every where happen in the World, my Joy and

Comfort is, to think on your numerous Society, on the pure Love that unites you, on the Sanctity of your Life, on the plentiful Effusion of God's Grace on you, which does not only prevail on you to condemn Carnal Wedlock, but also to make Choice of a Life in Community, which gives you all one Heart and one Soul in God. The Consideration of so many good Qualities in you, and which God has given you, affords my Heart some Repose amidst the many Tempests it is toss'd by thro' the Evils I see elsewhere.

Tho' he had planted this Garden of our Lord, and took care to water and cultivate it, yet he very rarely went thither to visit those Religious Women, and the same as to other Monasteries of Virgins, unless oblig'd by some urgent Necessity. As for the Rule given to these Nuns by St. Augustin, it may be seen in his Epistle above quoted, and in the Life of that Saint written by the Monks of St. Benedikt. Nothing can be ascertain'd concerning the Habit those first Religious Women wore, either as to its Colour, or Form.

It will be needless here to speak of the Barefoot Friars or Nuns of this Order of St. Augustin, in regard that I have not yet met with any Monasteries they had in England, and that this Work is confin'd to what was in the Britannick Islands. If any such were, they may be added by those who shall think fit to render the Monastical History more perfect, as may well be expected since new Discoveries may daily occur.

FRIERS *Eremites* of St. AUGUSTIN.

A Catalogue of the most Celebrated Learned Men of English Birth, that were Writers of the Order of the FRIERS EREMITES of St. AUGUSTIN.

1. WILLIAM SANGHAM, born of mean Parents, but ennobled by Learning and Virtue, became a Frier *Eremit* of St. Augustin, and writ, *On certain Texts of Scripture: Of Laws and Faith: Of the Remedies against Temptations: Of the Enclosure of the Soul: Of the Profession of Novices, &c.* He flourish'd in the Year 1260.

2. WALTER the Recluse, educated among, and afterwards became one of the *Eremites* of St. Augustin, and being already sufficiently instructed in Secular Learning, he apply'd himself to Divinity, and became a great Proficient in both Heads. being put to teach others, he succeeded so well, that many of his Scholars became notable Doctors. But whilst he liv'd Recluse from Human Conversation, being much addicted to a Solitary Life, he writ, *Pious Meditations: Of a Solitary Life: Of the Contempt of the World:* And flourish'd in 1280.

3. THOMAS BORSTALL, a Norfolk Man, and of the Order of *Friers Eremites* of St. Augustin, after he had attain'd to the Degree of Doctor of Divinity in the English Universities, went abroad, and particularly at Paris frequented the Schools, visited the Libraries, often disputed with the ablest Doctors, and had almost daily Conferences

with the most celebrated Divines. There he so far improv'd himself, as to be made Doctor at the Sorbon, and Professor of Divinity among those of his own Order. The Titles of his Works are these, *On the Master of the Sentences: Scholastick Quodlibets: Ordinary Disputations.* He dy'd and was bury'd in his own Monastery at Norwich, in the Year 1290.

4. JOHN WILTON, after having imbib'd much Literature in the English Universities, enter'd himself into the Order of the *Friers Eremites* of St. Augustin, where having well improv'd himself in Philosophy and Divinity, he went over to Paris, and was there made Doctor and Professor of Divinity, as he was afterwards at Oxford, gaining a great Name in both Places by his learned Sermons, curious Lectures, and subtile Disputations. He writ, as Josephus Pamphilus, in his Chronicle of the *Eremites* of St. Augustin informs us, *On the Master of the Sentences: Determinations in Divinity: Sermons of Saints, for Lent, for Summer and for Winter: On Aristotle's Priors: On his Posteriors: On his Morals: Questions and Lectures,* and more of the same Sort; and dy'd at Oxford in 1310.

5. JOHN RIDERAL, it is controverted whether he was a Frier *Eremit* of St. Augustin, or Franciscan, which, as I cannot decide, I will rather chuse to say no more of him, than that, to which soever of the two Orders he belong'd, he was Famous for Piety and Learning, and a celebrated Writer.

6. BENEDICT of NORFOLK, Frier *Eremit* of St. Augustin, in the Monastery of Norwich, inferior for Erudition to no Divine of his Time; highly valu'd for his singular Way of Preaching and Power in persuading, by Antony, then Bishop of Norwich, who chose him for his Suffragan, making him Partaker of his Charge and Honour. JOSEPH PAMPHILUS, in his Chronicle of the Augustinians, says, he writ, *Sermons throughout the Year: Exhortatory Epistles: Aristotle's Alphabet;* and at length dy'd, and was bury'd at Norwich, about the Year 1340.

7. ROGER GLACTON, or GLASTON, born in Huntingdonshire, became a Frier *Eremit* of St. Augustin in the Town of Huntingdon, Doctor of Divinity of Cambridge, and at length Provincial of his Order in England. He became Famous for Sanctity of Life and Learning, writ in a pure Stile, and in his Sermons to the People, was sweet to attract, earnest in persuading, eloquent in commending or dispraising, and never wanted a proper Discourse to the Subject he had in Hand. He became more Famous by his Familiarity with Robert Bishop of Salisbury, and their Learned Epistles full of modest Wit, and pleasant Turns, gain'd both of them an Everlasting Name among their Posterity. This Roger writ, *Sacred Epistles: Sermons throughout the Year: Lectures, Questions,* and dy'd in a good old Age in his Monastery at Huntingdon, where he was also bury'd, in the Year 1340.

8. GODFREY GRANDFELD, born in Northamptonshire, and Frier *Eremit* of St. Augustin, in the Monastery at Northampton, Doctor of Divinity at Cambridge, and reputed a great Philosopher and Divine; but most Eminent for his Sermons. Going afterwards to Rome, he was first Chaplain to a certain Cardinal, Bishop of Frascati,

Frascati, and then himself made a Bishop by Pope *Benedict* the 11th, and sent into *England*; at which Time the aforesaid Cardinal writ a Letter to the Bishop of *Winchester*, wherein he highly commends this *Godfrey*, who, as *Joseph Pamphilus*, in his Chronicle of the *Friers Eremites of St. Augustin*, informs us, left behind him these Monuments of his Learning, *viz.* *Sermons for Sundays: Lectures of Divinity: Determinations: Epistles*, and dy'd and was bury'd in his Monastery at *Northampton*, about the Year 1340.

9. ROBERT WORSOP, born in *Yorkshire*, and Frier Eremite of *St. Augustin*, of the Monastery of *Ticull* in the same County, a Village not far from *Doncaster*, Doctor of Divinity; who having joyn'd Erudition to Sanctity of Life, was at length, chosen Bishop, in which Dignity he gain'd great Applause by preaching the Word of God to his People, instructing the Ignorant, and reforming the Clergy. *Leland* and *Joseph Pamphilus* say, he writ *An Introduction to the Master of the Sentences: Scholastick Questions*, and *Sermons*; and at length dy'd and was bury'd in his Monastery at *Ticull*, about the Year 1350.

10. RICHARD CHEFFER, born in *Norfolk*, became a Frier Eremite of *St. Augustin* in his Youth, in the Monastery at *Norwich*, where applying himself to his Studies, and being afterwards sent to *Cambridge*, he became a notable Preacher, and his Fame surviv'd him in his Works, for he writ, *Of the Birth of Christ: Elegant Sermons: Collations: Of the four last Things*; and is thought to have flourish'd in 1354.

11. JOHN GODWICK, born in *Norfolk*, became in his very Youth, a Frier Eremite of *St. Augustin*, in the Monastery at *Lynn*. He took his first Rudiments at *Cambridge*, but removing thence to *Oxford*, became there Doctor of Divinity, and Publick Reader. He often preach'd before the King and the Nobility, and gain'd the Reputation of Sanctity among his Order, and of much Literature abroad; so that in process of Time, he was chosen Provincial of his Order in *England* and *Ireland*. Many of his Works and their very Titles have perish'd, what remain are these, *Lectures on Genesis: On the Psalms: Commentaries on Daniel: Of Daniel's Weeks: Of certain Sayings of St. Paul: Sermons throughout the Year: Solemn Sermons before the King and the Nobility: Controverted Questions*. He dy'd and was bury'd in his Monastery at *Lynn*, in the Year 1360.

12. GEOFFRY HARDIBY, Frier Eremite of *St. Augustin*, in the Monastery at *Leicester*, was bred at *Oxford*, and became Doctor and Professor of Divinity in that University, wherein he gain'd much Reputation, and was a sharp impugner of Errors. He could not bear with the Archbishop of *Armagh*, who said, *It was a Shame for Christians to beg*. At length his Fame spreading throughout this Island, he was chosen Provincial of *England*, in which Dignity he behav'd himself above Reproach, well governing those committed to his Charge, and preaching very frequently, for he did so excel in that Faculty, that he was often call'd upon to preach before the King and the Nobility. At length, King *Edward* the 3d call'd him to Court, and made him his Counsellor and Spiritual Director, as may be seen in *Capgrave, Leland, Colby*, and

others. Which Authors do not forget to mention how much he was addicted to Evangelical Poverty, and recommended it to others. Being zealous for the Honour of his Order, he writ against the Archbishop of *Armagh*, how the Order of the *Eremites of St. Augustin* had been Confirm'd by the *Roman Church*, and how *St. Augustin* the Bishop and Doctor of the Church, was the Founder of the said Order, and a Follower of it himself. The Titles of his Works are, *Of the Evangelical Life: Of the Perfection of Evangelical Poverty: Lectures on the Old and New Testament: Comments on Scripture: Sermons for the Seasons: Sermons for Festivals: Ordinary Questions: Resolutions: Oxford Quodlibets: Of the Acts of his own Order*. He dy'd and was bury'd at *London*, about the Year 1360.

13. THOMAS RADCLIF, born in *Leicestershire*, and Frier Eremite of *St. Augustin*, in the Town of *Leicester*, by his Learning, obtain'd the Degree of Doctor of Divinity, and for his Virtue was made Bishop of *Lincoln*, being an excellent Preacher, as *Leland* testifies; and *Joseph Pamphilus*, in his Chronicle of the *Eremites of St. Augustin*, says he writ: *For an Introduction to the Sentences: Scholastick Lectures*, and *Sermons*; and flourish'd in 1370.

14. THOMAS STUREY, Frier Eremite of *St. Augustin*, much celebrated by *Nicholas Brigaultus*, in his Collections, noted for persuading very many to apply themselves to Literature, writ *Morality of the Revelation: Of the Sacraments: Declamations: Prognostick of both Lives: Exceptions of Philosophers*, and flourish'd in the Year 1370.

15. WILLIAM FLETE, Frier Eremite of *St. Augustin*, a great Lover of Solitude and Divine Contemplation, daily improving in Virtue. Being inform'd that some Brethren of his Order were reforming in *Italy*, and embracing a more strict Discipline, he hasten'd thither, and continu'd among them all the Remainder of his Life, with incredible Integrity and Innocence of Life, as is testify'd by *Ambrosius Coriolanus*, and *James of Bergamo*. He is said to have had wonderful Revelations, particularly in relation to the future Calamities of the *English*, whereupon he writ several Epistles to *English Men*, and especially those of his own Order. What we find of them is, *An Epistle to the Provincial of his Order in England; and to the Doctors of the same Province; one to the Brethren of the same in Common: A Book of Epistles to several other Persons: Predictions to the People of England*. He is said to have dy'd in *Italy*, and to have been there bury'd among his Brethren, in the Year 1380.

16. RALPH MARRHAM, Frier Eremite of *St. Augustin*, at *Lynn* in *Norfolk*, an Honour to his whole Order for his Piety and Learning. Having attain'd the Degree of Doctor of Divinity at *Cambridge*, he rather apply'd himself to pleasant Studies, than to Subtilties, and leaving the Controversies of the Schools, betook himself to the Delights of History, but still preach'd sometimes to the People. He collected a noble Work from the most approv'd Authors, wherein he describ'd, from the Creation of the World, down to his own Time, the Originals of the most noted Kings and Kingdoms, their Progress, Advancement, Declining, Catastrophes and Overthrows; and the Manners and Customs of several

veral Nations. In short, he scarce omitted any thing that might serve as an Example of Virtue to be imitated, or of Vice to be eschewed. He did not plainly prefix his Name before the Book, but in an Enigmatical manner, where the Capital Letters of the first Words put together, make up *Frater Radulphus Marrham*, Brother *Ralph Marrham*. The Titles of this, and his other Works are, *An Handful of Chronicles: Most copious Indexes to the same Chronicles: Sermons to the People*. Thus writes *Joseph Pamphilus*. He is said to have flourish'd in the Year 1380.

17. HENRY BEDERICK, or of BURY, Frier *Eremite* of *St. Augustin*, in the Monastery of *Clare*, being excellently fram'd for Literature, was, by his Superiors, sent not only to the *English*, but also to Foreign Universities, and at length, took the Degree of Doctor of Divinity at *Paris*; after which, returning into *England*, he grew famous for his frequent and much admir'd Sermons. Being likewise of known Piety and Integrity of Life, he was chosen Provincial of his Order in *England*. *Peter Vincentinus* charges it on him as a Blemish, that he eagerly maintain'd the Blessed Virgin *Mary's* being conceiv'd in Original Sin. The Monuments of his Learning he left to Posterity, are, *Sermons on the Blessed Virgin: Sermons throughout the Year: On the Master of the Sentences: Theological Questions*. He flourish'd in 1380.

18. JOHN HICKLEY, Frier *Eremite* of *St. Augustin*, Doctor of Divinity. He writ against *Wickliff*, and all his Favourers, one Volume, divided into three Parts, and Entitl'd: *Of the Power of the Church*; and flourish'd in the Year 1381.

19. THOMAS WINTERTON, born in *Lincolnshire*, Frier *Eremite* of *St. Augustin*, in *Stanford* Monastery, Doctor of Divinity of *Oxford*, and Provincial of his Order in *England*. Having been educated in his Youth with *John Wickliff*, had contracted much Friendship with him; but as they grew up, it was easy to discern the Corn from the Tares, for as *Winterton* advanc'd in Piety, so did *Wickliff* proceed in his Errors. *Winterton* therefore thought it his Duty to admonish *Wickliff*, and, if possible, to draw him from his Errors; but when he perceiv'd his Endeavours to be in vain, he turn'd his Friendship into Enmity, and writ against him with much Judgment and Erudition. His Works, as *Joseph Pamphilus*, in his Chronicle of the *Augustinians* testifies, were, *Affertion of the Eucharist: Absolution against Wickliff's Confession: Theological Disputations, and Sermons throughout the Year*. He flourish'd in 1382.

20. BANCHIN, born in *London*, and a Frier *Eremite* of *St. Augustin* in that City, Doctor and Professor of Divinity at *Oxford*, became renowned for Preaching, and in the Council assembled at *London* against the *Wickliffites*, argued strenuously against their Errors. He writ, *Against John Wickliff's Positions: Various Resolutions, and Sermons to the People*; and flourish'd in 1382.

21. THOMAS ASHBURN, born in *Staffordshire*, and there a Frier *Eremite* of *St. Augustin*, Doctor of Divinity in *Oxford*, writ and disputed against *Wickliff*, and by his Means, in a great measure, a Synod was assembled on that Account at *London*, at which he was also present

with 10 Bishops, 44 Divines, and 20 Canonists, and there the Heresy of *Wickliff* was condemn'd. His Works were, *Against Wickliff's Triologue: Of Identity in the Sacrament: Lectures of the Bible: Sermons: Ordinary Questions: His Replies: Extracts from St. Augustin*. He flourish'd in 1382.

22. ROGER TWIFORD, whom some vulgarly call GOOD LUCK, Frier *Eremite* of *St. Augustin*: Doctor of Divinity, and a Preacher of Renown, always expounding the Scriptures according to the Antient Fathers, and old Doctors of the Church. His Works are, *The Itinerary of the Mind to God, and Sermons to the People*. I know not whether he writ more, but flourish'd in 1390.

23. WILLIAM EGMUND, Frier *Eremite* of *St. Augustin*, in the Monastery at *Stanford*, having proceeded Doctor, and been made Professor of Divinity, he taught long, with much Reputation. At length, going to *Rome*, he was, by the Pope, made Bishop of *Pissinus*, and Suffragan to *Henry Belfort*, Bishop of *Lincoln*. The Works he left are, *Sermons to the People: and Scholastick Replications*; and flourish'd in the Year 1390.

24. PETER PATESHUL, Frier *Eremite* of *St. Augustin*, Doctor of Divinity of *Oxford*, and Professor among his own Order. A Man of a sharp Wit, but too conceited, suffer'd much, and shew'd incredible Industry. He gain'd a great Name by his acute Disputations, and most Learned Sermons; but being puff'd up with Pride, fell miserably, and basely went over to the Heresy of *Wickliff*, and this his latter End was worse than his Beginning. He dwindled away into Folly and Madness, and, like a Buffoon, writ Ballads and trifling Rhimes against the *Friers Mendicants*, and other such Ribaldry; so that it might be said, that the Man, together with his Faith, had lost all Sense and Judgment, and laid aside all Decency of Behaviour and Christian Modesty. Yet *Thomas Walsingham*, Anno 1387, writes, that at his Death he repented and recanted; but being among the *Lollards*, they obstructed any Priest being brought to him. The first Things he writ are Orthodox and approv'd of, the latter Heretical and prohibited. His Catholick Writings, according to *Gesner* and his Abridger, are, *Comments on Holy Writ: Sermons to the People and to the Clergy: On the Master of the Sentences: Theological Resolutions: A Tract against Hereticks*. He liv'd in the Year 1390.

25. JOHN WALDEBY, born in *Yorkshire*, Frier *Eremite* of *St. Augustin*, and Doctor of Divinity of *Oxford*, highly commended by *Leland*, and not undeservedly; for by the unanimous Consent of his Order, he was chosen their Provincial in *England*, and much belov'd by the Clergy and People; whereupon, when *Alexander Nevill*, Archbishop of *York* dy'd, he was appointed his Successor, but never confirm'd, for the Pope conferr'd the Archbishoprick of *York* on *Thomas Arundel*, and translated *Waldeby* to the Archbishoprick of *Dublin* in *Ireland*. His Zeal for the Faith may appear, in that coming with the King to the Synod of *Stanford*, in the Year 1392, he solidly confuted *Wickliff's* Errors. He writ much both in *English* and *Latin*, under the following Titles, *Moral Expositions on the Apostles*

Atles Creed : On the Lord's Prayer : Five Homilies on the 5 Words of the Angelical Salutation : Scripture Lectures : Twelve Sermons : Sermons to the Clergy : Sermons to the People : Of the Sacrament of the Eucharist : On the Master of the Sentences : Theological Decrees : Against the 7 Mortal Sins ; Ordinary Questions : Oxford Resolutions : Itinerary of Health. He is thought to have dy'd and been bury'd at York among his Brethren, in the Year 1393.

26. THOMAS EDWARDSTON, Frier Eremite of St. Augustin, and Prior of Clare Monastery in Suffolk, Doctor of Divinity of Oxford. Much in Favour for his Piety and Virtue, with Lionel Duke of Clarence, and his Confessor, and by his Favour, preferr'd to be an Archbishop in Ireland. He writ, *Solemn Sermons : Theological Resolutions : Scholastick Lectures :* and dy'd and was bury'd in his Monastery of Clare, in the Year 1396.

27. ROBERT WALDEBY, Frier Eremite of St. Augustin, famous for Piety and Learning, and much esteem'd among great Persons. Having begun his Studies in England, he went over into France with Edward the Black Prince, and study'd long at Thoulouse, with such success, as to become most knowing in Prophane and Sacred Literature, for he was extraordinary knowing both in the Civil and Canon Law, well vers'd in Physick, and a good Philosopher, and Divine, insomuch that he was Doctor and Professor of Divinity at Thoulouse, and gain'd much Fame by his Elegant Sermons. Thus he gain'd the Favour of Kings, and was first made Bishop of Ayre in Aquitaine, then Archbishop of Dublin in Ireland, then Bishop of Chester, and, at last, Archbishop of York. His Works are, *Lectures on the Master of the Sentences : Ordinary Questions : Quodlibets : Sermons throughout the Year : Against the Wickliffites,* and much more. He dy'd in 1399.

28. WILLIAM WELLS, born in that City, Frier Eremite of St. Augustin at Lynn, as Leland writes, and some say Doctor of Divinity of Cambridge. His many good Qualities caus'd him to be chosen Provincial of his Order in England, which he held for the Term of 20 Years, much of which Time he spent in writing very Learnedly, tho' his Style be plain. His Works are, *Distinctions on the Psalter : Commentaries on the 7 Penitential Psalms : Comments on the Gospels : Theological Disputations : Vulgar Declarations : Curfory Acts, &c.* He dy'd at Lynn, and was there bury'd in the Year 1421.

29. JOHN LOW, born in Worcestershire, Frier Eremite of St. Augustin, in the Monastery of Wich, afterwards Prior of that in London, and, Lastly, Provincial of England; Doctor of Divinity of Oxford, who, as Leland informs us, was, from his tender Years, educated in Virtue and Literature. He is said to have been an Eloquent and vehement Preacher, a subtile Disputant, and an elegant Writer, and very zealous for God's Glory. In the Year 1428, William, Bishop of Norwich presiding, he sat with Thomas Waldensis and 16 others, to examin certain Seditious Persons at Norwich, who were more than suspected to err in Point of Faith, whom he convicted of Heresy, and deliver'd them over to suffer Death, as Publick Enemies to the Kingdom and to the Christian Church. He was a wonderful Lover of, and Searcher after Antiqui-

ties; added very much to the Libraries of his Order, especially that at London, on which he bestow'd many choice Books, besides his own most valuable Works. We are beholding to him for having preserv'd Writings of Antient Fathers, which, but for him, might have perish'd. For these Excellencies he at length became so well known to King Henry the 6th, that he bore him singular Affection, made him a Privy Counsellor, then Bishop of St. Asaph, and afterwards of Rochester. His Works are, *Sermons before the King : Sermons throughout the Year : Theological Dispensations : Ordinary Lectures : Histories of the Times,* and much more. He dy'd and was bury'd in his Church at Rochester, about the Year 1436.

30. JOHN BROME, Frier Eremite of St. Augustin, Prior and Reader of Divinity in the Monastery of Gorleston near Yarmouth in Norfolk, as Leland witnesses; being equally addicted to Piety and Erudition, erected a noble Library in his Monastery, and furnish'd it with the choicest Books, in reading of which he spent his Years. He is said to have had there many Books, which were to be found no where else in England. He writ, *Directories, or Tables : Indexes to Chronicles, and Sermons ;* and dy'd in his Monastery in 1449.

31. JOHN BURY, born at St Edmund's Bury in Suffolk, Frier Eremite of St. Augustin in Clare Monastery, Doctor of Divinity of Cambridge, and afterwards Provincial of his Order in England and Ireland, according to Leland, Pious and Learned, a great Preacher, and very zealous against Hereticks. In his Time, Reginald Peacock, a Man, as his Name imports Vain, Arrogant, Proud, being first made Bishop of St. Asaph, and afterwards of Chichester, scandalously deserted the Faith, writ many pernicious Things, and taught Perverfeness, as it were, from the Chair of Pestilence, Viz. *Of a certain new Liberty of the Gospel : Of the Power of Lay-Men over the Clergy : Against the Clergy's Possessions : That all Men were equally Ministers of the Word of God,* and much more of the like Nature. Against whose impious Doctrines this John writ to Thomas Burcher, Archbishop of Canterbury, with singular Orthodox Erudition. The Titles of his Works are, *Commentaries on St. Luke : Lectures of the Holy Scriptures : Sermons : Questions : Against Reginald Peacock.* He liv'd in 1460.

32. THOMAS SLOLEY, Frier Eremite of St. Augustin, in the Monastery of Norwich, Doctor of Divinity of Cambridge. The Writers of his Order say, he was knowing in sacred and Prophane Literature, and was therefore chosen their Provincial in England, and not only govern'd the same with Applause, but did much Good by his preaching. His Writings are, *Various Questions, and Sermons throughout the Year.* He dy'd at Norwich on the 4th of June, 1477, and was there bury'd.

33. JOHN CAPGRAVE, born in Kent, Frier Eremite of St. Augustin, Doctor of Divinity of Oxford, and at length Provincial of his Order in England, renowned for Piety and Erudition, and according to Joseph Pamphilus, with whom many others agree, the most Learned of all that ever were of that Order in England. His most singular Patron was Humphrey, Duke of Gloucester, an excellent Prince, with whom he was in great

Favour, for he was his Confessor, and publish'd many Things under his Patronage. But his Works will shew how great a Man he was. Some say, he writ Commentaries on all the several Books of holy Writ; but if not on all, it is certain, he did on many of both Testaments. The Titles of his other Works are these, *Of the Creeds: Epistle to William, Bishop of Ely: Manual of Christian Doctrine: On the Master of the Sentences: Theological Resolutions: Ordinary Disputations: Scholastick Lectures: Sermons throughout the Year: Orations to the Clergy: On erroneous Possessions: Of the Followers of St. Augustin: Of the illustrious Men of the Order of St. Augustin: Catalogue of English Saints: Of the noble Henries: The Life of Humphrey Duke of Gloucester: Chronicles: Epistles: &c.* He dy'd at Lynn, and was bury'd on the 12th, of August, 1484.

34. THOMAS PEMCHET, Frier Eremit of St. Augustin, of the Monastery of Warrington, born in the West of England, and Doctor of Divinity of Oxford, closely follow'd the Subtilties of Scotus, inasmuch, that Ambrose Coriolanus in his Commentaries, says, he was so fond of that Doctor, that if all his Works had been lost, they might have been retriev'd out of his Memory. The Fame of his wonderful Wit, was so spread abroad, that he was call'd into Italy, and had a great Salary for teaching Divinity at Pavia. In which City, Pemchet, at the Request of his Scholars, had all Scotus's Works printed. Returning at length into England, he was chosen Provincial of his Order there, and in Ireland. But in the Year 1483, he joyn'd in a wicked Device with one Randal Shaw, Doctor of Divinity, to slander the Line of King Edward with Bastardy, in Order to drive them from the Throne, and set up the wicked Richard the 3d; which, tho' it took Effect, yet it was so vile an Action, as he could never wipe off the Stain. However, his Works gain'd him Fame, and were, *Annotations on St. Augustin: On the Master of the Sentences: Theological Decrees: Sermons to both States: Ordinary Disputations: Lectures on Scotus: Corrections on Scotus: Quodlibets: Magisterial Acts: Of the Art of Preaching: On Aristotle's Metaphysics: Elucidations of Naturals: Preceptions of Philosophers: Sum of Logick: &c.* He dy'd in his Monastery in London, and was there bury'd on the 20th of May, 1487.

35. JOHN TONNEY, Frier Eremit of St. Augustin, Doctor and Professor of Divinity of Cambridge, according to Leland, and afterwards Provincial of his Order in England. He then apply'd himself to all sorts of human and divine Literature, and writ something in every sort, both in Verse and Prose, besides many Things he began and left unfinish'd. Several Pieces of his, were afterwards printed by Richard Pinson, the King's Printer. The Titles we have of his Works are, *Magisterial Lectures at Cambridge: Scholastick Controversies: Collectanea: Sermons to the People: Orations to the Clergy: Epistles: Of the Quantity of Syllables: Of making Verses: Wit and Rhimes: Rudiments of Grammar: &c.* He dy'd and was bury'd in London, in the Year 1490.

36. GEORGE RIPLAY, Frier Eremit of St. Augustin, at Bridlington in Yorkshire, spent the most of his Life in Discovering the occult

and abstruse Causes and Effects of natural Things; to which Purpose, Leland says, he travell'd through France, Italy and Germany, and was there acquainted with the most learned Men, and always either writ or taught, or learn'd something. He was well vers'd in all human and divine Literature, and appointed Professor of Divinity in the Year 1489, by the general Chapter of his Order held at Aylesford. At last, that he might wholly devote himself to God and the Study of divine Things, he was, by Pope Innocent the 8th, absolv'd from the Duty of the regular Observance of his Order, and obtain'd an Order to be dismiss'd by his Brethren. This done, he spent the rest of his Days like an Anchorite, shut up in a Cell, at the Carmelite Monastery of St. Botolph. The Titles of his Works are, *Of the Compassion of St. Mary: The Life of St. Botolph, Abbat: The Life of St. John Bridlington: Theory: Dialogues: Dictates of a sick Man: Ceremonial Practice: Concord of Guido and Raymond: Of the Philosopher's Stone: Mysteries of Chymists: Compendium of Alchimy: Secrets of Philosophers: Marrow of Philosophy: Castle of 12 Gates: Of natural Magick: The Apple of the Eye of Alchimy: Short Art, or Trumpet sound: The Land of Lands: Poems and Epistles: Philosophical Experiments: Of the Temperatures of Things: &c.* He dy'd and was bury'd at St. Botolph's, about the Year 1490.

37. JOHN ERGHOM, or ERGHON, born in Yorkshire, Frier Eremit of St. Augustin, in the Monastery of York, Doctor and Professor of Divinity of Oxford. Having pass'd those Degrees, he betook himself to the Study of the Holy Scripture and Preaching, and was successful in expounding the figurative Sense and Allegories of holy Writ, either in his Sermons, or Writers; and took such Delight in this Study, that with incredible Industry he perus'd all the Greek and Latin ancient and modern Interpreters, in that figurative Way, made choice Collections from them, and added much of his own. Of the whole he compos'd a vast Work, which he dedicated to the Earl of Hereford, under the following Title, *viz. Compilations of Prophecies.* His other Books were entituled, *Sermons: On the Predictions of John Bridlington: Of John the Canon's Poems: Astrological Calculations: &c.* He dy'd and was bury'd at York, about the Year 1490.

38. WILLIAM GALEON, born in Norfolk, Frier Eremit of St. Augustin, in Lynn Monastery, Doctor of Divinity of Oxford, and, at length, Provincial of his Order in England, pious and learned, and of such Authority among his Brethren, that by his Example he rouz'd many of them from Slothfulness to the Study of Virtue and Literature. He left these Monuments of his Ability, *viz. Theological Lectures: Disputations: Sermons throughout the Year: &c.* He dy'd and was buried at Lynn, in the Year 1507.

Other Friars Eremites of St. Augustin, Learned Men and Writers less known, as is the Time when they liv'd.

39. JOHN LANGHAM, Frier Eremit of St. Augustin, born in Norfolk, and had his Name from the Place of his Birth. Study'd first in his Monastery

Monastery at Norwich, and afterwards at Cambridge. His Works were preserved in the Library at Norwich till the Suppression of Monasteries. The only Titles of them preserv'd by Joseph Pamphilus and others are, *Logical Institutions: and Scholastick Disputations*; but when he flourish'd we find not.

Of the first Coming of the Friers Eremites of St. AUGUSTIN into England.

Reynerus,
p. 164.

IN the Year 1252, Lanfrank of Milan, the first General of the Eremites, of St. Augustin, sent some of them into England, to seek a Dwelling for themselves, before they had been confirm'd by Pope Alexander the 4th, after St. Augustin's appearing to him in an Extasy, as express'd in his Bull. Which, tho' it be Ironically spoken by fleeing Bale, yet it is notorious, that St. Augustin appearing to some Persons by divine Revelation, enjoin'd them to propagate his Order. The Augustin Friers had their first House given them in Wales; at a Place call'd Wood-House, which before had belong'd to the noble Family of the Turbervills. Afterwards Humphrey Bohun, Earl of Hereford and Essex, in the Year of our Lord 1253, gave them a House and beautiful Church, remarkable for a Spire of wonderful Workmanship, in London; which now is partly a meeting House for the German Protestants, who have settled in London.

Anno 1377, the Augustin Friers, obtain'd Leave to eat Flesh, upon Condition, that they should keep the Fast of the Friers Minors, before Christmas, *Lel. Col. Vol. 1. part. 2. pag. 308.*

L O N D O N.

Monastery of Friers Eremites of Saint AUGUSTIN.

Humphrey Bohun, Earl of Hereford and Essex, the first Founder, Anno 1253, being the 38th of Henry the 3d.

Reginald Cobham, Benefactor, gave them a Messuage in London, Anno 1344, being the 19th of Edward the 3d.

Humphrey Bohun, Earl of Hereford and Essex, rebuilt the Church, Anno 1354, being the 29th of Edward the 3d, and is bury'd in the Choir.

The Spire of the Church was thrown down by a Storm in 1362, being the 37th of Edward the 3d, and rebuilt as it now is to be seen.

Valu'd at the Time of the Subversion, being the 30th, of King Henry the 8th at 57 l. per Annum.

Leland Collect. Vol. 1. pag. 109. Anno 1354, the Friers Augustin's Church in London, was re-edify'd by Humphrey Bohun, Earl of Hereford and Essex, whose Body was bury'd in the Choir of the same Church. *Stow's Chronicle, p. 255.*

Stow, in his Survey of London, p. 185. gives the same Account as above, and adds, that

the Spire of the Steeple blown down, as is there said, was rais'd of new, and still might have stood, had not private Benefit (the only Devourer of Antiquity) pull'd it down. Both that goodly Steeple and all the East Part, of the Church, has lately (*says Stow*) been taken down, and Houses, for one Man's Commodity rais'd in the Place, whereby London has lost so goodly an Ornament, and Times hereafter may now talk of it.

Many Noblemen and Persons of Eminency were bury'd in this Priory-Church, but their Monuments are all defac'd. This House of Augustin Friers, was surrendred November 12, 33 Henry 8, and then valu'd at 57 l. (*says Stow*) *Dugdal* makes it 57 l. 5 s.

After the Dissolution of this religious House, the Site thereof and the other Buildings, were granted to *Wriothsly*, in 32 Henry 8, others of them to *William*, Lord *St. John*, in 33 Henry 8, others to *Sir Richard Rich*, 38 Henry 8, and some to *Laurence Hereward*, and others by Way of Exchange, in 38 Henry 8. And last of all, the upper Part of the Church, viz, the Choir, the cross Isles, and other Parts of this religious House, were granted by *Edward* the 6th, in the 4th of his Reign, to the said Lord *St. John*, now Earl of *Wiltshire*, and to his Heirs in Soccage.

This *William* Lord *St. John*, Earl of *Wiltshire*, afterwards Lord Treasurer and Marquis of *Winchester*, built in the Reign of *Henry* the 8th, and *Edward* the 6th, a large House, in Place of *Augustin Friers* House, Cloyster and Gardens, which was call'd *Winchester* House. The Church he pull'd not down; but the West End thereof inclos'd from the Steeple and Choir, was in the Year 1550, granted to the Dutch Nation in London, to be their Preaching Place.

Thomas Hamond, Prior of this House, surrendred it to the King, with 12 Brethren, the 12th of November 1539. 30 Henry 8.

A T H E R S T O N.

Monastery of Eremites of St. AUGUSTIN in Warwickshire.

WAs founded for them by *Ralph* Lord *Baf-Dugd.* set of *Draiton*, in 49 *Edward* 3d, over the Gate whereof are still to be seen *Warw: p. 381.*

his Arms, cut in a fair Shield of Stone. Touching the Original of this Order, there is no absolute Certainty, as *Polydore* affirms. Some alledge, that *St. Augustin*, Bishop of *Hippo*, retiring into the Wilderness, during the Rage of the *Manichean* Hereticks, then instituted it, gathering together into one Convent, those that were despers'd in the Desert; others, that divers devout Persons, desiring to imitate the Piety and singular Learning of *St. Augustin*, even whilst he liv'd, left all that they had and betook themselves to the Wilderness, whereupon they were call'd *Eremites*. By which of these Means it was, I shall not further stand to enquire; but *Mendicants* they were for certain, and for their Habit did wear in their Cloyster, a white Garment close girt to them, and when they went out, a

Black Coul over it, with a broad leathern Girdle, buckled, as is here represented, being shorn on the Head as the *Dominicans* are.

These first began to propagate in *England*, about the Year 1250. 34 *Henry 3*, but in *Warwick-shire*, not a long Time after, for as to this in *Atherston*, which was the only House of them, therein, it was the 49th Year of King *Edward the 3d*, e'er the said Lord *Basset* gave the Land, viz. 12 Acres whereon it stood; at what Time they began to build their Church, and came to an Agreement with the Parson of *Mancester*, in the Presence of the said Lord *Basset*, the Abbat of *Leicester*, *Thomas Harecourt*, Lord of *Bosworth* and others; *John Combe*, being their Procurator, or *Warden* at that Time; which was in Substance this, that for the Tithes of those Places, whereupon that Structure was to be made, and for the rest of the Lands before specify'd, they should pay to the said Parson and his Successors 20 s. per Annum, at the Feast of *St. Michael* the Archangel, and *Easter*, by even Portions; in Default whereof, a Distress to be taken, and that if they should acquire any more Land, then to pay Tythe in kind for the same.

It seems the Church and Buildings were not perfected till King *Richard the 2d's* Time, for it appears, that the said Lord *Basset*, by his Testament, bearing Date at *London*, the 12th of *September*, Anno 1383, 7 *Richard 2*, gave them a Legacy of 500 Marks, for compleating thereof. But I do not find, that they ever had any more Lands, than what are above express'd; for by the Survey taken 26 *Henry 8*, all that belong'd to them was valu'd at 33 l. 3 s. per Annum, over and above Reprises, and came to the Crown by the Act of Dissolution, in 27 *Henry 8*. After which, viz. in 35 *Henry 8*, the King granted the Site and Circuit of the House, with a Dove-coat, Barn, Orchard, and two Messuages that stood upon the before specify'd Ground, first given thereunto, to one *Henry Cartwright*, and his Heirs, to hold by the 30th part of a Knight's Fee; which *Henry*, the same Year, sold it to ——— *Hill*. Since which, by Purchase it came to Sir *John Rippington*, who having bought the Manor, built a fair House of Brick upon the Ruins of this Friery.

O X F O R D.

Monastery of Friars Eremites of Saint AUGUSTIN.

A. Wood.
Ant. Oxon.
lib. 1. p.
115.

I N the Year of our Lord 1251, Pope *Innocent the 4th*, granted Power to these Friars to go into any Countries whatsoever, to build Monasteries, and celebrate divine Service ev'ry where; they passed over into *England* that same Year, and the next Year after obtain'd an House at *London*, which had been built by *Humphrey Bohun* Earl of *Hereford* and *Essex*. This is nevertheless repugnant to what I find in an old Manuscript, viz. that *Richard Clare*, the Son of *Gilbert Clare*, Earl of *Gloucester*, first furnish'd these Friars with an House in *England*, in the Year of our Lord 1248. But all Writers agree, that at the

Time of their Coming into this Kingdom, in the Year 1252, there happen'd so great a Plague, that the like hath not been known in the Memory of Man. But to make short, when the *Eremites of St. Augustin*, were settled at *London*, they had an extraordinary Desire to be at *Oxford*, and therefore they sent some of their Number thither, who hiring an obscure House, but near to the publick Shools, thereby had an Opportunity of making known to the University, their Skill in Philosophy and Divinity. Nor did they remain there long unregarded, or not endow'd, for they gain'd the good Will of *John Handlove*, Kt; *Kennet* in his *Par. Ant.* calls him Sir *John Handlo* of *Borstall*, a most wealthy Man; who, tho' he had but very small Possessions in *Oxfordshire*, had nevertheless his principal Seat of *Borstall*, in the County of *Bucks*, and was so great a Favourer of those Friars, that he purchas'd them, with his own Mony, a Piece of Ground to build their House, and procur'd the same to be confirm'd to them by King *Henry the 3d*, in the Year 1268, in these Words.

The King, to the Archbishops,
&c, Greeting.

Now ye, that we for the Health of our Soul, &c, have given, granted, &c, to our beloved in CHRIST the Friars of *St. Augustin*, in *Oxford*, all that Land and its Appurtenances in the Suburbs of *Oxford* in the Parish of the Holy-Cross, which we had of the Gift of *Roger Clare*, of *Cumenore*, to be had and held by the aforesaid Friars and their Successors, of us and our Heirs for ever, paying for the same yearly to the aforesaid *Roger* one Silver Half-penny, at the Feast of *St. John Baptist*, and to the chief Lord of the Fee, the Service to him due and usual for the same. We have also given and granted &c, to the same Friars all that Ground in the aforesaid Suburb and Parish, which we had of the Gift of *Master Martin Bruton*, to be had and held &c, together wth the aforesaid Ground, which belonged to the aforesaid *Roger*, for them there to build an Oratory to celebrate the divine Service, paying yearly for the Ground that belong'd to the aforesaid *Martin*, to the same *Martin* and his Heirs, one Silver Half penny, at the Feast of *St. John Baptist*, and to the chief Lord of that Fee, 12 d. and to the Heirs of *Peter Brideporte* 6 d. in Lieu of all Services, Customs and Demands, &c.

But because that Ground was too scanty for their House and Chapel, the King, at the Request of the aforesaid Knight, gave his Commands to his Client *Bogo Clare*, Rector of the Church of *Saint Peter in the East*, to which Church, on that Account, the Manor of the Holy-Cross of *Halywell* belong'd, to deliver to the *Augustinians*, a small Piece of Ground adjoining to the other aforesaid; who, in Regard that he sustain'd some Loss thereby, as to the yearly Income, receiv'd of *John Coleshull*, a kind Favourer of those Friars, and desirous to make amends for that Loss, the Rent of a certain Tenement in the Parish of *St. Aldate*, as will appear by the following Deed.

Be it known to the present and those to come, that *I Bogo de Clare*, Rector of the Church of *St. Peter in the East* at *Oxford*, at the Instance and Command of

of my most excellent Lord and Patron, the Lord Henry, by the Grace of God, King of England, have granted and demised to the Priors and Friars of the Order of St. Augustin at Oxford, and their Successors, a certain Part of my Ground in the Suburbs of Oxford, in my Parish of the Holy Cross at Oxford, which lies between the High-Way that runs out towards Beaumund, and the Land of Master Walter Byllingdon, the which said Land, us'd to yield to me and to my Predecessors 3 s. and 2 d. and one Pound of Pepper, to build on it a Chapel, wherein they may celebrate divine Service, and the necessary Houses for them to inhabit, and of use according to their Will and Pleasure, to have and to hold, &c. without any Service, Exaction, or Demand for ever. For this Grant and demising John Colehall, Citizen of Oxford, gave to God and to me and my Successors, and to my aforesaid Church of the Holy Cross at Oxford, 4 s. of yearly Revenue, to be received of a certain Messuage, held by Lumbard Crekelade, the Jew which Messuage is in the Jewry at Oxford, in the Parish of St. Aldate, between the Messuage of the Abbat of Abendon, on the one side, and the Messuage of the Abbat of Osney on the other, in free, pure and perpetual Alms, without any Service, &c. In Testimony whereof, I have affix'd our Seal to this present Deed. Witness, Mr. Richard Mapham, Archdeacon of Oxford, Mr. Henry Stanton, Vicar of the Church of St. Peter in the East, at Oxford, &c.

But the King's Majesty, in the 54th Year of his Reign, and of our Lord 1269, confirm'd to the Augustinians, all the aforesaid Ground, in the Form of Law which they call *Inspeximus*: Handlove, that he might perform the utmost Duties of Piety, using his Endeavours to procure them a very spacious Seat. Among the rest, he obtain'd some Tenements of the Regular Canons of St. Frideswyde, a certain Rubrick of whose in their great Register, tho' their other Deeds, I own, take no Notice of it, making the following mention of the same. *It is to be observ'd, that the Church of St. Frideswyde had certain Tenements in the Suburbs of Oxford, and in the Parish of the Holy Cross, Viz. The House of Alexander the Fisherman, Stapleton's House; the Writer's House, the House of Thomas the Mason, and the House of John Yestele, which are demised to the Friars of St. Augustin at Oxford, in the Time of John Lewkmore, late Prior, the Deed of which Demise is not to be found with us, for which Tenements they pay us nothing, &c.* The Instruments by which those Tenements were made over to the Augustinians seem to be quite lost, since they cannot be found in the Archives of Christ-Church; but I find one only Copy of the aforesaid Donation elsewhere, the sum of which was, That the aforesaid John Lewkmore, did let to these Friars a certain Piece of Ground, in the Suburbs of Oxford, and the Parish of the Holy Cross, and bounded and enclosed by the Ground of those same Augustinians, which was once possess'd by Walter Noreys, in the East and South; on the North, by the Land of Richard of Canterbury; and on the West by Beaumont-street. The Augustinians having obtain'd these Possessions, and Pope Gregory the 10th having confirm'd the same to them by his Bull, more particularly those they had from the King and Handlove, the same Handlove built them an House and Chapel, both very beautiful, and of Square-stone, which his Neighbouring Quarry

afforded, bringing the Timber from Shotover Park, where, if I mistake not, he was the King's Ranger: But he dy'd before the Buildings were finish'd, and therefore left it in charge to his Heirs to perfect the same.

The House of the Augustinians was without the Smiths Gate, and fronted to Holywell-street on the South, and the great Court in which Wadham College now stands on the North; the straightness whereof, at that Time, being uneasy to them, they every now and then, as will here appear, extended their Boundaries. Those Buildings were not only beautiful, and, as was before said, of their Neighbours the Carmelites, in a very wholesome Air, but also near the Schools of the Universities, and therefore very commodious for all Exercises.

The Schools of the Augustinians, As has been before said of the other Religious Orders, had their distinct Names for Philosophy and Divinity; the latter whereof was, at first, the Church, and afterwards the Chapter-House; the former, as I take it was the Refectory. Hither they drew almost all the University, and studying their own Interest in the first Place, procur'd all the Acts to be kept there. There are some who do not ascribe this Removal of the Exercises, which were wont formerly to be kept with little Conveniency in Ground-floors, and lower Rooms, to the Schools of the Augustinians, to the spaciousness thereof, affirming, That the same is to be assign'd to the Learning of those Friars, who, they say, were most famous for scholastick Divinity, and Philosophy. I would be glad to know whence they had this Notion, for I am absolutely of another Opinion, as very well knowing, that the Augustinians, when they first came hither, were the most ignorant among the Mendicants, and least acquainted with good Literature; and therefore, as was also done by the Benedictines and the Carthusians, they went over to the Friars Minors, to improve themselves. That was then very notorious among the French and Italians; but being told to the Archbishop of Canterbury, he, by his Letters to the Chancellor, dated at Nutley, on the 5th of the Ides of November, 1284, commanded him to prohibit the same for the future; which, I suppose he also did for this Reason, *Viz.* Because the Jars of the Augustinians, who did not well agree among themselves, with the Friars Minors, were grown to such an Height, that the latter always opposed them in their publick Harangues. (I must here note that Wood has certainly committed a Mistake in this Place; for it is well known, that the Carthusians cannot go over to any other Order, their own being the strictest and severest, and none can pass from a stricter Order to another that is easier, but only from the easiest to a severer.) The Divinity Acts were kept at the Augustinians only till the School, which, to this Day is still dedicated to that Use, was finish'd; for thither they were then mostly transferr'd; but the Exercises in Arts, us'd to be afterwards perform'd there, which was practis'd from the very building of their House, as appears by many Testimonies. A certain Statute in an Antient Book, concerning the Disputations of Batchelors, runs thus: *It has been ordain'd in the Assemblies of the Regents, for the Benefit and Prosperity of Students in the Faculty of Arts, that every*

Batchelor of the said Faculty, shall once every Year dispute, and once Answer at the Augustinians; provided that he be Legally warn'd, to dispute or answer, by the Collators, to be assign'd for such Disputations, 15 Days before he is to dispute or answer; and if any one, so warn'd, shall refuse to dispute or answer, if he shall not dispute or answer, during the precedent half Year, there shall no Reading or Hearing be allow'd him in Form for that Year; and for the observance of this Regulation, every one that is to answer the Question, shall take his Corporal Oath before the other Proctor, before he answers to the Question.

Of what Antiquity this is, I believe is not easy to determin, but a Conjecture may be made by that which immediately follows, and is dated in the Year 1267, That these Exercises took Place as soon as the Augustinians came into Credit at Oxford; among whom it was a Law, that before a Batchelor were preferr'd to the Degree of Master of Arts, he should be oblig'd to hold Disputations on fix'd Days. First, In old Logick. Secondly, In new Logick: And, Thirdly, In Philosophy. This very much prevail'd till the Year 1529, at which Time the Plague was brought in by the Multitude of Hearers, and rag'd in the Monastery, which oblig'd the University to grant a Dispensation, by which the Exercises of the Batchelors were transferr'd to the Church of St. Mary; which, when the Pestilence was over, return'd thither: But after the Dissolution of the Monasteries, which happened within a few Years, they went back again to St. Mary's, and there those called Marian Disputations, were kept, until the present Schools being erected, those of Natural Philosophy were transferr'd thither. For there, neither the Thing nor the Name being chang'd, the Disputations at the Augustinians on Wednesdays and Saturdays, in full Term time, are held in the said School, in the Afternoon, from One till Three; the Master of the Schools, being Moderator, who, on that Account, from the Days of King Henry the 7th, receiv'd only 13 s. 4 d. from the University.

Many extraordinary Men proceeded from the Schools of the Augustinians, to mention all whom would be too tedious and needless; it shall therefore suffice briefly to name some of them.

1. JOHN WILTON, Professor of Divinity, and publick Reader of that Faculty in these Schools; a Man highly commended for his Knowledge in Scholastick Divinity, and especially celebrated by John Baconthorp, in his first and second Book of the Sentences. He was living in the Year 1314, for then he was chosen one of the Doctors and Masters appointed Delegates, by the University for the examining and condemning of certain pernicious Opinions.

2. ROBERT ELIPHAT, whom Henry Wileot takes for a Franciscan, but Joseph Pamphilus gives him to this Order, and says he was one of the Hearers of Gregory Ariminensis. Be that as it will, he was famous for his Scholastick Disputations, both at Oxford and Paris.

3. GEFERY HARDBY, of whom Leland writes, 'That he study'd Philosophy and Divinity at Oxford, and gain'd much Fame there by his great Industry; for he attain'd to such a Degree in the sublime Knowledge of Divine Theology, that he publicly interpreted the

Books of both Testaments; for which Reason, he was, by the Oxfordians, admitted into the highest Class of Learned Men, &c.' I find he had frequent Contests with the Archbishop of Armagh about Begging, and that he dy'd in the same Year with him, Viz. 1360.

4. BAKIN, of London, a most sharp Impugner of Wickliff and his Followers, and became very famous in Theological Disputes, and preaching the Word of God. He flourish'd in 1382.

5. JOHN GODWYCK, hear what Bale says of him. 'Being inflam'd with the Desire of Learning, says that Author, he went to Oxford, where, within a few Years, he became so great a Proficient in the Sciences then admir'd, that he was soon admitted among the greatest Divines. So that after some publick Disputations and reading there, he was much applauded throughout his own Country, and, at length, made Provincial of his Order, and preach'd notable Sermons before the King, and other great Men of the Nation, with extraordinary Reputation.

6. THOMAS ASHBOURN, a violent Opposer of Wickliff and his Adherents, as his Writings testify.

7. PETER PATESHULL, a great Defender of Wickliff, and no less Enemy to his own Society. Leland is mistaken in him, and takes him for Peter English, sometimes call'd Payne, mention'd by Aeneas Sylvius; whom, if Bale follow'd, he drew Pits, who follows him into the like Error. But neither do I think him to have so much favour'd Wickliff, and am rather apt to believe, that the same is to be attributed to Peter English.

8. THOMAS WINTERTON, a renowned Philosopher and Divine, as Leland testifies. Contemporary with Wickliff, and familiar with him in his first Studies, whom he afterwards vehemently opposed.

9. THOMAS EDWARDSTON, whom the University honour'd with the Degree of Doctor, for his Piety, and his Faculty in Preaching, wherein he excell'd.

10. JOHN WALDBEY, obtain'd all the Degrees (says Leland) of a Learned Man, deservedly offer'd, with some Solemnity at Oxford, and was afterwards Provincial of his Order. He was certainly a very pious and Learned Man, as appears by his Works, of singular Eloquence, and a most ready Wit, and therefore acceptable to many at that Time. He was Brother to Robert Waldbey, who also had enter'd himself into the Order of St. Augustin, and dy'd Archbishop of York, in 1397.

11. JOHN LAWE, Professor of Divinity, according to Pits, in this University, and Provincial of his Order. He writ several Treatises, most worthy to be read over and over; and, as Leland says, was a diligent Collector of choice Books. He dy'd Bishop of Rochester, in 1467, and was bury'd in his Cathedral.

12. JOHN BANARD, or BANNARD, Frier of this Convent, afterwards Professor of Divinity and Chancellor of the University. I have read some of his Learned Questions on the Master of Sentences, publish'd at the Time when Scholastick Divinity was in Esteem among us; to refuting of which, I find some other Divines of that

that Time, apply'd themselves at their solemn Commencements at Oxford. This I have collected concerning Bannard, from some Manuscript Fragments in the Corpus Christi College at Oxford. He flourish'd in 1412.

13. JOHN CAPGRAVE, the most Learned of the Augustinians, if you will believe Leland. The Catalogue of the Books he writ is in Bale, who, as well as Pitts, highly extols this Man.

14. THOMAS PENKETH, of whom Leland writes thus, 'He was of such Ability in the sharpness of Disputation, that scarce any one equall'd him; and in another Place, after whose (viz. John Scotus) Example, he so form'd himself and all his Studies, that one Egg could not be more like to another, or Milk to Milk, &c. He enjoy'd so great, or rather so incredible a Memory, that had Scotus's vast Volumes been lost, he seem'd capable to have retriev'd them almost to a Word. He dy'd in 1487.

15. Lastly, Besides JOHN ERGHAM and WILLIAM GALION, one WHITEHEAD was of this Convent, a Man profound in all sorts of Learning, and particularly in the Mathematicks; who at the Dissolution of all Monasteries, being kindly entertain'd by Henry Billingsley, Alderman of London, to repay that great Courtesy, he taught him Geometry, and at his Death, gave him all his Writings, and Comments, particularly those he had made of Euclid's Elements, and which being afterwards methodiz'd, Billingsley publish'd as his own.

That the Augustinians had a Library very well furnish'd with Books, sufficiently appears by the Catalogue not long since in being; but since neither the Founder, nor the Benefactors to the same, are any where to be found, I will leave it, to speak of their Church.

JOHN HANDLOVE, Knight, above mention'd, began it, and the Augustinians there celebrated his Obsequies with great Pomp; but he left the finishing of it to his Heirs and Relations, who, it is likely, were there afterwards buried; and some of whom endeavour'd to rob the said John of the Title and Honour of having been the Founder; for I find the Controversy began between his Posterity, in the Year 1456, decided in these Words.

To all the Faithful of CHRIST, &c. Br. John Stockton, Prior of the Convent of the Friers Eremites, of the Order of St. Augustin, at Oxford, &c.

BE it known to your Reverences, that the most excellent Lord, King Henry the 3d, for the Health of his Soul, and at the Instance of his renowned Knight, the Lord John Handlow, of Bortol, acquir'd certain Parcels of Land of several Persons in the Suburbs of Oxford, opposite to the Gate commonly call'd Smithy's Gate, as appears in the Charter of divers, more fully made thereof, the which Parcels of Land the said Lord the King, gave at the Instance of the said Knight, to the Friers Eremites, of the Order of St. AUGUSTIN, and their Successors for ever, to build a Church there, and other Houses and Offices for the Benefit of the said Friers; this Will of our said Lord the King, at the Instance of the said Knight, our Lord, Pope Gregory the 10th,

Confirm'd and Ratify'd by his gracious Bulls; but after the Death of our said Lord the King, the same John Handlow contributed much towards the Building of the said Church and Houses; and as we understand by antient Annals, was prevented by Death, before the said Church and Houses were quite built; but he being desirous to show to what Place his Soul was most inclin'd, whilst it remain'd in his Body, order'd his Body to be bury'd there, where the Soul was so affectionately held. We therefore do take this renowned Knight for our principal Founder, next to our Lord the King; and do judge that he ought to be look'd upon as such, especially since, in all Foundations of Monasteries this is principally establish'd, that no Patron do rashly presume to give any thing to Friers, without the King's License. But now, in regard there is a Controversy concerning the Succession of this most noble Knight; a certain Reverend Esquire, Edmund Rede, inform'd in part by our Evidences, and partly by his own, does piously challenge to himself, the Right of the said Knight, as descending to him by Right of Inheritance; for from the said Knight descended one Son, Richard Handlow, Knight, from whom descended Lineally, one Daughter, call'd Elizabeth de la Pole, and from the same Elizabeth, descended another Gentlewoman call'd Katherine James, from Katherine James, descended Christiana Rede, the Mother of the said Edmund: By this Right of Descent, the said Edmund possess'd many Lands of the aforesaid John Handlow, Knight, and not only the Lands, but the Royalties granted to John and his Heirs. And upon this Right, we the said Prior and Convent, considering the true Line of Succession, after full and mature Deliberation, do receive and admit the same venerable Knight, Edmund and his Heirs for the Founder of the said House, upon the Right he has acquir'd by the aforesaid Lineal Descent. And at their Request, the venerable Master, John Capgrave, Provincial Prior, has been earnestly mov'd to be present at this our Reception, and Recognition of our said Founder, and to testify the same by his Letters, for perpetuating the Memory thereof; lest the Children should do any thing new without the consent of their Father, or the Labour of the Children be the sooner frustrated for want of the Father's Consent. Done in our Church at Oxford, April 21, in the Year of our Lord 1456, on which Day the said Edmund, was, in Person, and with a solem Procession, receiv'd as Founder; many, and Venerable Persons of the Clergy and People being present, Robert, Prior of St. Frideswyde at Oxford; Richard, Master of the Hospital without the East-Gate; Master Thomas Chandler, Guardian of New College; Master John Brether; Master Robert Abdy, Proctors of the University of Oxford, Robert Attwood, Mayor of the Town of Oxford; Richard Spragot, John Clerke, John Lowe, &c.

After the said Charter had been made publick, the Prior of this Convent, with his Brethren, the Provincial also approving of the same, assign'd to the said Edmund Rede and to his Son and Heir William, for the Term of Life, certain Chambers between their Church on the South, and the Refectory on the North, with a Garden adjoining to the same.

There were bury'd besides the Progeny of Handlow, and many of the Augustinians themselves, as appears by Tombs lately found, Walter Curson of Waterperry in the County of Ox-

M m m

ford,

ford, Esq; with his Consort *Elizabeth*. He dy'd on the 7th of *April* 1527, and had a Tomb in this Church, adorn'd with an Inscription and the Arms of his Family; all which, when the House was destroy'd, were piously remov'd to *Waterperry*, where they are still to be seen.

Benefactors, besides those before-mention'd, were, 1. *Elias Quilter*, Citizen of *Oxford*, who, after an Inquisition by a Jewry of 12 Men, in the 23d Year of King *Edward* the 1st, and of our Lord, 1295, had declar'd, That the same would not be prejudicial to our Lord the King, nor to any other Person, made over to the *Augustinian* Friars, an antient Hall or Seat, which standing in the Parish of the *Holy Cross*, belong'd, as to the Right of the Supreme Lord, to *Merton College*. The same, as is mention'd in the Inquisition itself, was always, till now, inhabited by Clerks, and they still inhabit there, and paid besides the Quit-Rent to the College, 40 s. per Annum. The next to him is *John Chastleton*, Illuminator of *Oxford*, who in the Year 1317, left it in his last Will, that his Tenement in the *Shell-fish-street*, should be sold, and whatsoever Mony it produc'd, given to those Friars, for the eternal Bliss of his Soul. The next is *William Taylour* of *Heigham*, Chaplain to the Blacksmiths, who designing to give some Testimonies of his Charity, to the End they might come the more sure to the *Augustinians*, gave to them two Messuages and one Acre of Land, adjoining to their House, in the 11th Year of King *Edward* the 3d. But those of *Merton* (who being Lords of the Manor of the *Holy Cross*, by all possible means, obstructed those Friars extending their Bounds, as fearing they might at length exempt themselves from their Court Leet) perceiving that Fraud, mov'd frequent Law-suits on that Account; which nevertheless prov'd unsuccessful, those Friars obtaining the aforesaid Donation entire, tho' they afterwards paid to the College of *Merton* 21 s. 6 d. per Annum, either for that, or some other Part of their Ground. The last I shall here mention, for I cannot mention all, is *Richard Gareford*, of *Oxford*, who, in the Year 1395, not only remitted the Mony due to him, but conferr'd other Gifts on them. I may add, that King *Edward* the 4th, in the Year 1476, granted them a Fair before their great Gate, to be kept Yearly for 5 Days; and that these *Augustinians*, moreover, receiv'd 50 s. per Annum, of the Guardian and Monks of *Durham College*; of which Sum, as well as others, which they paid to other Mendicants, an Account was given to the King's Commissioners a little before the Dissolution of the aforesaid College.

The Dissolution of the Convent of the *Augustinians*, falls in the 32d Year of the Reign of King *Henry* the 8th, to mention the which briefly, the Ground and Tenements were, the Year after, left to *Thomas Carwarden*, Esq; who converting every thing to his own Profit, carry'd off the Stone, Materials, Trees, &c. King *Edward* the 6th, sold the same to *Henry*, Duke of *Suffolk*, and *Thomas Dupont*, Gentleman; at length in the Reign of King *James*, after some Changes of Owners, the whole descended to the Foundress of *Wadham College*, who apply'd them to found a College there, with her Husbands Consent. *Wood. Hist. & Antiq. Oxon. p. 115.*

William Witherall, was the last Prior here, we have no Account of the rest.

The length of their Church was, the Choir 60 Paces; the Nave 66 Paces; the breadth of it 40 Paces. *Hist. Abb. Vol. 2. p. 186 and 334.*

CANTERBURY.

Monastery of Friars Eremites of St. AUGUSTIN in Kent.

THAT these Friars came first into England from Italy, about the Year 1252, has been taken notice of before: They settled at *Canterbury*, about the Year 1325, for that Year the then Archbishop of *Canterbury* sent, and directed to his then Commissary, his Mandatory Letters concerning them which here follow.

The Archbishop's Mandate concerning the Augustin Friars.

WALTER, by Divine Permission, &c. to our beloved Son the Commissary of *Canterbury*, greeting, Grace and Benediction. Notwithstanding both the Civil and Canon Laws in general, prohibit any to presume to build an Oratory without the Authority of the Bishop, and that the See Apostolick has, especially and expressly, by many Privileges granted, that no one shall attempt to build a Church, Chapel or Oratory within the Jurisdiction of the Church of *Canterbury*, without the Authority of the Archbishop of *Canterbury* and the Chapter; nevertheless the Friars Eremites of St. *Augustin*, have this Sunday, on the Festival of the Nativity of the Blessed Virgin *Mary*, erected a new Church or Oratory, in a certain House in the City of *Canterbury*, on the Ground of the Church of *Canterbury*, without License from us and our Chapter; and ringing a Bell, have presum'd, as is affirm'd, to celebrate solemn Mass, and rashly to receive the Oblations due to the Parish-Church. Wherefore we strictly enjoin and command you, that you make diligent Inquisition upon full Information of this Matter by credible Persons; and in case, by the said Inquisition, you find what has been suggested to be really true, that then in our Name, and by our Authority, you interdict the Place in which the said Friars did presume to celebrate, and do still, as is said, celebrate Divine Service; at the same time summoning, by Name, those Friars, whom, by the said Inquisition, you shall convict of having said Mass in the aforesaid Place, and those Friars that reside there, if there be any, to appear before us on a legal Day to be by you appointed, where-soever we shall then be in the City, Diocese, or Province of *Canterbury*; to answer to us for the Injury and Contempt by them offer'd to us and our Church of *Canterbury*, and farther to do and receive what shall be agreeable to Canonical Institutions. And you shall by your Letters Patent containing the Series of these Presents, certify to us the said Day and Place, and the Day on which you shall receive these

these Presents, and what you have done in relation to the Premises. Given at *Tenham*, the 18th of the *Kalends* of *October*, in the Year of our Lord 1325.

These Friers had purchas'd and gotten Possession of an House or Tenement and Appurtenances, in the Parish of *St. George* in *Canterbury*, of one *Thomas* of *Bonynton*, bounded out as follows, viz. by a certain Lane, sometime call'd *Lambert's Lane*, afterwards *Brewer's Lane*, that is, between the same Lane and another Tenement of the said *Thomas*, towards the North, and a certain Place *Ealdgaole*, and the Tenement of *Cicily* at *Gayole*, towards the West, and the Tenement of *Thomas Chich*, toward the East, and the Tenement of *Thomas Clement*, and of the Hospital of the Priests, toward the South. The Friers having purchas'd and gotten Possession of this Tenement, forthwith built them a Church, and therein erected Altars, and all of their own Authority; so busily bestirring themselves, that both the Monks and the Parson of *St. George's*, were in Danger to be prejudic'd in their several Interests, The Monks to an Annuity of 20 d. per Annum, payable to them, that is, the Prior and Convent of *Christ-Church*; the Parson to the Tithes and other Rights Ecclesiastical payable to him, out of the said Tenement. At length, within a Year after, or such a Matter, the Monks and they came to a Composition for their Annuity, of whom they obtain'd a Remission and Release of all Arrearages thereof past, so as the Friers should see to the due Payment of it, for the Time to come. The Parson also, *John* of *Natyndon*, by Name, after he had, for the Timely Prevention of his own and his Church's Prejudice, by the Friers alteration of the State and Property of that late House, which, beside first Fruits, Tithes and Oblations, yeilded him, and it, other Commodities before the Time of the Friers; brought his Action against them before *John Badesley*, the Chancellor, and *Robert de Weston*, Auditors of Causes under the then Archbishop, *Walter Reynolds*, to the End to compel them by Course of Law, as but Right and Reason requir'd, to secure him and his Church against Detriment and Deterioration in this behalf. The Parson came also to Composition with them, in and by the which, the House was quietly yeilded and confirm'd to the Friers, with Liberty to make their abode therein, and to get their Chapel, Oratory, or Church and Altar already erected upon the Place, and also a certain Plat of Ground laid out for a Church-Yard, to be dedicated, and 9 s. to be yearly paid by them, for, and in lieu of all Dues to the Parson of *St. George* for the Time being, for ever; whereof the one Moyety at *Midsummer*, and the other at *Michaelmas*; subjecting themselves to the Archbishop or any other Judge, Ordinary or Delegate, for Compulsion in Default of Payment. The Parson being ty'd to obey, under Pain of Excommunication, and the Friers under Pain of Interdict.

The Friers afterwards enlarg'd their Seat by purchasing of *John Chich*, of *Canterbury*, a certain Place or Court, within the Parish of *Saint George* in *Canterbury*, lying upon the High-Way or Street at the *Cloth-Market*, upon Part of which they built their outward Gate. In the Year 1356, they entred into Obligation, and did bind

themselves and their House, to the Prior and Convent of *Christ-Church*, of whose Fee it seems it was Part, to pay them 2 s. 4 d. per Annum for it. Thus we see how these Friers first Hous'd and then settled themselves here.

A great Ornament afterward to this Place, and to the whole Order, was *John Capgrave*, in his Time; that is, Anno 1484, or thereabouts; a famous Frier of this House, Provincial of the Order, and a great Writer; the Catalogue of whose Works may be seen in *Pits*, who is very full in his Commendation, for a Man of most excellent Parts.

As for the Benefactors to this Monastery of Note; I read but of two, the one a Widow Woman, one *Amabilia Gobyon*, who made Choice of these *Augustin Friers Church* for her Place of Sepulchre, and gave by her Will 10 Marks to the Repair thereof, in the Year 1405. The other one *Sir John Fineux*, who, in *Henry* the 7th's Time, became a most Liberal Benefactor to the Place, as appears by the following Instrument, translated from the *Latin*.

The Grant of Sir John Fineux, to the Augustin Friers.

TO all the Sons of our holy Mother the Church who shall see or hear these Presents, *William Mallaham*, Prior of the Convent of the House of the Friers Eremites, of the Order of *St. Augustin*, settled and founded in the City of *Canterbury*, and the Friers of the same House, greeting and true Charity in our Lord. Whereas we are in the first Place lyable in the Offices of Charity to those from whom we have receiv'd Benefits, we must not think much of it, but most worthy of us, to refresh those with spiritual Bankets, who endow'd us with Temporals; and whereas the Lord *John Fineux*, Kt. and chief Justice of the common Pleas to our Lord King *Henry* the 7th, as also the 8th, a Man of singular Prudence, of renowned Birth, remarkable for Justice, full of Piety, conspicuous for Courtesy, and fruitful in Charity, out of his Bounty and Goodness, has most generously expended the Sum of 40 l. or more in repairing and adorning our Church, Refectory, Dormitory and Walls; therefore we *William*, the Prior aforesaid, and the Friers of the same House, considering the fruitful Charity, of this most worthy Person, in Return for this his most pious Bounty, have, with unanimous Consent and Assent, granted, given, and by the Deed of this our present Donation confirm'd, and for ever ratify'd, as by these Presents we do confirm, to the same *John Fineux*, his Heirs and Successors, one Chaplain of our Friers, to celebrate the Mass to be call'd the Mass of *St. Mary*, for ever, between the Hours of seven, and eight, in Honour of the blessed Virgin *Mary*, on the Altar in the Chapel of the Visitation of the bless'd Virgin *Mary*; and the said Chaplain celebrating for the Time being, shall every Day after the Offertory, and before the Washing of his Hands, turning to the Corner of the Altar, recite the underwritten Names on a Table, as follows. Let the divine Clemency be pray'd to for the Souls of the Lord

" John Fineux, Kt. and Elizabeth his Consort;
 " King Henry the 7th, John Morton, Cardinal,
 " late Archbishop of Canterbury; William Apple-
 " dorfeld, and Mildred his Consort; and for the
 " Souls of all the Faithful departed. And to the
 " End that this Donation and Concession of ours,
 " may be firmly and perpetually observ'd; We
 " William the Prior aforesaid and the Friars of
 " this same Place, have confirm'd, and by these
 " Presents do confirm this present our Donation
 " and Concession, not only by affixing to it of
 " our Common and Chapter Seal, but also by
 " subscribing the same under our Hands. Given
 " in the Chapter-House of our aforesaid House
 " at Canterbury, on the 28th day of November, in
 " the Year of our Lord 1522.

" And I Brother William Wederhal, Doctor of
 " Divinity, and Provincial of the same Order
 " of Friars Eremites, being very well satisfy'd
 " that all above was worthily and wholsomly
 " granted and given, for the Confirming of all
 " and singular the Things as above mention'd,
 " to be granted by the Prior and Friars afore-
 " said, at the special Request of the aforesaid
 " Prior and Convent, have affix'd my Seal,
 " which I use upon the like Occasions, to the
 " above written Grant and Donation. Given
 " as to the sealing of this our Confirmation,
 " the 20th day of December, the aforesaid Year
 " of our Lord.

Somner's Antiquities of Canterbury, p. 67, and
 in the Appendix to the same 17 and 18, Battely
 adds nothing concerning them.

STANFORD.

Monastery of Friars Eremites of St. AUGUS-
 TIN, in Lincolnshire

AT the West End of Stanford, just with-
 out St. Peter's Gate on the left Hand stood
 the Monastery of Augustin Friars, founded
 by one Flemming, a very rich Man of Stanford.
 The Care of finishing it was committed to the
 Archdeacon of Richmond, but no Mention of any
 Date or other Particulars. If answerable to the
 Circumference of enclos'd Ground, it was very
 large, being above a Quarter of a Mile in Length.
 The Ruins of it now standing are venerable, and
 give a good Idea of its former Grandeur, of
 which the following is an exact Account. From
 the Manuscript Collections of the Reverend Mr.
 Forster, Rector of St. Clement's-Danes.

The Friery without St. Peter's Gate, on the
 left Hand, has doubtless been a most noble Fa-
 brick, as appears by the remaining Ruins which
 have been carefully inspected. The West Front
 appears to have been 80 Yards long. The South
 Front 80 Yards long. The Chapel standing on
 the North Side, may easily be discern'd to have
 been 40 Yards long and 20 Yards wide; and the
 End of the Chapel, Westward, seems to have rang'd
 along the Cloysters, which are of the same
 Length and Breadth with the Chapel. In which
 Place lately digging, to make a Saw-Pit, were
 found the Skulls and Bones of Men. The Cha-
 pel seems to range even with, and joyn to the East
 Front, as the Cloysters do to the West. The
 East Front is also 80 Yards; so that the whole

is an entire Square, and in the Middle thereof,
 very plainly appears a curious and compleat
 Court, being exactly 30 Yards every Way,
 The stone Pillars and Windows which have been
 dug up in the Ruins, render the Structure very
 magnificent, and some of the Rooms, whether
 for Conveniency or Curiosity, have been pav'd
 with a fine Sort of glaz'd Tiles of different Co-
 lours, 2 Inches thick, and 9 Inches square, and
 from Corner to Corner 12 Inches; a whole Load
 of them was found, as they lay on a pav'd Floor,
 and more might have been taken up, but that
 they were spoil'd, and so not thought worth
 while. On the West Front, at a small Distance,
 there yet appears, to have been a very curious
 Garden, as by the Degrees, which both in
 Length, Breadth and Ascent, were very carefully,
 exactly and proportionably made; and the South
 Front by the rising of the Ground, assures us,
 it was approached to by a noble and gradual
 Ascent, the whole being environ'd with a stone
 Wall, near half a Mile about. The Scituation
 as sweet, pleasant and delightful, as if Nature
 here wanted no Assistance from Art. The South
 and West Prospects made agreeable by the silver
 Stream of the River Welland and it's most rich
 and fragrant Meadows. A little beyond the
 North-West End of this Friery, is a long Hedge,
 commonly call'd Pewterers-Hedge, where, accor-
 ding to Tradition, was formerly a Street, inha-
 bited by Pewterers, for which we have no other
 Authority, and at the West End of this, very fair-
 ly appears the Roman High-Way. About a Quar-
 ter of a Mile West of this Friery, stood a small
 Village call'd Breadcroft, which some are of Op-
 nion, receiv'd it's Name from the several Bakers
 inhabiting the same, as appears by some old
 Writers in the Evidence-Room of Mr. William
 Brown's Hospital in Stanford; and nigh Breadcroft
 was lately found, by a Person at Plow, a large
 stone Coffin, which may be still seen in a Close
 call'd Rock's-Close, without St. Clements-Gate, and
 is us'd as a Trough to water Horses. This Ac-
 count of these Ruins I transcribed from the old Manu-
 script above quoted, and they might be standing when
 the same was written. But I am assur'd by the a-
 foresaid Mr. Forster, now residing at Stanford,
 that there are no such Remains now, nor any
 thing but some Heaps of Rubbish.

I find no Priors of this Monastery, but only
 the last of them, which was Richard Warner, who
 with five of his Brethren, surrender'd this Convent,
 October the 6th, 30 Henry 8. This seems to have
 been a very considerable Monastery, and conse-
 quently must have had at that Time many more
 than six Friars, and therefore it is probable that
 all the rest refusing to submit to the Surrender,
 were turn'd out, and no Mention made of them
 to the End that it might look as if the Convent
 had consented, which it is well known was prac-
 tis'd in most other Monasteries.

NEWARK.

Monastery of Friars Eremites of St. AUGUS-
 TIN, in Nottinghamshire.

Here was a certain House of Friars, of the Thoro.
 Order of St. Augustin, which was granted Notting.
 from the Crown; 35 Henry 8. to Richard^{p. 197.}
 Andrews

Andrews and Nicholas Temple, and their Heirs. Sir John Markham had it, since it was Sir Francis Leek's Dwelling House, and also the Lord Deyncourt's Sons; but his Son, afterwards Earl of Scarfsdale, sold it to Mr. Matthew Fennison.

This is all I have been able to find concerning this Friery.

C H E R L E Y.

Monastery of Friers Eremites of St. AUGUSTIN in Leicestershire.

Burton's Leicestershire, pag. 69. **R**obert Blanchmaines, Earl of Leicester, in the Reign of King Henry the 2d, built this small Priory, of which we have no more than what is in Rot. 5. Henry 8, being these Words, Cherley of Eremites, the Patron, the Earl of Winton; there three Friers use to reside.

U L L E S C R O F T.

Monastery of Friers Eremites of St. AUGUSTIN in Leicestershire.

Ib. pag. 295.

This Place was formerly call'd *Osoluescroft*, standing in Charnewood Forest, very solitary, where Robert Blanchmaines, Earl of Leicester, Temp. Henry 2. founded a small Priory for Eremites of the Order of St. Augustin, which, at the Suppression thereof, in the Reign of King Henry the 8th, was valu'd to dispend yearly 101 l. 3 s. 10 d. Ob.

Rot. 5. Henry 3. The Earl of Winton, Patron of Ullescroft of Eremites, there usually reside three Priests.

This Friery is mention'd in the *Monasticon*, Vol. 2. p. 362, and in the *English Abridgement* thereof, p. 155. but it is there plac'd among the Canons of St. Augustin, as if these two had been but one Order, an Error frequently to be met with there. We are there also told that Roger Quynex, Earl of Winchester, was the first Founder, the Marquess of Dorset the Modern.

This Difference of Founders we know not how to reconcile, but that the Monastery was of the Eremites, and not of the Canons, is certain.

All Mr. Willis gives us concerning it is, That

EDWARD DALBY, Prior, and 9 others subscr'd to the King's Supremacy the 17th of September 1534, 26 Henry 8, and afterwards at the Dissolution, with 11 Brethren, surrender'd this Convent to the King's Visitors, September the 15th, 1539.

W A R R I N G T O N.

Monastery of Eremites of St. AUGUSTIN, in Lancashire.

Anno Domini 1379. 3 Richard the 2d, William Eltonhed, Prior of the Hermit Friers of the Order of St. Augustin, at Warrington in Lancashire, and the Convent there, granted to Sir Thomas Dutton, Knight, a perpetual Chantry, to wit, That a sufficient Frier of the Convent of Warrington, shall be especially elected to pray for the Salvation of Sir Thomas, his Children, and of Phillipaa his Wife, and her Parents; and for the Soul of Dame Ellen, late Wife of the said Sir Thomas, their Children and Parents, when they shall die, at the great Altar of their Church yearly for ever; and that their Names be Written down in their Martyrology; whereunto the Prior and Convent were bound, under a Penalty of 3 s. 4 d. to be levy'd by the Provincial upon Omission of such form of Service; and if for a Week or a Fortnight it were omitted, then must they double the Fine omitted in Manner aforesaid. If neglected for six Months, then upon Pain of Suspension; if for a Year, then upon Excommunication, until the Time omitted be made up. Whereunto are Witnesses, Thomas Abbot of St. Werburg of Chester, Stephen Abbot of Vale-Royal, Richard, Prior of Norton, and Roger, Prior of Berkenhead.

This was confirm'd by Henry de Townsdale, Provincial of the Hermit-Friars of St. Augustin, in England, with a special Injunction, that the said Persons be yearly twice commemorated before the whole Convent; once at the Entrance of the Prior of Warrington, into the Convocation-House yearly, the other Time, on the Election Day of a Fellow-Prior, for a Provincial Convocation, dated at Warrington, on Sunday next after the Feast of St. Martin, the Year aforesaid.

No Mention of this Monastery in the History of Abbies, &c.



N n n

O F

OF THE Nuns and Friers

OF THE ORDER

OF Our SAVIOUR, commonly call'd BRIGITTINES.

*Of the Original, and Progress of the Order of the Brigittines,
with the Life of St. Brigit, their Foundress.*

*Hist. des
Ordres Mo-
nast. vol.
iv. p. 25.*



THE Order which St. Brigit founded, about the Year 1344, was call'd of the Saviour of the World, because they pretend, that our Divine Redeemer himself, prescrib'd the Rules and Constitutions that are to be observ'd by those Religious Men and Women, for the maintaining of Regular Discipline, and that he dictated them to St. Brigit. That Princess, who was descended from one of the most Noble and Illustrious Families in the Kingdom of Sweden, was born into the World about the Year 1302. Her Father, whose Name was Birger, imitating the Piety of his Ancestors, had always bore so great Love to JESUS crucify'd, that he undertook a Pilgrimage into the Holy Land, to visit the Places where the Mysteries of our Redemption had been accomplish'd, and to drop his Tears where our Lord had shed his Blood. For the same Reason, he spent all Fridays in Works of Penance and Mortification, and being strengthened with the Sacraments of Penance and the Holy Eucharist, he endeavour'd that Day to put himself into such a Disposition, as to be able to endure all the Crosses that might befall him till the next Friday.

Sigrade, our Saint's Mother, was no less piously inclin'd, than her Husband, and gave Proof thereof in building many Churches, which she

endow'd with considerable Revenues out of a Royal Magnificence, for she was descended from the Kings of the Goths. Being at Sea when with Child of Brigit, the Ship met with so violent a Storm, that it was in great Danger of being cast away; several Persons were drowned, and Sigrade was miraculously sav'd; for the next Night, a Man of much Majesty appear'd to her in her sleep, who told her, that the Child she bore in her Womb, had sav'd her from Shipwreck, advising her to take special Care of its Education, for as much as it would be one of the greatest Ornaments of Sweden; but she dy'd soon after she was deliver'd of our Saint, who inherited her Piety and Discretion, and improv'd very much under the Government of one of her Aunts, who was a Lady of singular Piety.

Three Years being pass'd before Brigit pronounc'd a Word, that it was much apprehended she might always continue Dumb; but she began, all at once, to talk with as much Ease, and as distinctly as Persons of ripe Years, which was look'd upon as Miraculous and a Prodigy. From her very tender Years, she apply'd herself much to Prayer, and even then receiv'd special Graces from God. At ten Years of Age, she conceiv'd such sensible Grief upon hearing a Sermon upon the Passion of our Lord JESUS CHRIST, that she shed abundance of Tears. The next Night she thought she saw him, as if he

he had been just then nail'd to the Cross. She was much mov'd at that melancholy Object, from that Time bore singular Devotion to the Passion of the Son of God, and could never think of it without shedding Tears.

Tho' she earnestly desir'd to remain a Virgin, yet she obey'd her Father, who gave her in Marriage at 13 Years of Age to *Wlpho*, Prince of *Nericia* or *Noricia* in *Sweden*, who was but 18 Years of Age. They spent the first Year in Continence, by mutual Consent, and having both of them taken the Habit of the third Order of *St. Francis*, they liv'd in their House, as if it had been in the most regular Monastery. They afterwards had 8 Children, four Sons and as many Daughters. *Wlpho* being himself piously inclin'd, his Wife easily obtain'd his Consent to practice Mortification. She lay in her Cloaths on the Ground, or on a Board, spending most of the Night in Prayer. She re-doubl'd her Austerities, wore a coarse Hair Cloth, and visited the Hospitals, serving the sick herself, in the Absence of her Husband, who was often oblig'd to go to Court, where the King advis'd with him upon the most important Affairs.

However, *Wlpho* grew sensible how little his Employments avail'd him, when compar'd with his Wife's; and being desirous of the like Grace, pray'd with her very often, and to do it with more Quiet, quitted the Court. They undertook a Pilgrimage to *St. James's* in *Galicia*, with their 8 Children. *Wlpho*, upon their return, falling dangerously sick at *Arras*, *Brigit*, who spar'd no bodily Pains to relieve him, had also recourse to God for his Recovery. *St. Denys* appear'd to her, who fore-told several Things that were to come to pass, and, as a Token of the Truth of what he said, promis'd that *Wlpho* should soon recover, which happen'd accordingly. No sooner did he get home, with his whole Family, than, being egg'd on by the Spirit of God, having obtain'd his Wife's consent, he became a religious Man in the *Cistercian* Order. Not long after he dy'd, before the Year of his Noviceship was expir'd; but it is likely he made his Profession before his Death, as is the Custom of all Religious Orders, which cause their Novices to profess, when they are in Danger of Death. It is not therefore to be admir'd, as is by some, that the *Cisterian* Monks have insert'd him among the Blessed of their Order, in their Martyrology.

Brigit being now at her own Liberty, thought of nothing but making her Advantage of it, in order to lead a Life of more Perfection than she had done before. She divid'd what she had among her Children, dispos'd of all that might divert her from the Service of God, and gave herself wholly up to Exercises of Piety. She laid aside her rich Garments, to put on such as were more suitable to the penitent Life she design'd to lead. This was censur'd at Court, and look'd upon as want of good Sense; but her Design being to please none but God, she rais'd herself above the Judgment of Men, and was not afterwards asham'd to eat with the Poor in the Hospitals, or in the Streets, and sometimes to beg with them. She no longer wore Linnen, cover'd her Body with an harsh Hair-Cloth, girt herself with Cords full of Knots, and to these Mortifications added another every *Friday*, dropping

scalding Wax on some part of her Body, in order the more lively to reprint in herself the Memory of the Sufferings of the Son of God, in his Passion. Her Fasts were frequent, and that on *Friday*, besides the others enjoin'd by the Church, was upon Bread and Water: Nor was her watching less Austere, she allow'd her Body no Rest, but only in the utmost Necessity, and when altogether spent for want of Sleep, having no other Bed but a Carpet laid on the Ground, and she always liv'd after this manner for near thirty Years after the Death of her Husband.

It is thought to have been about the Year 1344, soon after the Death of her Husband, and whilst she was yet possess'd of her Estate, that she built the Monastery of *Wastin*, in the Diocese of *Lincopen*, in the Kingdom of *Sweden*, which was the Original of the Order, afterwards call'd of our Holy Saviour, or of the *Brigittines*, which she founded in Obedience to the Saviour of the World, who dictat'd to her, as is pretended, with his own Mouth, the Rules and Constitutions thereof, by the Name of the Rule that was to be observ'd in that Order, and containing thirty one Chapters, besides the Preface, which contains three more. There are some also in the *Revelations* which go under the Name of the Extravagants.

According to the Constitutions, this Order is principally founded for Religious Women, who are to pay a particular Honour to the Holy Virgin; and there are also to be Religious Men in it, to afford them such Spiritual Assistance as they shall want, and administer the Sacraments to them. The number of Nuns is fix'd at Sixty in each Monastery, that of the Religious Priests, to Thirteen, answerable to the Number of the Apostles, of whom *St. Paul* was the Thirteenth. There are to be also four Deacons, representing the four Doctors of the Church, *St. Ambrose*, *St. Augustin*, *St. Gregory*, and *St. Jerome*, and eight Lay Brothers, who, all together, make up the Number of the 13 Apostles, and of the Seventy two Disciples of JESUS CHRIST. The Nuns are not to be admitted before 18 Years of Age, and the Friars till 25. They are to sue for it a Year before they receive the Habit. The first time they ask it, they are to be put off for three Months, and so from three to three Months till the End of the Year, to see whether they hold their Resolution. However, if it be some grave Person, and of such Authority, that there is no Reason to suspect any Inconstancy, she may be receiv'd after six Months. After the Year of Noviceship, the Bishop of the Place, where the Monastery stands, or some other deputed by him, comes to the Church Door, where he puts several Questions to the Person suing, and then causes her to go into the Church. A red Banner is carry'd before her, on the one side whereof is a Crucifix, and on the other the Picture of the Blessed Virgin, to the End that casting her Eyes on the Crucifix, she learn Patience and Poverty, and looking on the Picture of the holy Virgin, she may learn Humility and Chastity. The Petitioner stays at the Church Door till the Bishop has consecrated a Ring. Two Flambeaus are lighted on the Sides of the Banner, which are to burn all the time of Mass. After the Blessing of the Ring, the Bishop puts it on her Finger, and

then goes to celebrate the Holy Mass. At the Offertory she makes her Offering, and returns to her Place, where she continues till the Bishop has blessed the Habit. Then he sends a Clerk for her, she comes with her Feet bare, puts off her Garments at the corner of the Altar, only keeping a Tunick on. The Bishop puts on the Habit of the Order, and after having veil'd her, goes on with the Mass. At the Time where it is usual to give the Nuptial Blessing to Persons that are marry'd, he turns to the People, calls the Petitioner, and after some Prayers, puts on her Head the Crown those Religious Women wear, which he fastens with a Pin, saying other Prayers. Mass being ended, she is call'd again, prostrates herself on the Ground, whilst he says the Litanies, after which she rises to communicate. Then four Nuns having open'd the Door, at which she is to enter the Monastery, go out to her, and carry her in on a Bier, the Bishop following, and delivering her to the Abbess, and then for the space of eight Days, the Nun is not oblig'd to any regular Observance.

This is the Ceremony observ'd at the Consecration of a Nun of this Order, and the same is to be done with a Frier, bating that instead of giving him a Ring, the Bishop takes hold of his Hands, instead of veiling, he uses the Imposition of Hands on his Head; instead of giving him a Crown, he makes a Cross on his Head, saying the same Prayers that are prescrib'd for giving the Sisters the Ring, the Veil and the Crown; and after Mass, the Bishop conducts the Brother into the House of the Friars, whence he must not go out, but only to the Church, which is in common for the Friars and Nuns, and where there are to be thirteen Altars, in Honour of the thirteen Apostles, and fourteen Chalices, two whereof for the high Altar. Each Altar is to have two Suits of Furniture, one for *Festivals*, and the other for *Week-days*. The high Altar is to have two pair of Cruets, two pair of Candlesticks, a Cross and three Censers, one of them to serve every Day, and the other two on *Festivals*, and a *Ciborium*, to keep the consecrated Hosts.

The Choir for the Nuns is above, that for the Friars below. The Nuns are only to say the Office of the Blessed Virgin, with three Lessons, as well on *Festivals* as other Days, and to sing at high Mass of the holy Virgin, upon every Holy-day, after which, they are also to sing the *Salve Regina*. As for the Friars, they are to say the Office, according to the Custom of the Diocese the Monasteries are in; and both the Friars and the Nuns, before they begin the Even Song, and after having said an *Ave Maria*, are to beg Pardon of one another, the first Choir profoundly bowing to the other, and saying, *Forgive us for the Love of God, and of his most holy Mother, if we have offended you either by Word or Action or Sign; for, on our Part, if you have fail'd in any Respect towards us, we heartily forgive you.* The which the other Choir is also to say.

As to their Diet, they are allow'd to eat Flesh four Days in the Week, that is, *Sunday, Monday, Tuesday and Thursday*, only at Dinner; for, at Night, they are to abstain, and to eat only Fish, Eggs, or Whitemeats. Besides the general Fasts appointed by the Church, they are oblig'd to fast

from the Feast of *All Saints*, till *Christmas*; from the Day after the *Ascension* till *Whitsuntide*, from the Feast of the *Exaltation* of the Holy Cross till *Michaelmas*, all *Fridays* and *Saturdays* throughout the Year, and all the Eves of the Apostles, of the solemn Festivals of the Blessed Virgin; *St. John ad Portam Latinam* *St. Michael*, the Feast of the Holy Sacrament, and Holy *Friday*, with this Distinction, that from the *Friday* before *Quadragesima* till *Easter*, from the first *Sunday* of *Advent* till *Christmas*, and all *Fridays* throughout the Year, they are to eat only such Provisions as are allow'd in *Lent*, that is, to abstain from Butter, Cheese, Eggs and Whitemeats. From the Feast of *All Saints* till the first *Sunday* in *Advent*; from the Day after the *Ascension* till *Whitsuntide*; from the Feast of the *Exaltation* of the Holy Cross till *Michaelmas*; and all *Saturdays* throughout the Year, they may eat Butter, Eggs and Whitemeats; and, in fine, on the Eves of the Apostles, of the Blessed Virgin, of *St. John ad Portam Latinam*, of *St. John Baptist*, *St. Michael*, *All Saints*, the Feast of the Holy Sacrament, and *Good Friday*, they are to fast upon Bread and Water; but that Rigour has been mitigated, by the 12th Chapter of the Extravagants, by which they are permitted to eat Garden-stuff on those Days, and to drink Tisan, or small Beer.

As for their Garments, the Sisters are to have two Shifts of white coarse Woollen, one to wear, and the other to wash; a Tunick of coarse grey Woollen, a Coull of the same, and a Mantle made fast with a wooden Button, the which Mantle, in Winter, shall be lin'd with Lamb-Skins. For their Head attire, they shall have a Caul, or Coif covering their Fore head, and coming down close to the Cheeks, which is to be fastned on the Top of the Head with a Pin; over that Coif or Hood, a Veil of black Cloth fastned with three Pins, and on the black Veil a Crown or Circle of white Linnen, with five small red Pieces on it, like so many Drops of Blood, which Crown is also to be pinn'd on. The Friars are also to have two Shirts of white coarse Woollen, a Tunick of coarse grey Woollen, a Coull of the same, to which is made fast an Hood, and a Mantle, on the left Side whereof, the Priests are to wear a red Cross, in Memory of our Saviour's Passion; and in the midst of the Cross a Bit of white Cloth in Form of an Host, in Memory of the holy Sacrifice which they daily offer; the Deacons a white Circle, to represent the Wisdom of the Fathers of the Church, and on that Circle, four red Pieces in the Form of fiery Tongues; and the Lay Brothers, a white Cross to betoken Innocence, on the which there are to be five little red Pieces, signifying the five Wounds of our Saviour.

When a Monastery is founded, it is to be so built at first, that the Nuns and Friars may dwell in it without Disturbance. They must not live there, unless there be a sufficient Number of Nuns, and Friars that are Priests, to sing the Office, after which, they are to receive such of both Sexes as offer themselves. Till such Time as the Number of 60 Nuns, and the 12 Priests shall be fill'd up, as well as that of the Deacons and Lay-Brothers, who are all to bring a sufficient Dowry for their Maintenance, as well in a dear, as in a cheap Year; which is to serve for the Foundation

tion of the Monastery for ever; for those that are afterwards receiv'd, shall not be oblig'd to give any thing, and the Monastery shall not receive any Revenues or Inheritances that shall belong to them; and the Abbess shall furnish the Nuns and Friars with Habits and other Necessaries, out of the Alms given to the Monastery, which shall also serve to repair the Buildings.

When a Nun or Friar shall happen to die, another shall be receiv'd; the Habits of the deceased shall be given to the Poor, and their Pittance shall also be daily given to the Poor, till the Vacancy is fill'd up. If any Person, when admitted, will voluntarily give any Thing, it shall be distributed among the Poor, and Churches that are in Want; and, if the Convent shall be oblig'd to receive what is given them, it must be diligently enquir'd into, whether what is given was lawfully got, which is to be prov'd by Witnesses, and upon the least Suspicion conceiv'd, that it does not rightfully belong to the Donor, it shall not be receiv'd. Every Year, before the Feast of *All Saints*, a Computation must be made of the Value of the Provisions for the next Year, and all that can be found to spare, either of Money or Provisions for the Year, shall be distributed among the Poor, on the Day after the Feast of *All Saints*; so that it shall not be lawful to possess any more than what is barely necessary.

On *Thursday* the Abbess is to keep a Chapter, to the End that the Nuns, who have committed any Fault, may be punish'd. Any one that shall be convicted of having any Property, by the Testimony of three Witnesses, and has not confess'd her Fault, shall eat upon the Ground on the first Chapter-day, having her Pittance like the other Sisters; but on *Friday* is to have only Bread and Water. These two Days she is not to go out of the Church; at the Office-Hours, she is to prostrate herself at the Feet of all the Sisters, as they go out of the Church, without speaking to them. After *Evening-Song*, the Abbess attended by all the Nuns, goes to her that is performing Penance, and prostrate on the Ground, raises and leads her to the Altar in the Nuns Choir, where being absolv'd, she returns to her Place. If any other be dead, being guilty of having any Property, without having confess'd it, after washing her Body, it is laid into the Bier, and carry'd to the Church Door, where the Abbess, in the Presence of all the Nuns, says, *This Nun, through the Instigation of the Devil, has sinn'd grievously in the Case of Property, against God, and the Order; let us pray for her, that God may pardon her Sin, because he is merciful.* Then having said an *Ave-Maria* she is absolv'd, and carry'd into the Middle of the Nuns Choir, whence, after the usual Prayers for the Dead, she is carry'd to the usual burial Place.

The Bishop of the Place where the Monastery stands, is to be the Father and Visitor. He is to take Care that the Rule be exactly observ'd therein, and to judge of all Differences that may arise. The Sovereigns of the Country are to be their Upholders and Patrons, and the Pope their Protector, and no Monastery of this Order may be built without his Leave. Silence is there to be strictly observ'd, from Morning till after the High-Mass, that is said in Honour of the Blessed

Virgin. It is also observ'd at Meals, from Evening till after Grace at Supper, and from the End of their Recreation in the Evening till the next Morning. A Grave is always to be kept open, to which the Abbess and the Nuns are to go every Day, after Tierce, and after some Prayers, the Abbess is to throw a little Earth into it, and there is to be a Bier or Coffin at the Church Door, to put those that enter, in Mind that they are to dye. In fine, That Order being particularly instituted in Honour of the Blessed Virgin, the Abbess is to be Superiress, not only of the Nuns, but also of the Friars, who are oblig'd to obey her, and she appoints one of the 13 Priests, who is the general Confessor.

This, in short, is the Rule, or rather the Constitutions, which, they pretend, our Saviour *JESUS CHRIST* dictated to St. *Brigit*, for the Government of her Order; for the Nuns and Friars of it observe St. *Augustin's* Rule, and our Saviour's Constitutions, which were first approv'd by Pope *Urban* the fifth, and afterwards by his Successors *Urban* the 6th, *John* the 23d, *Martin* the 5th, and *Gregory* the 15th; but the Decay of that Order, occasion'd by the Change of Religion in several Places where there were Monasteries of it, especially in *Sweden*, *Germany*, *England* and the *Netherlands*, obstructs the Observation of a great Part of this Rule in the Monasteries that are in several Provinces, and which have been founded by Nuns or Friars that came from those Countries to take Sanctuary, from the Persecution they suffer'd at Home. Thus, in some Places, there are Monasteries that have only four or five Friars or more, and others where there are only Nuns. Hereupon several Alterations have been made in their Constitutions, but as those Things no way relate to this History, I shall pass them by, and proceed to speak of the only Monastery there was of this Order in *England*.

S R O N.

Monastery of BRIGITTINE Nuns and Friars in *Middlesex*.

IN the Year 1413, King *Henry* the 5th began *Reynerus* to found three Monasteries of Religious, near p. 166. his Country-house, commonly call'd *Shene*. One of the Order of *Carthusians*, another of *Celestin* Monks, who professing the Order of St. *Benedict*, which, they say, they observe to a Tittle, do farther oblige themselves to be perpetually Recluse. Other Authors have not taken Notice of this Monastery, but we are of Opinion, it was seated in the Village call'd *Isleworth*, or *Thistleworth*, on the Banks of the River of *Thames*, opposite to the aforesaid Monastery of *Carthusians*. The third was of *Brigittines*, who profess the Rule of St. *Augustin*, which, with other additional Ceremonies, is by them call'd the Rule of our Saviour. It is not lawful for them to have any thing they can call their own, not so much as an Half-penny, or on any Account to touch Money. In this Monastery, according to the Rule, there ought to be 60 Sisters, 13 Priests, 4 Deacons, and 8 Lay-Brothers;

thers; all which reckon'd up, the number amounts to as many Persons as the 12 Apostles and the 72 Disciples of CHRIST. These wear no Linnen, but always Woollen. The two Convents are to have one Church in common. The Nuns are to be above, under the Roof; the Brothers below, on the Ground. Both Monasteries are seperately enclos'd; and after being profess'd, it shall not be lawful for them to go out, unless they have the Pope's special leave. These two Convents are, according to the Rule, to be sufficiently endow'd for the Maintenance of the said Persons, and their Servants, to support the Burdens of so great a Monastery; so that they may subsist quietly and sufficiently, as well in a barren as a fruitful Year, without Want or Beggary; after which, if all the World should offer them Lands and Possessions, it would not be lawful to accept of any Thing whatsoever. The Provisions and Necessaries for the following Year, are to be computed and known before the Feast of *All Saints*; and whatsoever is then over-plus of the present Year, in Victuals or Money, is to be distributed to the Poor on the Day after *All Saints*. But if at any Time the Provisions of the ensuing Year do not seem sufficient, then so much of the Provisions, or Money, of the present Year is to be added to it, as is Necessary, and no more, if the Abbess of the Place, and the General of the same will avoid the Danger of their Souls; and, after that, whatsoever Remains is to be given to the Poor. The Abbess, with the Consent of the Sisters and Brothers, is to chuse one of the Priests to be general Confessor of the Monastery, whom all the Brothers are to obey, and to do nothing whatsoever contrary to his Orders. No Man, either Secular or Religious, is to enter the Enclosure of the Nuns Monastery. Thus far Walsingham concerning the Brigittines.

There was only one Monastery of this Order in England, not far from the Monastery of the Carthusians, on the opposite Bank of the River of Thames, and it was call'd Syon. The holy Inhabitants of which Monastery flying out of England, are now settled at Lisbon in Portugal; concerning which, see Sanders, in his excellent Work of the Visible Monarchy.

See the Foundation Charter of this Monastery in the *Monasticon*, Vol. 2. p. 360, and in the *English Abridgement*, p. 155, in which last observe, That it is, through Mistake, said to be in *Wiltshire*, which correct as here for *Middlesex*. The said Charter is all the *Monasticon* has concerning it; and it is there plac'd among the Monasteries of the Order of St. *Augustin*, whereas we see here that it was a distinct Order from that and all others.

This was one of the first that were dissolv'd by King Henry VIII, upon several frivolous Pretences, not worth the taking notice of, as being contradictory to themselves in part, and others meer Forgeries, extorted from some mean Wretches by

Threats and Rewards. King Edward the 6th, in the first Year of his Reign, granted this House, and the Site thereof, to Edward Duke of Somerset, who did not long enjoy it, being soon after attainted, by which means it again devolv'd to the Crown, and was by the same King again given to John Duke of Northumberland, who, as his Predecessor had done before, soon after lost his Head for Treason, and then coming again to the Crown, Queen Mary restor'd it to the former Owners, new founding the Monastery, and giving it to Katherine the Abbess thereof, in the 4th and 5th Years of her Reign. Queen Elizabeth being advanc'd to the Throne, the Monastery was again dissolv'd, but most of, if not all the Nuns, adhering to their Profession, transported themselves, with what little they could save from Rapine, first to *Zurickzee* in *Zealand*, which being no Place for them to harbour in, they immediately remov'd to *Moeklin* in *Brabant*, and thence to *Roan* in *Normandy*, where, having no support, they, at last, pass'd over to *Lisbon* in *Portugal*, which Place being then subject to Philip the 2d, King of Spain; he, in compassion to those distressed Ladies, settled on them a Pension of 5 Crowns a Day, with an Allowance of Wheat. Afterwards several charitable Persons contributed to their Support, and a Portuguese Lady becoming a Nun among them, convey'd to their House some Estate she was Heiress too. Fuller in his *Church History*, pretends to tell us the value of what they possess, but very ignorantly, for among the rest, he says, that *Mil Reis*, is worth 12 s. 6 d., which is altogether false, for the intrinick Value of *Mil Reis* is no more than 6 s. 8 d. three *Mil Reis* being one Pound sterling. The Exchange indeed varies, according to Circumstances of Trade, as in all Countries; but that the Value is as here said, plainly appears by the many *Moedas* that have been current in England, which *Moedas* in Portugal, pass for 4 *Mil Reis*, and with us for 27 s., or 27 s. 6 d. according as Gold falls or rises. This shews that there is nothing in what he says, and particularly in the Fiction of their laying up 600 l. a-Year, which, if they did, they must, at this Day, have been one of the richest Monasteries in the World, whereas they are but in a good living Condition.

Their Revenues were valu'd at the Suppression to be worth 1944 l. 11 s. 8 d. $\frac{3}{4}$ per Annum, according to Speed. Dugdale says, 1731 l. 8 s. 4 d. $\frac{3}{4}$.

Of this so noted Abby, Mr. Willis says no more than that,

CONSTANCE occurs Abbess, Anno. 1521.

And then Names 9 Religious Men, and thirty two Nuns which had Pensions allow'd them at the Suppression, by King Hen. VIII.

As the *Monasticon* gives us the Foundation Charter, I have added the Bull of Pope Martin the 5th, approving of the said Foundation, and the Appropriating of two Churches to it, which see in the Appendix, NUM. cccclxi.

OF THE ORDER

Of the CARTHUSIANS.

Of the Original and Progress of the ORDER of the Carthusians, and the Life of St. Bruno their Founder.

Hist. des
Ordres Mo-
nast. Vol.
7. p. 366.



NO Man questions but that St. Bruno, with six of his Friends, who, after his Example, had resolv'd to live in Solitude, repair'd to St. Hugh, Bishop of Grenoble; and that the said Bishop granted them the Desert of Chartreuse in his Diocese, where, in the Year 1086, he laid the Foundation of his Order, and where, with his Companions, he led that penitent and austere Life, which has been to this Day practis'd by his Followers, with so much Zeal and Fervour, that they have refus'd to admit of any Dispensation, or Mitigation. But Authors do not agree about the Motive of his withdrawing himself from the World. If we may believe the Antient Tradition of the Order, that which made him resolve to lead a solitary Life, was a most remarkable Accident which happen'd in his Presence, at the Funeral of a noted Doctor of Paris, his particular Friend, who dy'd in the Year 1082, with the Reputation of having led an holy and exemplary Life. That Doctor's Body being carry'd to the Church, as they were singing the Office of the Dead over it, when they came to that part of the Lesson out of Job, *Responde mihi, (Job 13. 22, Answer thou me, How many are mine Iniquities, &c.)* he lifted up his Head, saying, with a dreadful Voice, *That by the just Judgment of God he was accus'd*; for which Reason the interring of him was put off till the next Day. The Office of the dead being then begun, at the same Words of the Lessons, he rais'd his Voice higher than the Day before, and said, *That by the just Judgment of God he was judg'd*. Lastly, The third Day, to which the Burial had on that Account been put off, he added, in the presence of an infinite number of People, drawn together by the Strangeness of the Accident, *That by the just Judgment of God he had been condemn'd*.

This Story, which had been incerted into the Roman Breviary, and which was afterwards left out when the said Breviary was reform'd by Order of Pope Urban the 8th, gave occasion to se-

veral Learned Men of the last Century, to publish several Writings, some of them to maintain the Reality of that Relation, and others to oppose it. The first that undertook to defend it, was Father Theophilus Raynaud, of the Society of Jesus, in a Preface which he calls, *The first Wall against obdurate Minds*, which is at the Head of his Dissertation on St. John Benoit, whom the People of Avignon, do believe to have been sent by God at twelve Years of Age, to build their Bridge. Theophilus Raynaud being somewhat Satirical, and Mr. de Launoy finding himself reflected on in that Preface, wherein that Father asserted some Histories which the other had impugn'd; Launoy, in the Year 1646, publish'd a Dissertation under this Title, *Defensa Breviarii Romani Correctio, circa Historiam Sancti Brunonis, seu de vera Causa recessus, Sancti Brunonis in Eremum*; that is, the Correction of the Roman Breviary, in Relation to the History of St. Bruno, defended, or of the true Cause why St. Bruno retir'd into the Desert; wherein, to overthrow the Credit of the Relation of that Doctor's speaking after Death, and at the same time to shew the Motive of St. Bruno's Conversion, he produces a Letter that Saint writ from Calabria, to Raoul Provost of Reims, wherein to exhort him to follow his Example in retiring from the World, he puts him in mind of the Discourse they had with Fulcius, in one Adam's Garden, wherein talking of the false Pleasures of the World, and of the Delights of the eternal Life, they promis'd one another, and even made a Vow to forsake the World, and to take upon them a Religious Habit, without taking any notice of that Spectacle, which, according to Monsieur Launoy, he would not have omitted to mention, in order the more effectually to move him to forsake the World, if that Story had been true, and the occasion of his withdrawing himself. He further urges, that Guignes, the first Prior of the great Chartreuse, says nothing of it, when he treats of the Original of his Order in the Life of St. Hugh, which he writ; and the same of other Writers till the Year 1322. He likewise brings the Testimony of Guibert, Abbat

of Nogent, near Coucy en Lannois, who ascribes the Retreat of St. Bruno to the scandalous Life of Manasses, Archbishop of Reims, which struck him with Horror, and oblig'd him to quit that City in order to retire. At length he concludes with quoting an Antient Manuscript of the Statutes of that Order, wherein are written the Lives of St. Bruno, and of the four first Priors of *la Chartreuse*, without making any mention of that Prodigy. He grants, that Gerson, Chancellor of the University of Paris, and St. Antoninus, Archbishop of Florence, have made mention of it; but besides that those Authors liv'd but in the 15th Century, he affirms that Gerson spoke of it only upon a vulgar Report; and says, that St. Antoninus, who has deliver'd it in a more positive manner, is an Author not to be credited. In short, for a farther Proof of the Falshood of that Story, he pretends that at the Time spoken of, only Psalms were read at the Office of the Dead, without adding any Lesson out of Holy Writ.

Father Colombi, another of the Society of Jesus, answer'd that Dissertation by another entitled, *Dissertatio de Carthusianorum initiis, seu quod Bruno adactus fuerit in Eremum vocibus hominis redivi-vi Parisiis, qui se accusatum, judicatum & damnatum exclamabat.* That is, a Dissertation of the Original of the Carthusians, or that Bruno was drove into the Desert by the Voice of a Man rising from the dead at Paris, who cry'd out, that he was accus'd, judg'd and condemn'd. He there quotes some Historians, who spoke of that Wonder before the Year 1400, and particularly the Author, that in 1150, writ concerning the Original of the Carthusians; a religious Man of the same Carthusian Order of Meyria en Bugei, in a Charter of the Year 1298; William d'Erbura, or Yporegia, who writ in 1313; the Author of the Chronicle of the Carthusian Priors, who flourish'd from 1383 to 1391. And, Lastly, Henry de Kalkar, who in the Year 1398, compos'd a Treatise of the Original of the Carthusians.

F. Innocent Masson, General of that Order, who had began the Annals thereof, and publish'd the first Volume in the Year 1687, under the Title of *Annales Ordinis Carthusiensis*, and which was afterwards chang'd in the Year 1703, into that of *Disciplina seu Statuta & Constitutiones Ordinis Carthusiensis*, owns that the History of the Doctor's reviving, is the Antient Tradition, bating some Circumstances that are to be cut off; as for instance, that of the Place where the Thing hapned, which, according to a Relation that is before the Antient Statutes, was the House of the Deceas'd, and not in the Church, as the common Tradition has it. But when all things were made ready and set in order, the Funeral proceeded towards the Grave. Then on a sudden the dead Man, the third Time, in a most loud and dreadful manner, cry'd out, saying, &c. Whence that Father concludes, that all the Objections rais'd to oppose the Truth, fall to the Ground of themselves, because saying that this Prodigy hapned in the Doctor's House, whilst St. Bruno and his Companions said the Office of the Dead about his Body, it is to be imagin'd, that but few having been present, it might either for Friendship, or out of principle of Conscience, be kept private, for the Honour of a Person of such Distinction, and that therefore, tho' the Historians, who were

Contemporaries with that Saint have not taken notice of that dismal Event, it is not the less true; not to take notice of the Difficulty there was at that Time, to know what hapned in distant Places, for want of Posts, which were not then settled.

These Reasons being grounded only upon Probability, are not sufficient to make out the Truth of that History; and accordingly F. Masson does not insist much on them, but rather seems to give them over, as well as the Testimony of St. Antoninus and Gerson, to apply himself altogether to enquire how it could be transmitted down from St. Bruno to us; which is not the difficult Point, nor sufficient to overthrow the Opinion of those who oppose the Truth thereof; besides, all those Arguments are only grounded on Suppositions; for, after endeavouring to undeceive those, who believe that the Abstinence from Flesh, even in Sickness, and the other Austerities of the Carthusians, shorten their Days, proving the contrary by the Experience of several decrepit Persons, that live Fourscore and Fourscore and ten Years, whereof they have spent above Threescore in the Order, strictly observing the same; he deduces it as a Consequence, that it is very possible this Tradition might descend from St. Bruno's Companions to us, making many Suppositions to that effect, which I pass over in silence, as not less tiresome than useless, thinking it enough to mention this that follows, to which all the others are referr'd. Supposing, says he, that some of St. Bruno's Companions liv'd Thirty Years after their Arrival in the Desert of Chartreux, and that they receiv'd any one that liv'd Threescore and ten Years in the Order; here you have already almost an Hundred Years past to the Year 1184, to which if we add the Age of four old Men, of Threescore and ten Years each in the Order, who succeeded one another, making together two Hundred and Fourscore Years, this brings us to the Year 1474, when Don Francis du Puy, a Doctor of Fame, and Person of great Erudition, liv'd, who being General of the Order, printed the Antient Statutes thereof, in the Year 1510, before the which, is the History of that Doctor's rising from the dead, with a Cut representing that Prodigy; whence he concludes, That had it been a Fable, a Man of so clear a Judgment as Don Francis de Puy, would not have permitted it to be engrav'd; and that it is incredible, that it should have been invented by Persons of such singular Piety as the first Carthusians were.

This Saint was born at Cologne, much about the middle of the 11th Century, of noble Parentage, but more commendable for their Piety. Even in his Childhood, nothing appear'd in him that was Boyish: He always bore himself above the common Frailties of others of his Age; and so much Discretion and Modesty appear'd in him, even at that Time, that it was easy to Judge, that our Lord had furnish'd him with all the Qualifications fit for the Estate he design'd him to undertake. Authors vary about the Place where he was instructed in Grammar. Some say it was at Laon, others at Bec in Normandy. Some pretend he was afterwards sent to the University of Paris to render himself perfect in that University, and that he taught Philosophy there. Certain it is, that he apply'd himself to Divinity,

nity, and, particularly, study'd the Holy Fathers and the Canons.

Being call'd back to *Cologne* by *St. Aimon* his Bishop, he had a Canonry given him by that Prelate, in the Church of *St. Cunibert*, and there receiv'd the first Orders. *St. Aimon* dying some Time after, he was made a Canon of the Church of *Reims*, and it is thought that he was also appointed to instruct the Clerks. At length, his serious and frequent Reflections, raising in him an Abhorrence of the false Pleasures of this World, and giving him a true Sense of the solid Happiness of Eternity; he resign'd his Benefice, quitted his Friends, and renounc'd all that might have held him to the World, resolving to live in Solitude. He persuaded some of his Friends to follow him, viz. *Landwin*, who was afterwards Prior of the great *Chartreuse*; *Stephen du Bourg* and *Stephen de Die*, both of them Canons of *St. Rufus* in *Dauphine*; a Priest then advanc'd in Years, whose Name was *Hugh*, whom they call'd the Chaplain, because he was the only Priest among them, and two Lay-men, *Andrew* and *Guerin*. As they were considering of the Place they should retire to, *St. Bruno* signify'd to them, that it was not sufficient to find a Desert to receive them, unless they had also some discreet and holy Man to direct them. The two Canons of *St. Rufus* said, They knew an holy Bishop in their Country, whose only Care was to save all Men by the Means of Penance, and that there were in his Diocese many Woods, Rocks and Deserts, almost inaccessible, affirming that he would certainly favour their Design. That Prelate was *St. Hugh*, Bishop of *Grenoble*, who had again, after three Years respite, taken upon him the Episcopal Function, which he had quitted in the Year 1082, to retire into the Abby of *la Chaise-Dieu*, where he had taken the religious Habit, and led a most austere Life, during almost a Year, 'till Pope *Gregory* the 7th commanded him to return to his Church.

St. Bruno well pleas'd with this Information, set out with his Companions towards that Holy Prelate; and arriving at *Grenoble* about Midsummer, in the Year 1086, they cast themselves at his Feet, begging of him some Place in his Diocese, where they might serve God, without being burthensome to Men, and remote from Worldly Affairs. *St. Hugh*, seeing those seven Strangers, call'd to Mind a Vision he had the Night before in his Sleep, wherein he thought he saw God himself building a Church in the Desert of his Diocese, call'd *Chartreuse*, and seven Stars rising from the Ground, and forming a Circle, which went before him to that Place, as it were to show him the Way. As soon as he heard *Bruno* and his Companions tell him their Design, he apply'd his Vision to them, and making no question, but that they were the seven Mystrious Stars that had gone before him to the Church, built by the Hand of God, in the Desert of *Chartreuse*, he embrac'd them very lovingly, thinking he could never sufficiently commend their generous Resolution. He therefore appointed them that Desert for their Retreat, promising the utmost of his Assistance to establish them there; but to the End they might be fore-arm'd a-

gainst the Difficulties they would meet with, and that they should not enter upon that great Undertaking, without having well consider'd on it; he, at the same Time, represented to them the Dismalness of that Solitude, all beset with craggy Rocks, rising to the middle Region of the Air, and almost all the Year cover'd with Snow and thick Fogs, which render'd them not habitable. This relation did not daunt them, but on the contrary, the Joy on their Faces express'd their satisfaction for having found such a convenient place, and so remote from the Society of Men. *St. Hugh* having kept them some Days in his Palace, went to conduct them to the Place, resign'd all the Right he had to that Forest, as did some time after *Siguin*, Abbat of *la Chaise dieu*.

Bruno and his Companions immediately built an Oratory there, and very small Cells, at a little distance from one another, like the Antient *Lauri* of *Palestine*. At first they lodg'd two and two in a Cell, as they thought had been practis'd by the antient *Egyptian* Anchorites. Such was the Original of the Order of the *Carthusians*, which took its Name from the Desert of *Chartreuse*; and which, according to the most receiv'd Opinion, and that of many Authors of Note, had its Beginning in the Year 1086, tho' some say 1084.

It is hard to represent the wonderful Life of those holy Anchorites, at their first coming into that Desert. They oblig'd themselves to perpetual Silence, all their Conversation being with God. They spent a great Part of the Day in singing his Praises, and seem'd to have no other use of their Bodies than to afflict and humble them with Austerities. Labour succeeded to Prayer; their chiefest Work being the writing of Godly Books, to earn their Subsistence, that they might not be burdensome to any. *St. Bruno*, being the Person that led them into that course of Life, was look'd upon as their Superior; and besides that he was more Learned than the rest, he excell'd them in Virtue; for which reason *St. Hugh*, who had at first receiv'd him as his Child, afterwards took him for his Father and Spiritual Director; and, accordingly, without regard to the difficulty of the ways, he often went from *Grenoble* to the *Chartreuse*, to enjoy the Conversation of *St. Bruno*, and improve by his Example.

Whilst *St. Bruno* was enjoying his Heavenly Delights, in that holy Place, Pope *Urban* the 2d, order'd him to repair to *Rome*. That Pope had been his Disciple, and the Remembrance of his extraordinary Merit, together with the Wonders he heard of what was done in the *Chartreuse*; mov'd him to make him some Acknowledgment, and to improve himself by his Gifts. *St. Bruno* had not been six Years in the Desert, when he receiv'd this Command to quit it, which was an inexpressible Grief to his Disciples. In vain did the Saint endeavour to comfort them, promising he would return to them as soon as possible; they all protested they would never be parted from him, and therefore, he must either stay in that Desert, or they would go with him to *Rome*. He understanding their Resolution, consented that they should go along with him; and before his departure, entreated *Siguin*, Abbat of *la Chaise Dieu*, to take care of his Hermitage, and preserve it

till his Return. St. *Hugh* gave those Holy Travellers his Blessing, and tho' much concern'd at their departure, comforted himself with the Hopes, that they would every where spread the sweet Odour of JESUS CHRIST, as they had already done in his Diocese.

The Pope received St. *Bruno* with all imaginable Tokens of Esteem and Affection, keeping him near to his Person, and giving him a Place in the Ecclesiastical Council, to be consulted in matters of Religion and Conscience. His Companions had also an Apartment in the City, where they endeavour'd to live as they had done in the Desert, but they were soon sensible of the difference between the City of *Rome*, and the Solitary place they came from. They found it not so easy to devote themselves to their holy Meditations, pious Reading, singing of Psalms, and fervent Prayer, wherein consisted all their Satisfaction. They could not observe such Silence as they had done among the Rocks, and which was so useful for them; all there being Trouble and Distraction, occasion'd by their too frequent Visits. This alteration drew Tears from their Eyes, and made them sigh for the Solitude they had quitted. St. *Bruno* ardently desir'd to conduct them back thither, but not being able to obtain leave to depart *Rome*, he prevail'd, that, at least, his six Companions might return to the Desert of *Chartreux*. He appointed *Landwin* to be their Prior in his own Stead, and writ in Favour of them to the Abbat of *Chaize Dieu*, who, pursuant to a Brief he receiv'd from the Pope, put them again into Possession of their first Habitation in the Presence of St. *Hugh*, Bishop of *Grenoble*, and of *Hugh*, Archbishop of *Lyons*, Legate of the Holy See.

Tho' St. *Bruno* staid at *Rome*, yet he did not forsake his Disciples, but often writ to them, giving them wholesome Advice, and instructing them in all the Practices of a solitary Life. He solv'd all the Difficulties they propos'd to him, comforted them in their Afflictions, and encouraging them to Perseverance, and Watchfulness against all the Attacks of the Enemies of their Souls. Tho' this charitable Advice had all imaginable Success, yet were they upon the Point of yielding to a Temptation, which the Devil, envying their spiritual Advancement, threw in their Way, making Use to that Effect, of some Persons, who being envious of the Sanctity of that new Order, did all they could to perswade them that they were not in the Way of God, and that it was a Madness for them to depart from the known Rules of a religious Life, to raise themselves above the Strength of Nature; leading a Life that destroy'd their Health, and shortned their Days by indiscreet Austerities, representing to them the Dismalness of Solitude; the length of their Fasts; how remote they were from any human Assistance; and many other Things which made them very uneasy; but God restor'd their Peace of Mind, and strengthen'd them in their holy Resolutions by an heavenly Vision, the which discovering to them the Malice of the Devil, encourag'd them to continue until Death, in the Desert, and in the Observance of their Rule.

In the mean Time, St. *Bruno*, who staid at *Rome* in Obedience to the Pope, wishing to return to the Desert, and groaning under the Weight of the Business committed to him, press'd so earnestly to be dismiss'd, that, at last, he prevail'd. The Inhabitants of *Reggio* in *Calabria* having lost their Archbishop, came to ask him for their Pastor, mov'd by the Reputation of his Virtue, which had spread itself into their Country. The Pope consented, but the Saint oppos'd it, and fearing to be again employ'd by the Pope, who was going into *France*, he resolv'd to find out some Desert in *Calabria*, where he might have nothing to attend but the Care of his Salvation.

Setting out with some Disciples he had got at *Rome*; he staid in the Desert of *la Torre*, in the Diocese of *Squillacio*, where he betook himself to the Exercises of a solitary Life, with more Joy and Fervour than ever. That Place, by reason of extraordinary Solitariness, was very suitable to his Design of living unknown to Men; but, as retir'd as he was, *Roger*, Earl of *Sicily* and *Calabria*, discover'd him one Day as he was a Hunting. That Prince having convers'd with him, was so much mov'd by his Virtue, that he resolv'd to testify, by his Favour, how great an Esteem he had for him. He caus'd his Hermitage to be enlarg'd, and gave him some Demesnes, and built him a double Church, which was Dedicated under the Invocation of the Blessed Virgin and St. *Stephen*, and which was afterwards call'd St. *Stephen in Bosco*, or in the Wood. *Roger's* Generosity did not go unrewarded, for soon after, as he was besieging the City of *Capua*, one of his Commanders, call'd *Sergius*, having engag'd, for a Sum of Money, to betray him, and all his Army to the Besieg'd; on the Night when that Treason was to be put in Execution, St. *Bruno* appear'd to the Earl, advising him to get up immediately, to arm and prevent his Enemies. He obey'd that Warning, and his Readiness met with all imaginable Success. *Sergius* perceiving his Design was discover'd, fled with all the Conspirators; many of the Besieg'd were kill'd and wounded, the Town was taken, and the Earl return'd Victorious to his Castle of *Squillacio*. At his Return, he offer'd St. *Bruno* all that belong'd to him in the Territory of *Squillacio*; but the Love of Poverty would not permit the holy Man to take Advantage of that Prince's Generosity.

St. *Bruno* finding himself sufficiently provided, with all Necessaries for the Maintenance of his Monastery, through the Generosity of Count *Roger*, wholly apply'd himself to acquire the spiritual Gifts of Grace, to enrich the Souls of his Disciples. He establish'd in this House the same Spirit of Humility, of Contempt of the World, of Retirement and of Mortification, as he had done among those of *Chartreuse*, who, notwithstanding the Prudence and Wisdom of the Persons that govern'd them, did not, nevertheless, omit to have Recourse to the Instructions and wise Counsel of that Founder, in all spiritual and temporal Emergencies. At Length, the Time being come when God had decreed to reward the Labours of that holy Founder, he sent him a Sicknes about the latter End of September 1101.

When

When *Bruno* perceiv'd Death to draw near, he gather'd his religious Men about his Bed, and in their Presence made, as it were, a publick Confession of all his Life, and then declar'd to them his Opinion in relation to all Mysteries of Religion, protesting he believ'd them with a pure and unshaken Faith. He enlarg'd particularly upon that of the Eucharist, by reason of the Troubles that had been rais'd in his Time by *Berengarius*; and the next Sunday, being the 6th of October, he resign'd his Soul to God, being not yet fifty Years of Age.

His Body was honourably bury'd by his Religious Men, in *St. Stephen's Church*, behind the high Altar. God testify'd his Sanctity: by very many Miracles, one of the most remarkable whereof was a Spring, which began to appear near his Tomb, the healing Water whereof cur'd many Diseases. After his Death, his Monastery in *Calabria* declin'd so much, that it was at last given to the *Cistercians*, but in 1513, Pope *Leo* the 10th, restord it to the *Carthusians*, and at the same Time commanded his Festival to be kept on the sixth of October.

To transcribe all the Austerities of this Order, would be too tedious, we shall therefore only mention some Heads thereof. They never eat Flesh, not in the most dangerous Distempers. All the Bed they have is, at best, but a long Piece of Cork and a Blanket. They rise at Midnight to sing *Mattins*. They never speak to one another, or any Person whatsoever but only upon Festivals and Chapter-Days, and are only allow'd to walk about their own Grounds once a Week, hut never to go abroad, excepting the Prior and Procurator, upon the necessary Affairs of the House. All are oblig'd to fast upon only Bread, Water and Salt, at least one Day in the Week.

The Monasteries of this Order have generally two Cloisters, the one larger than the other, the smallest is generally next to the Church, the greater next to it, and about this great Cloister are the Houses of the Religious Men, for they are not Cells as in other Orders, but every one has a seperate little House to himself, furnish'd with all that is requisite for a Person that has entirely renounc'd the World, having a Chamber with a Chimney in it, another to lie in, a Closet to study in, a Refectory, a little Gallery, a Closet to lay Things out of the Way, a Place for Provisions and a Garden. Some divert themselves in working in that Garden, others in Turning, or any other Curious Handicraft or Art, they are inclin'd to, being furnish'd with all Sorts of Tools to work, and Books to study. They go out of their Houses only thrice a Day to the Choir, that is, to *Mattins* at Midnight, to *High-Mass* in the Morning, and to *Vespers* in the Afternoon, continuing shut up all the rest of the Time, and dining in their Houses, their Diet being, carry'd to them and put in at a little Window, without speaking one Word. On Holy-Days, they go to the Choir at all the Hours of the Office, and eat together in the common Refectory. Women are not only excluded their Enclosure, but even their Church and Court; and therefore their Church is generally within their House.

It is computed, that there are an Hundred and Seventy two Houses of *Carthusians*, whereof five

are of Nuns, and they are divided into sixteen Provinces, each of which has two Visitors. There have been several canoniz'd Saints of this Order; four Cardinals, seventy Archbishops and Bishops, and many very Learned Writers.

I shall not speak of the Nuns of this Order, in Regard that they never were in England, and there are, as has been said above, only five Houses of them in the World. Their Austerities are much the same as are practis'd by the Men.

A Catalogue of the most Learned Men of English Birth, that were writers of the Order of the CARTHUSIANS.

1. **T**HEOBALD ENGLISH, of the *Carthusian* Order, renowned for notable natural Endowments and much Knowledge. He spent all the Time he could spare from singing by Day and Night in the Choir, from Meditation and divine Contemplation, in reading sacred History. With indefatigable Industry, he perus'd the Bible, read the Lives of the Primitive Saints of the Church, and search'd the Ecclesiastical Histories of the succeeding Times. Lastly, He collected and reduc'd into one Volume the Lives of almost all the holy Men, from the Beginning of the World to his own Time, and entitul'd it, *Of the Progress of the holy Fathers: Also Of the contemplative Life*; and flourish'd in 1320.

2. **ADAM**, a *Carthusian*, and Doctor of Divinity, of whom I find in *John Molanus*, and *Theodore Petreius*, in his *Carthusian Library*, that he was a Man of an Holy and Religious Life and considerable Learning, conversing little among Men, and entirely devoted himself to divine Contemplation Day and Night, to a decrepid old Age. However he writ not only for himself but for the Benefit of Posterity, *The Ladder to ascend to Heaven: Of receiving the holy Eucharist: Of suffering Tribulation: The Life of St. Hugh, Bishop of Lincoln*, and flourish'd in 1340.

3. **JOHN OLVEY**, born near Gloucester, of the Order of the *Carthusians*, which he cordially embrac'd in his Youth, flying the Honours and Pleasures of this World, and applying himself to divine Contemplation, yet left something in Writing for the Benefit of Posterity, as *Solitary Meditations*; and a Book *Of the Miracles of the blessed Virgin Mary*: He flourish'd about the Year 1350.

4. **WALTER HILTON**, *Carthusian* Frier of *Bethlehem Monastery*, founded by King *Henry the 5th*, on the River *Thames*, opposite to *Sion Monastery*, suppos'd to have been Doctor of Divinity, because in his Writings honour'd with the Title of Master, was famous for Virtue and Erudition; and pursuant to the Rule he piously follow'd, always intent upon divine Contemplation, which, were it not testify'd by many Authors, would be sufficiently attested by his Works, being *Of the Original of Religion: Of the Advantage of it: Of the Prerogative of the same: Of Contemplation in English: The Staff of Contemplation: The Ladder of spiritual Perfection: Of spiritual Ascensions: In Defense of sacred Images against Hereticks: Of Comforts under Temptation:*

Remedies against Temptations of the Flesh: The Method of holy Living: Of the Chastity and Purity of Priests: Of the common way of living, to a Lay-Man: Of the Idol of the Heart: Of Church Muffick; and much more of this Nature, said to be in the publick Library at Oxford. He flourish'd in 1433.

5. OSWALD the CARTHUSIAN, being at Paris in his Youth, contracted singular Friendship with that holy Man and excellent Divine John Gerson, and mov'd by his pious Example and godly Persuasions, resolv'd to alter his Course of Life, and became a Carthusian Frier, wherein he advanc'd so much in Piety and Mortification, as to gain the Favour of Princes and Noblemen, and by that Means, he much increas'd the Number and Possessions of the Monasteries of his Order in England, Scotland and Ireland, to the End that those who were contemplating on heavenly Things, might not be destitute of Food and Raiment. King James the first of Scotland, took Care to have this Oswald made the first Prior of the Monastery of Carthusians, which he founded at Perth, which I suppose is the Occasion why Hector Boetius declares so much in the Praise of this Holy Man, especially in the 17th Book of his History of Scotland. The Works he compos'd were, *Solitary Meditations: The Remedies against Temptation: Portiforium: Epistles: and he translated several Books of Gerson's out of French into Latin: and flourish'd in 1450.*

6. ROCK a Carthusian, the Son of a good Citizen of London, bred up to Piety and Literature by his Parent, having himself an excellent Disposition. He was sent young to the University of Paris, where applying himself to Humanity, he became most polite in the Latin Tongue, and writ excellently both in Verse and Prose. He was then very familiar, with John Shirwood, being both of them alike in Age, Piety and Studies. At length, this Carthusian, was made Prior of a Monastery of his Order, as Leland and Theodore Petreius, in his Carthusian Library, writes, and was Author of *Dialogues: Epistles: Epigrams: Poems of several Sorts, &c. and flourish'd in 1470.*

7. JOHN PARCEVAL, being bred to Learning from his tender Years, had so ready a Wit, that he outstripp'd all his Companions, and was no less remarkable for Virtue, always aspiring to greater Perfection both in Piety and Literature. At length, being arriv'd to riper Years, he became a Carthusian Frier, and in Process of Time, was chosen Prior of the Monastery at Paris, where he spent his Life in divine Contemplation, and writ, *a Compendium of Divine Love, and Epistles to solitary Persons.* Other Titles of Works I have not found, but he flourish'd in the Year 1500.

8. THOMAS SPENSER, born in Norfolk, became a Carthusian Frier in the Monastery of Hinton, in Somersetshire. A Man pursuant to the Profession he had made Choice of, very solitary, and much addicted to divine Contemplation, yet not omitting to read and write. He diligently study'd the Scripture, and particularly St. Paul's Epistles, writing Commentaries on them, as Theodore Petreius testifies. He also writ many other Books, the very Titles whereof are not to be found, those we have are, *A Trialogue between Bilney, Latimer and Reps, and on St. Paul to*

the Galatians: He dy'd in his Monastery above-mention'd, in the Year 1529.

9. JOHN BATMANSON, Carthusian Frier, in the Monastery at London, and Prior of the same, of a clear and piercing Wit, and no less Zeal than Erudition, led an Angelical Life among Men. Being much belov'd by Edward Lee, Archbishop of York, by whose Encouragement he writ against Erasmus, as also against Martin Luther. His Works were, *On the Canticles: On the Proverbs: On the Words He was sent: One Homily of Christ at 12 Years of Age: Institutions of Novices: Of the Contempt of the World: Of the only Magdalen against Faber Stabulensis: Against Erasmus's Annotations: Against certain Writings of Martin Luther: A Retraction of some of his own Writings, &c. He dy'd, and was bury'd in his Monastery in London, in the Year 1531.*

10. JOHN HOUGHTON, born of a good Family in Essex, Carthusian Frier, in the Monastery of the Annunciation of the Blessed Virgin Mary, Doctor of Civil and Canon Law at Cambridge; but looking upon all human Learning as Vanity, he became a Priest, and about the 28th Year of his Age, enter'd into the aforesaid Carthusian Monastery at London, where he led a most holy Life. Afterward he was made Sacrist of the Church, and 5 Years after that, Procurator of the Monastery; and when he had been three Years in that Office, Prior of Beauval; and again, six Months after John Batman, Prior of his Monastery at London dy'd, he was call'd thither, and succeeded him. Before two Years more were quite pass'd, he was appointed Visitor-General of his Order in England. He had a singular Gift of Preaching, and resolutely exhorted those of his Order, not to submit to the Proceedings of King Henry the 8th. His Writings were, *Sermons, and Epistles mostly to Theodorick Loer, a Carthusian.* He was put to Death by King Henry the 8th, in the Year 1535.

11. MAURICE CHAMNEY, Carthusian Frier in the Monastery of the Annunciation of the Blessed Virgin Mary, at London, now call'd the Chartreux, or Charter-house: A Man, says Petreus, in his Carthusian Library, of signal Piety, and sincerely Learned; and, as became his Profession, wholly addicted to divine Contemplation. When King Henry the 8th declar'd himself Head of the Church, he, and the rest of his Brethren, being examin'd by that King's Commissioners, positively refus'd to acknowledge any such Ecclesiastical Authority to be in him. His Companions being put to Death for the same, and he not, he grievously bemoans himself on that Account, in the Preface of the Book he writ concerning them. Yet he is said to have somewhat waver'd afterwards, in Hopes of saving his Monastery at London, tho' he succeeded not, which gave him the more Cause to repent. At length, he fled, and was Prior of his Order abroad, leading a most holy Life. He writ, *The Martyrdom of 18 Carthusians: The Martyrdom of John Fisher, Bishop of Rochester, and Sir Thomas More: The Martyrdom of Reginald Brigittine: And an Epistle Dedicatory to the Work of Peter Sutor, of the Carthusian Life.* He dy'd in 1581.

CARTHUSIANS.

The CHARTER-HOUSE, or rather CHARTREUX Monastery of Carthusians, London.

Stow's
Survey,
pag. 477.

WAS founded by Sir Walter Manny, a Stranger born, Lord of the Town of Manny, in the Diocese of Cambray, in the Netherlands, who, for Service done to King Edward the 3d, was made Knight of the Garter.

This House he founded upon this Occasion, A great Pestilence entring this Island, began first in Dorsetshire, then proceeded into Devonshire, Somersetshire, Gloucestershire and Oxfordshire, and, at length, came to London, and spread over all England, making such Havock, that scarce the tenth Person, of all Sorts, was left alive, and Church-yards were not sufficient to receive the Dead, but Men were forc'd to appoint certain Fields for Burials. Hereupon Ralph Stratford, Bishop of London, in the Year 1348, bought a Piece of Ground, call'd *no Man's Land*, which he enclos'd with a Brick Wall, and Dedicated for Burial of the Dead, building thereon a proper Chapel, which was afterwards enlarg'd, and made a Dwelling-house, and the burying Plot a fair Garden, retaining the old Name of *Pardon Church-yard*.

About this Time, in the Year 1349, the aforesaid Sir Walter Manny, in respect of the Danger that might befall in a Time of so great a Plague and Infection, purchas'd 13 Acres and a Rod of Ground, adjoining to the said *no Man's Land*, and lying in a Place call'd *Spittle-Croft*, because it belong'd to St. Bartholomew's Hospital, since that call'd the *new Church Haw*, and caus'd it to be consecrated by the said Bishop of London to the Use of Burials.

In this Plot of Ground there were in that Year more than 50000 Persons bury'd, as I have read in the Charters of Edward the 3d.

I have also seen, and read, an Inscription fix'd on a Stone Cross, sometime standing in the same Church-yard, which was in Latin, the English whereof was to this Effect.

In the Year of our Lord 1349, a great Pestilence then prevailing, this Church-yard was consecrated, in which, and within the Enclosure of this Monastery, there were bury'd above 50000 Bodies of the Dead, besides many others from that Time to this, to whose Souls God be propitious. Amen.

In Consideration of the Number of Christian People here bury'd, the said Walter Manny caus'd first a Chapel to be built, where, for the Space of 23 Years, Offerings were made, and it is to be noted, that above 100000 Bodies of Christian People had been bury'd in that Church-yard, for the said Knight had purchas'd that Place for the Burial of Poor People, Travellers, and others, that were diseas'd, to remain for ever. Whereupon an Order was taken for the avoiding of Contention between the Parsons of Churches and that House, viz. That the Bodies should be carry'd to the Church where they were Parishioners, or dy'd, and after the fune-

ral Service done, had to the Place where they should be bury'd.

And in the Year 1371, he caus'd there to be founded an House of *Charthusian Monks*, which he Will'd to be call'd the *Salutation*, and that one of the Monks should be call'd Prior; and he gave them the said Place of 13 Acres and a Rod of Land, with the Chapel and Houses there built for their Habitation. He also gave them the 3 Acres of Land, lying without the Walls, on the North Part, betwixt the Lands of the Abbat of *Westminster*, and the Lands of the Prior of St. John; which 3 Acres being purchas'd, inclos'd, and dedicated by Ralph Stratford, Bishop of London, remain'd a long Time by the Name of *Pardon Church-yard*, and serv'd for burying of such as were executed for Felonies, who were usually fetch'd thither in a close Cart, bal'd over, and cover'd with black, having a plain white Cross thwarting, and at the fore-end a St. John's Cross without, and within a Bell ringing by the Shaking of the Cart, whereby the same might be heard when it pass'd, and this was call'd the *Friery-Cart*, which belong'd to St. John's, and had the Privilege of Sanctuary.

This Monastery at the Suppression, in 29 Hen. 8. was valu'd at 642 l. 0 s. 4 d. halfpenny per Annum.

This dissolv'd Charter-House, by *West Smithfield*, coming after the said Dissolution to the Possession of Thomas, Earl of *Suffolk*, being spacious, and having good Gardens, and many Appurtenances belonging to it, Mr. Thomas Sutton thought a proper Place to build an Hospital. He had before resolv'd to build the same at *Hallingbury Bouchers*, in *Essex*, for poor Men and Children, a School-master and Usher to teach the said Children to read and write, as also the *Latin* and *Greek Grammar*, with a Preacher and a Master to govern the whole. To this purpose he had already procur'd an Act of Parliament for empowering of him to do the same.

Afterwards finding this Charter-House to be much more convenient for his purpose than the before intended Place at *Hallingbury*, he prevail'd with the Earl to sell the said Charter-House, for which he paid him down 12000 l. in Hand. Next he obtain'd the King's Letters Patents for performing the same at the Charter-House, which had been before granted by Act of Parliament for *Hallingbury*.

For the Maintenance of this Hospital, the said Mr. Sutton gave his Manors and Lordships of *Southminster*, *Norton*, *Little-Hallingbury*, alias *Hallingbury Bouchers* and *Much Stanbridge* in the County of *Essex*. The Manors and Lordships of *Bustington*, alias *Bustington* and *Dunnesby*, in the County of *Lincoln*. The Manors and Lordships of *Salthrop*, alias *Saltrop*, alias *Haltrop*, *Chilton* and *Blackgrave*, in the County of *Wilt*; and also his Lands and Pasture-Grounds, call'd *Blackgrave*, containing, by Estimation, 200 Acres of Pasture, with the Appurtenances in *Blackgrave* and *Wroughton*, in the said County of *Wilt*; and also, in his Manor of *Missenden*, otherwise *Missunden*, in the Parishes of *Wroughton* *Lidieride* and *Tregose*, in the said County. All his Manor of *Elcomb*, and a Park call'd *Elcomb Park* in the said County. All his Manor of *Watelescote*, alias

Q q q

Wiglescete,

Wiglescote, alias *Wigleskete*, in the same County. All his Manor of *Westcote*, alias *Westcete*, with the Appurtenances, and all those his Lands and Pastures, containing, by Estimation 100 Acres of Land, and 60 Acres of Pasture, with the Appurtenances in *Wiglescote* and *Wroughton*; and all his Manor of *Uscote*, with the Appurtenances; and also his two Messuages and 1000 Acres of Land, 2000 Acres of Pasture, 300 Acres of Meadow, and 300 Acres of Wood, with the Appurtenances, in *Brodehinton*, in the said County of *Wils.* All the Manors and Lordships of *Camps*, alias *Campes Castel*, otherwise call'd *Castel Campes*, with the Appurtenances, situate, lying, being and extending in the Counties of *Cambridge* and *Essex*, or in either of them, or elsewhere within the Realm of *England*. His Manor of *Balsbam* in the County of *Cambridge*. And all his Messuages and Lands, which are in the Parishes of *Hackney* and *Tottenham*, in the County of *Middlesex*, or in either of them. And all and singular the Manors, Lordships, Messuages, Lands, Tenements, Reversions, Services, Meadows, Pastures, Woods, Advowsons, Patronages of Churches and Hereditaments of the said *Thomas Sutton* whatsoever; situate, lying, or being within the said Counties of *Essex*, *Lincoln*, *Wils.*, *Cambridge* and *Middlesex*; or in any of them, with all and every their Rights, Members and Appurtenances whatsoever.

Except all his Manors and Lordships of *Littlebury* and *Haddestock*, with their Appurtenances in the County of *Essex*.

By Legacy, he left towards the building of his intended Hospital, Chapel and School-house, 5000 *l.* if he liv'd not to see it perform'd in his Life-time. Besides, he gave into the Treasury or Storehouse of the same intended Hospital, to begin their Stock with, and to defend the Rights of the House 1090 *l.* To every one of his Feoffees, put in Trust about his intended Hospital, 26 *l.* 13 *s.* 4 *d.* To other pious Uses he left many Legacies, which do not belong to this Place.

His Hospital consisting of a Master, Governours, a Preacher, a Free-School, with a Master and Usher, eighty poor People and 40 Scholars, maintain'd with sufficient Cloathing, Meat, Drink, Lodging and Wages; beside Officers and Ministers to attend on them, and the Number to increase, according as the Revenues upon the Expiration of the Leases increas'd.

This Hospital was finish'd, and Possession taken of it by the Persons intended on the 3d of October, 1614. *Stow's Survey of London*, p. 47, Concerning the Charter-house Monastery; more may be seen in the *Monasticon*, p. 961. And in the *English Abridgement*, p. 111. The Hospital into which it was since converted, has been here spoken of to avoid interrupting the continu'd History of one and the same Place.

To what has been said above from *Stow*, we will here add what follows from *Newcourt*, Vol. i. p. 578.

It is to be noted, That the Bull which was obtain'd of Pope *Urban* the 5th, at the Petition of the Prior and Convent of this House, for the uniting some Ecclesiastical Benefices to it, to the value of 200 *l.* per Annum, bears date at *Rome*, on the Day before the Ides of *December*, in the first Year of his Pontificate, which was in the

Year 1362, so that, tho' it be generally said, by *Stow* and others, who have written of this House, that it was founded by Sir *Walter de Manny*, in the Year 1371, it appears plainly by the said Bull, that this House of *Carthusians* was founded by the said Sir *Walter Manny*, and *Michael de Northburg*, Bishop of *London*, and not by the said *Walter* alone; and that it was founded, and a Prior and Convent there settled, before the Date of the said Bull, which must be in or before the Year 1362, tho' the Letters Patents above mention'd, of *Edward* the 3d, whereby he granted License to the said *Walter de Manny*, to found the House of *Cartusian* Monks, and to give and assign to the Prior and Monks there, 20 Acres of Land, &c. together with the Chapel and other Houses built upon the same, bear date in the 45th Year of his Reign, on the 6th of *February*, which was the Year 1371, from whence, I suppose, they have dated the Foundation of this House.

This Bishop *Michael*, who dy'd in 1361, by *Hist. Paul.* his Will gave 2000 *l.* for the founding, building 34.

and finishing of his House of *Carthusians*, according to the Form and Fashion proper for that Order, in a certain Place call'd *New-Church-Haw*, where then stood a Church dedicated to the *Annunciation* of the Blessed Virgin; which Place, with the Patronage thereof, he purchas'd of Sir *Walter Manny*, as it is said; and to the said House, when fully perfected, he appointed that his two best Silver Basons should be deliver'd, to serve at the Altar there, with a Vessel of Silver enamell'd, in which the Host us'd to be put, as also another Vessel of Silver for Holy Water, and a Silver Bell.

To the better accomplishing of this pious *Ibid.* Work, and most ample Endowment of this House, he likewise devis'd all his Leases whatsoever, for the Term of four Years, after his Decease; and moreover all his Rents and Tenements, which he possess'd within the City of *London*, with whatsoever Reversions he had likewise in that City, he likewise gave thereunto for ever, some few excepted. Hereunto he also added the total Number of all his Divinity Books, not otherwise dispos'd of, with the two best Vestments he had, bequeathing the perpetual Patronage thereof to his Successors, Bishops of *London*; and desiring, with all Humility, that they would have a special Regard to the building and compleating of this eminent Work.

Harpfield tells us, That this House was endow'd *Hop. Hist.* with great Privileges and Immunities, by King *Eub. Ang.* *Edward III.* *Richard II.* and other succeeding Princes, by which the Religious Men were exempted 544.

from all Publick Rates and Taxes to the King. Sir *Walter Manny*, who had a Summons to Par- *Dugd. Bar.* liament among the Barons of this Realm, from Vol. 2.

21 *Edw. III.* till 44 of that King's Reign inclusive, p. 150. by his Testament, bearing date at *London*, upon *St. Andrew's Day*, Anno 1371, bequeath'd his Body to be bury'd in the midst of the Choir of the *Carthusians* near *West-Smithfield*, and ordain'd that a Tomb of *Alabaster*, with his Image, as a Knight, and his Arms thereon, should be made for him like that of Sir *John Beauchamp*, in the Cathedral of *St. Paul's, London*, as a Remembrance of him, and that Men might pray for his Soul; and, among other Debts, in his said Will, he appointed

Weaver.
Fun. Mon.
p. 433.

Hearn.
Dom.
Carth. 83.

appointed an old Debt, which the King ow'd him, by Bills of his Wardrobe, to be given to the Prior and Monks of this House, if it could be had; and whereas there was due to him from the Prince, from the Time he had been Prince of Wales, the Sum of 100 Marks per Annum, for his Salary, as Governor of Hardelagh Castle, he bequeathed the one half thereof to the said Prior and Monks of the Charterhouse, and departing this Life upon the Thursday following the Feast of St. Hilary, in 46 Edward III. 1371, was bury'd here in his own Church, much lamented, says Weaver, by the King and Nobility, and Commons of England; and his Obsequies were perform'd with great Solemnity, notwithstanding, by his Will, he had order'd his Burial to be without any great Pomp, King Edward the 3d himself, and all his Children, with the greatest Prelates and Barons of England being present.

After the Dissolution, King Henry VIII. bestow'd this Monastery and that of the Holy Trinity, now call'd Duke's Place, in London, upon Sir Thomas Audley, Speaker of that Parliament which dissolv'd the Religious Houses. It passed from him to his sole Daughter and Heiress, by Marriage to Thomas Howard, Duke of Norfolk, and so by Descent to Thomas Earl of Suffolk, of whom Thomas Sutton, Esq; purchas'd it, by the Name of Howard-House, otherwise call'd, the late dissolv'd Charter-House, near Smithfield in Middlesex, consisting of four or five Courts, a Wilderness, Gardens, Orchards and Walks thereunto belonging, with Pardon Church-Yard, and the two Messuages adjoining, call'd Willbeck, with all Buildings, &c. known to belong to the said House, or other mention'd Premises, paying down for the same, 12000 l. May 9. Jac. 9. 1611; and on the 22d of June following, settled an Hospital here, which he design'd before, to have founded in the Parish of Hallingbury Bouchers in Essex, for which he had gotten an Act of Parliament.

After the Death of the said Thomas Sutton, there being an Attempt made by Simon Baxter, the said Mr. Sutton's only Sister's Son, as next Heir of the Founder, to overthrow the Incorporation and Foundation of this Hospital; the Case, after it had been pleaded by Counsel Learned in the Law, on both sides, was solemnly argu'd in the Exchequer-Chamber, by all the Judges of the Land, except the Lord Chief Justice of the King's Bench, who was then sick, and judg'd for the Defendants, the Governors of the Hospital; and after this, there was an Act of Parliament procur'd in the 3d of King Charles the First, for the Confirmation of the Settlement thereof, to put it beyond all Question.

Of this Hospital there are 16 Governors, of which the Master is always to be one, which are incorporated by the Name of The Governors of the Lands, Possessions, Revenues and Goods of the Hospital of King James, founded in the Charter-House, within the County of Middlesex, at the humble Petition, and only Cost and Charges of Thomas Sutton, Esquire. These Governors are usually prime Ministers of State, and Prelates of the Church; and when any one happens to die, another is to be chosen within two Months, by the Voices of the major Part.

The Hospital consists of a Master, a Preacher, a Free-School, with an Head Master, and a Se-

cond Master, and Eighty decay'd Gentlemen, who have been Soldiers. So it was intended at first, but there are more of a meaner sort of decay'd Persons put in: These Persons are chosen by particular Governors, every one in their Turn, only the King puts in two in his Course, the Queen and the Duke of York one each.

There are also 44 Boys at School, chosen by the same Persons, and after the same manner as the Pensioners; they are only capable of Admission between the Years of 10 and 15, and are to continue in the House but 8 Years at most. This also was intended for the Sons of poor Gentlemen, but that also is as it happens.

Such as go from Hence to the Universities, of which they allow to the Number of 29, have 20 l. a-piece per Annum, duly paid quarterly, which continues 8 Years; such as go out Apprentices have 40 l.

The Number kept in the Year 1677, was 185 Persons, besides the 29 Scholars at the Universities, and the standing Council of the House, and several other Persons, who are mention'd in the first Establishment, as Physician, Register, Receiver, &c.

The Total Sum of yearly Expences of this Hospital, for Diets, Liveries, Stipends, Wages, and other ordinary Allowances, is

Besides EXTRAORDINARIES.

This Establishment was made 49 Years before, since which Time there have been considerable Alterations, chiefly upon the Account of the Increase of the Revenue.

The Antient Revenues of this Hospital came yearly to

The new purchas'd Lands to

Both together amount to

Thus much of this Hospital and its Founder, from the History of the same, call'd Domus Carthusiana, publish'd by Mr. Samuel Herne, Fellow of Clare-Hall, who had his Education in this House, Anno Domini 1677.

For the Honour of this Convent of Carthusians, and to do Justice to the Dead, as well as to set the Readers of this History right, it is requisite here to insert the following Observation.

In the 14th Vol. of Rymer's Fœdera, is the Prior and Convent of London's Renunciation of the Pope's Authority, and owning of King Henry the 8th, as Head of the Church, sign'd by William Trafford the Prior and 19 of his Convent, nine others positively refusing to sign. The Names of those here said to have sign'd, were William Trafford, Prior, Edmund Sterne, Vicar, John Revel, Bartholomew Burgom, each of these three distinguish'd with the Title of Dominus, Thomas Clay, Robert Cardyn, D. Thomas Barringham, John Boleyn, William Wayte, Procurator; Richard Byllingsley, John Thompson, John Huse, Evererd Dygby, Thomas Baker, John Nicholson, William Broke, John Enys, Thomas Owen, Robert

Robert Howell, Oliver Babmanson. Those that refus'd to sign were, D. Thomas Johnson, D. Richard Bere, D. Thomas Grene; here stil'd Monks profess'd; John Davy Referendary, Robert Salt, William Greenwood, Thomas Redyng, Thomas Shryne, Walter Pierfon, William Horne, call'd here, Converse. Now, with all possible Deference to a worthy Author, for whom I have the greatest Respect, I must, for the sake of Truth observe, he has been led into a Mistake, I suppose, by relying on the Collections of others. His History of Abbies, Vol. 2. p. 126, tells us, that John Houghton, Prior of the Carthusians, London, subscrib'd to the King's Supremacy, on the 29th of May, 26 Hen. VIII. whereas it is evident, that this very Prior was Hang'd and Quarter'd at Tyburn, on the 27th of April 1535, 27 Hen. VIII. and one of his Quarters set up at his own Gate, for opposing the King's Supremacy. Humphrey Middlemore, whom he makes to have sign'd at the same Time, as also William Exmewe, and Sebastian Newdigate, to have sign'd on the 6th of June 1634, suffer'd the same Death as the Prior had done, and for the same Cause, on the 18th of June 1535, as may be seen in Stow, p. 571 and 572. Richard Bere, John Davy, Thomas Johnson, Thomas Green, Thomas Shryne, Walter Pierfon, Robert Salt, and Thomas Redyng, nam'd also by him among those that subscrib'd, dy'd all of them in Prison, for denying the Supremacy, in June and July the same Year aforesaid; and William Horn, another of them, was Executed on the 4th of August following. That these were Recufants may be seen in Rymer, Vol. 14. p. 589. Not is it to be wonder'd, that so able an Antiquary should be led into an Error, for in those Days, when these Things happen'd, many Forgeries were spread abroad, to delude the Multi-

tude, as has been often practis'd since, and as will be made appear in several Parts of this Work. The Commissioners or Visitors appointed to carry on the Work King Henry the VIIIth had in hand, were not chosen for their Piety, but for their Subtilty and Time-serving Temper, being proper Tools to advance that Prince's Designs, as wholly intent upon their own Interest, without the least regard to Justice. But I shall say no more of them in this Place, because they are spoken of elsewhere. As for the Prior William Trafford, he had seen his Predecessor Houghton suffer Death in defence of his Principle, and perhaps his Quarter was still over the Charterhouse Gate. Trafford, it is likely, valu'd his Life more than an Oath, and accordingly comply'd, which same Motive might induce others to follow his Example; yet we see the Ten resolute Persons above-mention'd were not of his Mind, but contemn'd Life, to save their Consciences.

HINTON.

Monastery of Carthusians in Somersetshire.

THIS Monastery, in the *Monasticon*, Vol. 1. pag. 968, and in the *English Abridgement*, pag. 111, is call'd Henton, and wrong plac'd in Wiltshire, whereas it should be Somersetshire; concerning which I have nothing considerable to add, but that it was surrender'd by the Prior and Convent, whereupon King Henry granted Pensions for their Lives, to the said Prior, and the rest of the Resigners, as follows.

Edmund Hord, Prior, his Pension 44 l.

Monks.	Pensions.	Gratuities
l. s. d.	l. s. d.	l. s. d.
Thomas Fletcher,	06 13 04	01 13 04
William Burford,	06 13 04	01 13 03
Hugh Laycock,	08 00 00	02 00 00
Robert Frye,	06 13 04	01 13 04
John Bachcroft,	08 00 00	02 00 00
Robert Russell,	02 00 00	00 10 00
Robert Lightfoot,	02 00 00	00 10 00
Robert Noling,	06 13 04	01 13 04
Henry Gurney,	06 13 04	01 14 04
Nicholas Baland,	06 13 04	01 13 04
Thomas Hellyer,	06 13 04	01 13 04

The Total Sum of Pensions 163 l. 06 s. 8 d.

The Priory, at the Dissolution, was valu'd at 262 l. 12 s. 00 d. but these Valuations were made at the Will of those who, expecting to beg them for themselves, scarce ever rated them at the fourth Part of the real Value. We see the Difference that was made between the Monks, as to their Pensions, which was not according to any Worth or Merit, but the backwardest at surrendering were sure to have the least, as very many who would not consent had nothing,

His Gratuities, or Money in Hand 11 l.

Monks.	Pensions.	Gratuities
l. s. d.	l. s. d.	l. s. d.
William Reynold,	06 13 08	01 13 04
Robert Savage,	06 13 04	01 13 03
William Robinson,	02 00 00	00 10 00
John Chamberlaine,	06 13 04	01 13 04
William Coke,	06 13 04	01 13 04
James Marble,	06 13 04	01 13 04
John Legge,	02 00 00	00 10 00
Henry Bourman,	06 13 04	01 13 04
John Calert,	02 00 00	00 10 00
Robert Starmardon,	06 13 04	01 13 04

Total Sum of Gratuities 40 l. 16 s. 09 d.

and those who stood it out resolute, receiv'd their Reward at the Gallows, as several Abbats and others had, as may be seen in the proper Places in this Work.

Mr. Willis in his Hist. of Abb. Vol. 2. p. 198. calls this Monastery Henton, and the last Prior Edward; but in King Henry the Eighth's Letters Patents for his Pension, the Monastery is writ, Hinton, and the Prior Edmund.

King

King Henry the 8th's Letters Patents for the Pension granted to Edmund Horde, last Prior of Hinton, translated from the Latin.

"**H**ENRY the VIIIth, by the Grace of God King of England and France, Defender of the Faith, Lord of Ireland, and Supreme Head of the Church of England upon Earth: To all to whom these presents shall come, Greeting. Whereas the late Monastery of Carthusians of Hinton, is now dissolved, whereof Edmund Horde was Prior, at the Time of the Dissolution, and long before. We being willing that a reasonable yearly Pension, or suitable Promotion should be provided for the same Edmund, for his better Exhibition, Maintenance and Support. Be it therefore known to you, that We in Consideration of the Premises, of our special Grace, and of our certain Knowledge, and meer proper Motion, by the Advice and Consent of the Chancellor and Council of the Court of Augmentations, of the Revenues of our Crown, have given and granted, and by these Presents do give and grant, to the same Edmund a certain Annuity, or yearly Pension of Forty four Pounds Sterling, to be had, enjoy'd and Yearly receiv'd, the same Forty four Pounds, by the said Edmund and his Assigns, from the Feast of the Assumption of the Blessed Virgin Mary last past, to and for the Term of the said Edmund's Life, or till such Time as the said Edmund shall by us be preferr'd to one or more Ecclesiastical Benefices, or other suitable Promotion of the full value of forty four Pounds, or better, as well by the Hands of the Treasurer of the Revenues of the Augmentations of our Crown, for the Time being, out of our Treasure, which shall chance to be in his Hands of the said Revenues; as by the Hands of the Receivers of the Profits and Revenues of the said late Monastery, for the Time being, out of the same Profits and Revenues, at the Feast of St. Michael the Archangel and the Annunciation of the Blessed Virgin Mary, by equal Portions. And farther of our more ample Grace, we have given, and for the aforesaid Consideration by these Presents, do Grant to the aforesaid Edmund Horde Eleven Pounds Sterling, to be had by the same Edmund of our Gift, to be paid by the Hands of the Treasurer aforesaid, out of the Treasure aforesaid, or by the Hands of the said Receiver out of the Profits and Revenues of the Manors, Lands and Tenements of the said late Monastery. There being no express mention made in these Presents, of the true Yearly value, or of the certainty of the Premises, or of any one of them, or of other Gifts or Grants by us made, to the said Edmund before these Times; or any Statute, Act, Ordinance, Proviso, or Restriction to the contrary had, made, or dained, or provided, or any other Thing, Cause, or Matter whatsoever in any wise notwithstanding: In Testimony whereof, we have caus'd these our Letters Patents to be

made. Witness Richard Riche, Knight, at Westminster, the twenty seventh Day of April, in the thirty first Year of our Reign.

Duke

By the Chancellor and Council of the Court of Augmentations of the Revenues of the King's Crown, by Virtue of the King's Warrant.

B E A U V A L.

Monastery of Carthusians in Nottinghamshire.

NICHOLAS de Cantelupe, Lord of Ilkeston in Derbyshire, having obtain'd Licence of King Edward the 3d, dated 22 September, in the 16th Year of his Reign, founded a Monastery in his Park of Greysely, for a Prior and 12 Monks of the Order of the Carthusians, to which he gave ten Pounds per Annum, of Land and Rent in the Towns of Greysely and Selleston, together with the Park of Greysely, and the Advowsons of the Churches of both the said Towns, which he got appropriated. And this he devoutly did for the Glory of Almighty God, and the Increase of Religion and the divine Worship, and for the good or healthful State of the said King Edward the 3d, and of William la Zouch, the Lord Archbishop of York, his most dear Lord and Cousin, and of the Lord Henry de Lancaster, Earl of Derby, and of himself and Joan his Wife, and William his Son and Heir, while they should live, and for the Souls of the said King, and of all the rest, when they should dye, and of his Father and Mother, and all his Progenitors and Heirs; wherefore he, by special Deed, gave to God, and to the Blessed Trinity, Father, and Son, and Holy Ghost, and the Prior and Monks of the Carthusian Order, in the Monastery call'd (the fair Vale) Bella Vallis, which he had builded for them in his said Park of Greysely, and their Successors, there serving God, according to the Custom, Order, and Rule of the Mother-Church of the Carthusians; the said Monastery and Park of Greysely adjoining, and 300 Acres of Land, ten Messuages, twelve Bovats, with the Appurtenances in Greysely, which Richard le Carter, John Pygot, Robert Neubell, John le Carter, Thomas Dey, Roger Pygot, Hugh, Son of Agnes, John le Maisterman, Henry le Cartre, Richard Sareson, Roger Dey, Thomas de Fulwode and Hugh Pynkeston, his Natives, or Villains, held of him in the said Town in Villainage, together with the said Villains, their Chattels, Sequels, and Sects; and also 3 s. Rent of John Whitteberne, in the Town of Selleston, and 4 s. 4 d. of like yearly Rent of John Arnold, in the same Town; as also thirteen Messuages, and seventeen Bovats and an half, with their Appurtenances, in the said Town of Selleston, which Robert le Coke, John above the Kirke, Nicholas le Schipherd, William le Tailleur, William Son of Richard le Wright, Thomas le Mough, Nicola who had been Wife of Richard le Wright, John Son

R r r

of

of *Richard le Wright*, Robert Son of *William Coke*, and *Thomas Cabald*, his Natives, held in that Town in Villainage, together with those Natives, and all that were born of them, and their Suits and Services (here also call'd Sects and Sequels) and likewise the said Advowsons of the Churches of the said Towns of *Greysley* and *Selleston*, with all their Rights and Appurtenances. He also granted, That the said Prior and Monks, and their Successors, should have Common of Pasture for all manner of Cattle whatsoever, wheresoever they couch'd, or from whencesoever they came, through his whole Dominion, or Lordship, and Demesnes of *Greysley* and *Selleston*, in all Places and Times where his other Freeholders had; and that they should have Stone for all the Work of the Church, and their Houses, and Marle to marle their Lands in all the said Places, except his Park of *Kirkstall*. To this Deed were Witnesses his said Cousin the Archbishop of York, *Richard*, Bishop of Durham, *Thomas* of Lincoln, *Roger* of Coventry and *Litchfield*, *Henry* de Lancaster, Earl of Derby, *William*, Earl of Northampton, and *William*, Earl of Huntingdon, *John* de Grey, *William* Dencourt, *William* de Grey of Sandiacre, Knights, *William*, his own Son and Heir, and *Nicholas* Son of that *William*, *Robert Barnab*, *William Faunbrige*, and Others. This was dated at *Greysley*, December, 9. 1343. 17 Edward 3. as was also another of his, partly to this Purpose, but something shorter, which had other Witnesses, viz. *Sir Richard de Wyleby*, *Robert de Strenley*, *William de Grey*, *John de Annesly*, Knights, *Hugh Martell*, *John Artecarre*, *William Danvers*, and others; by which it appears, very probable, at least, that in those Days they were not less precise in the Date of their Deeds, in reference to their Time or Place of Sealing, than they are now.

In the Year 1347, 21 Edward 3. By another Deed, dated at *Greysley*, the 20th of October, before the same Witnesses, saving that *Thomas* was then instead of *Richard*, Bishop of Durham, and *John* instead of *Thomas* of Lincoln, and *William Grey* of Sandiacre was wanting, the said *Nicholas de Cantelupe*, his Son and Heir *William*, having by his instant Supplication, obtain'd Licence of the King for 20 l. per Annum of Lands and Rents in the Towns of *Greysley*, *Selleston*, *Watnowe*, *Kynmarle* and *Neuthorpe*, to be given to the said Prior and Convent, and their Successors, did, for the same Reasons, and as before is express'd, give five Messuages, one Mill, and forty Acres of Land, with the Appurtenances in *Greysley* and *Watnowe*, and all his Demesne of the said Town of *Selleston*, and a great Company of his Villains, with the Messuages and Bovats of Land which they held in *Watnowe*, with all their Chattels, Suits and Sequels, and 16 s. 6 d. yearly Rent, out of the Lands which *Thomas de Gratton* held of him in *Selleston*, and as much out of the Lands and Tenements, which *Joane*, who had been the Wife of *William le Cressy*, held in the same Town, and divers small Rents in *Greysley*, and the Reversions of 21 Acres, which *Thomas le Purchaseur* held of him, for Life, in *Watnowe*, and of a Messuage and six Acres of Land on the North Side of the Castle of *Greysley*, which *William de Beaurepair* held for Life, and of another

and five Acres and one Rood of Land, which *William de Worthington*, and *Agnes* his Wife held for Life, on the North side also of the Castle, &c.

King *Richard* the 2d. granted Licence to *Elizabeth*, who had been the Wife of *Sir Brian Stapleton*, the younger, Knight, and to *William de Rither* Chr. and *Sibyl* his Wife, to give to the Prior and Convent of *Beauval*, each of them forty Shillings a Year out of their respective Moieties of the Manors of *Kirkye Orblawers* and *Kereby*, for two Monks more especially, to celebrate in the Church of *Beauval*, for the Souls of *William de Aldburgh* the Elder. Chivaler, and *Elizabeth* his Wife, and *William de Aldburgh* his Son and Heir, (Brother of the said *Elizabeth* and *Sibyl*) and *Margery* his Wife, and of *Edward Bald* Chr. which they did accordingly, and *William Rither*, and *Sibyl* his Wife, Mich. 18. R. 2. levy'd a Fine; which Rents, after some Time of Intermiſſion of Payment, *William Rither* Knight, their Son, and *Robert de Rither*, his Son and Heir, restor'd to *Thomas Methley*, the Prior and his Successors, he forgiving them all the Arrears, except 40 s. of Silver, which they were to satisfy to the Noble and Reverend *Guy Fairfax*, which he had paid to the said Prior and Convent, for which the said *William* and *Sibyl*, and *William* and *Robert*, their Wives and Children in their Lives and after their Deaths, were to have full Participation, of all the Masses, Prayers, Psalms, Watchings, Disciplines, Fastings, Alms and other Spiritual Exercises of the said House of *Beauval*.

William de Aldburgh Chr. for the Soul of his Lord *Edward de Baliol* King of Scotland, and *Elizabeth* his own Wife, and that himself might be as one of the Founders, and the King of Scotland as a principal Benefactor, in the Participation of the Spiritual Benefits of that House, with some others also of his near Kindred, did by his Deed bearing Date at *Willey Haye*, Feb. 10. 1362, 37 Edw. 3. give and confirm the said Hay of *Willey*, to the said Prior and Convent of *Beauval*, which he had of *Sir Thomas Metham*, Knt. Heir to his Great Grandfather *Adam*, Son of *Adam de Hamelton*, to whom King *Edward* the 1st. granted it in the Ninth Year of his Reign, reserving 10 l. per Annum Rent to be paid Yearly into the Exchequer, which said Fee Farm Rent of 10 l. King *Edward* the 3d, January 1st, in the 32d Year of his Reign, granted to his belov'd Servant *John Attewode* for the Term of his Life, and the Reversion of it. May 26th, in the 37th Year of his Reign, to his Beloved Cousin *Edward de Baliol* King of Scotland, and *William de Aldburgh* Chr. with Licence likewise for them to give it to this Priory, which they did the same Year, having obtain'd of *John Attewode* the Possession also, so that the said *Edward Baliol*, King of Scotland, might from thenceforward, likewise enjoy all the Benefits of this House, as one of the Founders.

They had the Rectory of *Ferneham*, at the first Foundation, which *Sir William Malbis*, *Sir William de Plumpton*, and *Sir Robert de Roos* of *Ingmangthorp*, pass'd to *Robert de Barnak*, *Hugh de Cressy* and *Hugh Martell*, as they to the Founder *Nicholas de Cantelupe*.

John of Gaunt, granted License to *Sir William de Finchenden*, Knight, *Richard de Ravenser*, Archdeacon

deacon of Lincoln, Mr. Nicholas de Chaddefden, Richard de Chesterfield, and Richard de Tyftington, Clerks, to give the Manor of Etwelle in Derbyshire, to this Priory, to pray for him while he liv'd, and for his Soul, and the Soul of his Wife Blanch, when dead, which John de Ryboef also releas'd to the Prior and Convent.

All they got was valu'd to 196 l. 6 s. per Annum; and after the Dissolution, most of it, July 8, 33 Henry VIII, was granted to Sir William Hussy, and the Heirs Males of his Body, at 21 l. 11 s. 9 d. ob. Rent, Viz. the Site of the Priory of Beauval and divers lands of Gresley, Hucknall, Bagthorpe, Westwood, Watnow Countcliff, Watnow Chaworth, Brokebrefting, Bullwell, Moregreen, Kymberley and Etwell, and the Rectories of Ferneham, and Lands in Underwood and Newthorp, 37 Hen. 8.

But all these, and the Manor of Selfton, were, November 22, 4 Edward 6, granted to Richard Morison, and Brigit his Wife, and the Heirs of Richard, at the Value of 168 l. 10 s. 7 d. Yearly. The Lord Capel marry'd the Heir of Morison, and with his Posterity, the Earl of Essex, they still continue.

Thus Thoroton; the Monasticon, Vol. 1. p. 962, has, of this House, the Foundation Charter, by King Edward the 3d; the Genealogy of Nicholas de Cantilupe, the Founder; the Foundation of a Chantry of two Monks in the Church of this Monastery, to celebrate for the Souls of William de Aldeburgh and Edward Baliol, King of Scotland, with King Richard's License for founding of the same; an Account whereof may be also seen in the English Abridgement of the said Monasticon, p. 111. To what has been said, Mr. Willis in his History of Abbies, Vol. 2. p. 167, adds as follows,

Names of some of the Priors.

JOHN SWIFT.

Occurs Prior, Anno 1478; as does

THOMAS WYDDER,

Anno 1482. His Successor, as I guess, was

AUGUSTIN WEBSTER.

Who being hang'd for opposing King Henry the 8th's Measures, May 4. 1535, was succeeded by

ROBERT LAURENCE, and he by

THOMAS WOODCOCK.

The last Prior, who with 7 Monks, surrend'rd this Convent, July 18. 1154. 31 Hen. VIII, for which he had a Pension of 26 l. 13 s. 4 d. Alexander Louthe 5 l. 6 s. 8 d. Thomas Wallis, Nicholas Dockmere and Thomas Leyton, 5 l. each. Ralph Burde and Richard Wakefeld, 2 l. each.

Thus we see by what Means these Surrenders were brought about, standing for their Houses, was rewarded with an Halter, surrendring with Liberty and a good Pension. Such were the Crimes of those poor People, if their Consciences would not submit to Impositions never before heard of, there was certain Death; if they could readily comply to give up that which they had no Right to dispose of, a Discharge from all Ties of Vows, and a Pension to live lewdly,



R r r z O E

OF THE ORDER OF FONTEVRAUD.

*Of the Original of the Order of Fontevraud, and the Life of
the Blessed Robert d'Arbrissel Founder thereof.*

Hist. des
Ordres Mo-
nast. Vol.
6. p. 83.



THE Order of Fontevraud is look'd upon as a Singularity in the Church, and some think it strange to see an Abbess exercising equal Authority over Religious Men and Women; but the same may be seen in the Order of St. Brigit, Princess of Sweden, in which the Men belonging to the double Monasteries are subject to the Abbesses, as well as the Nuns. The like is also practis'd in the Monastery of St. Sulpice in Britany. The Religious Men of Fontevraud, in defence of their Institute, bring Instances of several double Monasteries, in which they say, the Men were subject to the Women, and particularly they instance that of Sempringham; but the Women had no Power over the Men, either in the Monastery of Sempringham, or others they mention, except only that of St. Sulpice in Britany, which is, in that Particular, like to Fontevraud.

It is very singular in the Order of Fontevraud, that its Monasteries are exempt from the Jurisdiction of the Ordinaries, and all the Authority is vested in the Person of the Abbess of Fontevraud, as General and Head of the Order.

The Founder of this Order was the Blessed Robert d'Arbrissel, about the latter End of the 11th Century. He was born of poor Parents about the Year 1045 or 1047, in a Village in Britany, then call'd Albrissel, whence he had his Name, and which is now call'd Albresec, in the Diocese of Rennes, near Guirche. Damalioc his Father, who afterwards embrac'd the Ecclesiastical State, and his Mother Owende, being good People and serving God, gave him a pious Education, till being of Age, to apply himself to his Studies, they gave him leave to go look out for Masters wheresoever he thought fit, hoping that God would not forsake him. In short, he found Means to live and follow his Studies in some

Towns of Britany, without being burdensome to his Parents; which encourag'd him to go to Paris, where he advanc'd so far in Learning, that after having signaliz'd himself in Philosophy and Divinity, of a poor Scholar, he became a renown'd Doctor of the University of that Capital City, where he took that Degree after having gone through all the others.

At that Time Silvester de la Guierche, who had been marry'd, and was then Chancellor to Canon the 2d Duke of Britany, was made Bishop of Rennes, and resolving to ease himself of part of the Burden of his Bishoprick, by committing the same to some Clergy-man of great worth, he cast his Eyes upon Robert, whom he appointed his great Vicar, granting him an absolute Power in his Diocese. He made use of that Authority for restoring of Ecclesiastical Discipline, rooting out of Vice, making Peace where there was Discord, recovering the Possessions of the Church from the Laity, abolishing the infamous Practice of Simony, which was become publick, dissolving incestuous Marriages there were then among the Laity, and breaking off the scandalous Liberty of Clergy-men keeping of Concubines.

His Bishop supported him in these painful Labours, and by his Power and Authority protect'd him against the Designs of wicked Men; but that Prelate dying four Years after, Robert having lost his Protector, lay at the Mercy of those Enemies his Zeal had rais'd him; therefore to prevent the Scandal that might ensue on his Account, he departed out of Britany, and repair'd to the City of Angers, where he taught Divinity for some Time; but designing to give himself up intirely to God, he resolv'd to leave the World, and retir'd into a Desert.

Accordingly he left the City of Angers, and went away to hide himself in the Forest of Craon in Anjou, towards the Frontiers of Maine. The Life

Life he led in that Solitude was altogether wonderful; he fed only on Herbs and wild Roots, and never upon any Account whatsoever would eat Flesh, or drink Wine. He did not, like other Anchorites wear a Tunick or Garment of Goats or Lambskins; but his was wove of Hogs-Hair, that it might be the more uneasy to his Body. The bare Earth was his Bed, nor did he ever take any Rest, till quite overcome with Sleep.

This extraordinary Course of Life was reported about in the Neighbourhood, tho' he had taken Care to hide himself in the Forrest, People flock'd thither from all Parts to see that new Prodigy, and the Penance he, like another St. John Baptist, preach'd to those that came to see him, made so great an Impression on them, that most of them forsook the Disorders of their past Life, and put themselves under his Direction; so that the Forest of Craon, was soon fill'd with Anchorites. The Number of them grew so great that Robert was necessitated to disperse them into the neighbouring Forests, viz. those of Nidde-Merle, of Fougeres, of Savigni, of Concize, and of Mayenne. Being no longer able to take charge of so great a Number of Anchorites, he divided them into three Colonies, one whereof he retain'd for himself, and committed the other two, to two of his Disciples, whom he found arriv'd at the greatest Perfection. One of them was the blessed Vitalis of Mortain, who afterwards instituted the Order of Savigni, which took it's Name from the Abby of Savigni in Normandy, of which we shall speak in it's Place. The other was the blessed Raoul de la Furaye, Founder of the Abby of St. Sulpice at Rennes in Britanny.

All those solitary Persons that were under the Direction of the blessed Robert, Vitalis, and Raoul did not at first live in Common, but liv'd in separate little Cells; but Robert perceiving that many among them were inclin'd to the Cenobitical Life, in the Year 1094, caus'd a Monastery to be built in that same Forrest of Craon, at a Place call'd la Roe towards the Guirche, and gave them the Rule of St. Augustin. He was for some Time their Superiour, and at first they liv'd only upon Alms, and did eat nothing but Roots; but after his Time, that House which was reckon'd the poorest, and the holiest in the Kingdom, forsook that Spirit of Poverty and Mortification, and altogether suited itself to the Customs of the Regular Canons, whose Rule they profess'd.

Robert was oblig'd to leave them to go preach up the Croisade, by the Order of Pope Urban the 2d, to stir up the People to take Arms for the Recovery of the Holy-Land, for which Reason he resign'd the Abbey of la Roe, to the Bishop of Angers, in whose Diocese it was. He provided for his Hermitages in the Forrest of Craon, and taking some of his Disciples along with him, he began to preach, not only in Cities, but even in the meanest Towns and Villages, a new Baptism of Penance, the which exciting some to sacrifice their Lives for the Conquest of those Places where JESUS CHRIST had shed his Blood, engag'd others who were not fit for so noble an Undertaking to forsake all to follow him, and serve God under his Direction. The Number of the Latter was so great, that his Charity not permitting him to dismiss them, he procur'd them a Place

of Retreat, where they might work out their Salvation.

On the Borders of Anjou and Poitou, a little League from the Town of Candes, renowned for the Death of St. Martin, there are vast Plains, then cover'd with Thorns and Bushes, and divided into two Parts by an hollow Ground through which a Brook runs. That Place call'd Fontevraud he thought proper for his Design. In the Year 1099, he began there to build some Cells or Cottages, only to cover his Disciples from the Hardships of the Weather: However to avoid the Scandal that might ensue from both Sexes living together, he parted them into distinct Dwellings, adding a sort of Enclosure to that of the Women, which was no other than a Ditch with a Hedge about it. He made two Oratories, one for the Men and the other for the Women, to which they repair'd at the proper Time. The Womens Employment was continually to sing God's Praises. The Men after their spiritual Exercises clear'd the Ground, and wrought at some Handicrafts to supply the Wants of those Communities. It was wonderful to see the Regularity, observ'd by so great a Number of People: Charity, Unity, Modesty and Meekness were inviolably observ'd. They fed only on what the Earth produc'd, or the Alms sent them, and therefore the blessed Robert gave them the Name of the Poor of Jesus Christ.

The Example of these new Anchorites attract'd many more. Whole Families came to desire to be admitted to live under the Direction of that holy Founder, and he reject'd none, when he perceiv'd that they were mov'd by the spirit of God. He admitted Persons of all Ages and Conditions, without excluding the Maim'd, the Sick or Lepers. This Concourse from all Parts daily increasing, he was oblig'd to build several Monasteries, within one and the same Enclosure. He appointed three for Women, one for Virgins and Widows, which was call'd Grand Moutier, or great Minster, and dedicated to the Honour of the blessed Virgin, in which he shut up three Hundred religious Women. Another for Lepers and sick or disabled Persons, being an hundred and twenty in Number, call'd St. Lazare, the third was for Women who had been lewd Livers, to which he gave the Name of the Magdalen. The Men had also their separate Habitation, having built them a Monastery near to that of the Women, which he dedicated to St. John Evangelist. Afterwards a large Church was built in Common for all the Monasteries, which was not finish'd till the Year 1119. This was the Original of the famous Abby of Fontevraud, the Foundation whereof was laid soon after the holding of the Counsel of Poitiers, which was in the Year 1100.

Till then the Founder had not prescrib'd his Congregation any peculiar Form of Life; but Charity pressing him to quit the Desert, to go preach, he resolv'd before his Departure to make known the Spirit of his Institute, which he had put under the particular Protection of the Holy Virgin and St. John Evangelist, intending that Jesus Christ's recommending them to one another before his Death, should be the Model of the Relation he appointed between the Men and the Women of his Congregation, and that the Respect which

the Men who represented St. John, should pay to the general Superiores of the Women should be attended by a real Submission to her Authority, declaring her their Superior, as well in Spirituals as in Temporals. The first to whom he committed the Government of that new chosen People, was *Herlande de Champagne*, near Kinswoman to the Earl of *Anjou*, Widow of the Lord of *Monforeau*. For her Assistant and Coadjutrix he appointed *Petronilla de Craon*, Widow of the Baron of *Chemille*. He then continu'd his Evangelical Missions, and having associated his old Disciples, *Vitalis de Mortain*, *Raoul de la Futaye*, and *Bernard d'Abbeville*, whom he had before left in the Hermitage of the Town of *Craon*, when they had all of them gain'd many Souls to God, and gather'd many Disciples, they conducted them to that same Desert of *Craon*. Having equally labour'd for their Conversion, they divided them among themselves. *Robert d'Arbrissel*, who was own'd as Master and Chief of them all, made choice of one Part of that holy Company, whom he carry'd to *Fontevraud*. *Raoul de la Futaye*, took another part, and conducted them to the Forest of *Nid de Merle*, the rest went along with *Vitalis*, to the Forrest of *Savigni*. As for *Bernard*, the Orders he receiv'd from the Bishop of *Poitiers*, to go to the Assistance of the religious Men of *St. Cyprian*, on Account of some Controversy they had with those of *Cluni*, caus'd him to retard the Establishing of his Congregation of *Tyron*.

Robert, after having made some Stay, in the Monastery of *Fontevraud*, went away into *Poitou* to continue his Missions. *Peter* Bishop of *Poitiers*, who knew his Worth, receiv'd him as an Apostle, gave him full Power in his Diocese, and seeing what Progress he made in the Places he pass'd through, as well by his Preaching as other Works of Piety, to which he incessantly apply'd himself, he resolv'd in Return to use his Endeavours with Pope *Paschal* the 2d to approve his Order of *Fontevraud*, which he obtain'd in the Year 1106. *Robert* return'd to his Monastery to carry his Nuns that Pope's Bull. That Monastery, tho' extraordinary large, not sufficing to entertain all Persons that offer'd themselves to receive the Habit of that Order, the holy Founder thought of making new Settlements. Some pious Persons having given him the Forest of *Loges*, and some Lands in the Diocese of *Angers*, he there built a little Monastery, to which he gave the Name of that Forest; and the Revenue that had been given for that Foundation not sufficing to maintain the Nuns he had shut up there, he ordain'd that the Monastery of *Fontevraud* shall yearly give some Alms to that little House. Going then to preach in *Tourain*, another Monastery was procur'd him at a Place call'd *Chaufournois*, and now *Chaustenois*, and another was offer'd him at *Relay* in the same Province. Returning to *Poitou*, *Peter*, Bishop of *Poitiers*, gave him a desert Place call'd *le Puye*, where he built a Monastery, which became so considerable through the Donations made to it, that it was fit to entertain above an Hundred Nuns. No sooner was that House begun, than, the Fame of it being spread abroad, the holy Man was invited to go, found two others in the same Diocese, the one in the Forest of *Gironde*, which is still call'd *l'Encloitre*, and which was founded by the Viscount de *Chat-*

teleraut; the other in a remote Solitude, call'd *Gaisne*, two Leagues from *Ledun*. Leaving *Poitou*, he went away into *Berry*, where he receiv'd the Monastery of *Orsen*, procur'd for him by the Archbishop of *Bourges*. He still founded two more in the Diocese of *Poitiers*, the one in the wild Plains of *Gamache*, whence that Monastery took the Name of *la Lande*; and the other in the Forest of *Tuzon*, and *John* the 2d Bishop of *Orleans* having call'd him into his Diocese, procur'd him the Monastery of the *Magdalen*, of *Orleans*, which was built in a pleasant solitary Place, on the River *Loire*.

But at the same Time that God so plentifully shower'd down his Blessings on his Labours, he permitted him to be humbled by horrid Slanders, which his Enemies invented, and which were too easily credited by *Marbodius* Bishop of *Rennes*, and *Geffry* Abbat of *Vendeme*. The first of them writ a Letter to him full of sharp Expressions, and Reproaches, wherein he told him, that he had left the Order of the *Regular Canons*, to run after Women, upbraiding him, as a Token of Incontinency of his Followers, with the lying in of Women, and the Cries of new born Infants, and reproving him for giving the religious Habit to all that ask'd it, without making Tryal of them, not regarding whether they were thoroughly converted, provided that the Number of his Disciples increas'd; and that when they had once given in their Names, he took no Care of them, but permitted them to live as they would. *Geffry* of *Vendeme* writ, that there was a Talk of him in the World, which was not for his Honour, and which he ought quickly to amend, if it were true; viz: that he entertain'd such great Familiarity with the Women, that he permitted them to live with him; that he had private Entertainments with them, and even that he was not asham'd to lye with them, under Colour of mortifying himself by bearing with the Efforts of the Flesh, which was a new unheard of sort of Martyrdom, very dangerous, and of ill Example. These Letters are in Reality look'd upon by some as Fictions. *F. Mainferme*, a religious Man of that Order, in his *Buckler of the Order of Fontevraud*, rejects them both. One of his Brethren, in a Dissertation he printed at *Antwerp*, in the Year 1701, owns that of *Godfry* to be genuine; but *Bollandus* rejects it; *F. Sirmond* maintains it, as does *F. Alexander*, who rejects that of *Marbodius*. But tho' they had been really writ by *Marbodius* and *Geffry*, that does not derogate from the Sanctity of the blessed *Robert d'Arbrissel*; they only give us to understand, that *Marbodius* and *Geffry*, too easily gave Credit to that holy Founder's Enemies. *Geffry* afterwards acknowledg'd the Falshood of that Slander, and became a Friend to *Robert* and the Abbey of *Fontevraud*. He made considerable Foundations there, and to prevent being chargeable to them by the frequent Visits he made, he caus'd, as is reported, an House to be there built for himself, which was afterwards call'd the *Hotel de Vendeme*.

After this Servant of God had made so many Foundations, he thought it requisite to obtain the Confirmation thereof of the Holy See, and to cause the Abby of *Fontevraud* to be excepted from the Bishop's Jurisdiction; which was granted him by a Bull of the Year 1113, directed to the Nuns of

of *Fontevraud*, whom he had persuaded to request the same of the Pope. Proceeding in his Apostolical Missions in the Province of *Limosin*, he there made two new Settlements, the one call'd *Boubou*, and the other the Priory of *la Gasconiere*. Passing from the Province of *Limosin* into that of *Perigord*, he founded the Monastery of *Cadouxin*, which he afterwards resign'd to the blessed *Gerard de Sales*. To conclude, the last Settlement he made, and one of the most renowned of his Order, was that of *Haute-Bruyere*, eight Leagues from *Paris*, in the Diocese of *Chartres*, which was given him by *Bertrade de Montfort*, Wife to *Fulk de Rechin* Earl of *Anjou*. King *Philip* the first having scandalously marry'd that Woman, whilst her Husband was still living, she was at length converted by *Robert's* Exhortations, and thinking herself oblig'd to make amends for the Scandal she had given, she retir'd into that Temple she had presented to our Lord, where having not only taken upon her the Habit of *Fontevraud*, but likewise all the Austerities of that Order, which was then in the Height of it's Fervour, she no less edify'd the Church by her penitent and mortify'd Life, than she had before scandaliz'd it, by her luxurious and disorderly Behaviour. Her first Care was to furnish that new Monastery with all that was Necessary for the Maintenance of the Nuns, to the End that Poverty, which generally ruins Regularity, might not obstruct their offering to their divine Spouse the Sacrifice of Praise, or Meditating on his Greatness during the whole Course of their Lives. Therefore fearing lest the Revenue belonging to the House might not be sufficient for the Maintenance of the Nuns, she added to it what the King had given her in Part of her Dower in the Province of *Touraine*, to which she procur'd the Consent of that Prince.

Robert, after having made all these Foundations, foreseeing that he had not long to live, resolv'd to compleat the Design God had inspir'd him for his Institute. He caus'd *Petronilla de Craon Chemille*, to be settled as Head and Chief of his Order, wherefore she is look'd upon as the first Abbess of *Fontevraud*; and then he drew up the Statutes of this Order, which he put under the Rule of *St. Benedict*. He enjoyn'd perpetual Abstinence from Flesh, without allowing the Use of it to the Sick. The Nuns, among other Things, were to keep Silence at all Times, to go all together to the Church, and return from thence in the same Manner. Their Veils were always to hang down and cover all their Face. They were to be clad in Tunicks, or long Garments made of the meanest Stuffs in the Country, of the natural Colour of the Wool, without being shorn. White Surplices were forbidden them, as well as Gloves. A Nun was not to go out of the Cloyster upon any Account whatsoever, without the Abbess's Leave. When the Prioreesses went out, they were not to take along with them any other Nun, but to be attended by a religious Man and a Lay-Man. None but the Abbess, or the Prioreess might speak by the Way, till they were come to the Lodging Place. The Dormitory was continually guarded all the Day by a Lay-Sister, and at Night by two or four. The Sick were not to receive the *Viaticum*, nor extrem

carry'd to be bury'd they were to be cover'd with an Hair Cloth.

As for the religious Men, they were to say the Canonical Office all together, and to live in Common, without having any Property. They wore neither Cloaks nor black Waistcoats; they wore a leathern Girdle, at which hung a Knife of the Value of two *Deniers*, and a Sheath worth one *Denier*. That which was left at their Table was to be restor'd to the Nuns, to be afterwards distributed among the Poor. On all *Sundays* and *Holy* days they were to go to the Habit, so they call the Monastery of the Nuns, there to hear Mass and be present at the Chapter, whence they were not to depart without the Prior's Leave. They were not to receive Parish Churches, nor their Tithes, nor to let their Lands to farm to Lay-Men. They were not permitted to admit any Women into their Monastery to work there. They were forbid taking any Oaths, undertaking the Tryal of Ordeal, being Sureties, and Farmers. The Stores of Wine, Flesh, Mony, and other Necessaries for Life, were in the Custody of the Cellerefs, and distributed by Order of the Abbess or the Prioreess. Nor could the Men admit any into their Order, that Priviledge appertaining to the Abbess.

The blessed Founder was the first that submitted himself to the Abbess, and to set an Example to his Religious Men, he liv'd under her Obedience till his Death, which happen'd on the 25th of *February*, 1117. He was then in his Monastery of *Orson*, whence his Body was carry'd to *Fontevraud*, with extraordinary Pomp, by *Leger* Archbishop of *Bourges*, who pronounc'd his Funeral Oration, and was attended in that Solemnity, by the Archbishop of *Tours*, the Bishop of *Angers*, the Earl of *Anjou*, and many Persons of Distinction, only his Heart was left with his Nuns of *Orson*.

The blessed *Robert d'Arbrissel* had in his Life Time seen above 3000 Nuns in the Monastery of *Fontevraud* alone; but that Number increas'd after his Death; for as the Abbat *Suger* informs us, in one of his Letters to Pope *Eugenius* the 3d, concerning the Bishop of *Poitiers*, who disturb'd that Monastery, there were between four and five Thousand Nuns at *Fontevraud*. Tho' that Number afterwards very much declin'd, it still continu'd very considerable in the Year 1248, when Pope *Innocent* the 4th having impos'd a Subsidy of ten *Livres Tournois* on that House, as well as on the Benefices of *Anjou* and *Poitou*, for the Maintenance of a Bishop of *Tiberias*; that Monastery excus'd it self, on Account that it had 700 Persons to maintain. That Number was still diminish'd in 1297, for Pope *Boniface* the 8th upon Complaint made to him that the Possessions of that Monastery had been squander'd, having commission'd *Giles* Bishop of *Nevers*, to regulate the Number of the Nuns in the same, that Prelate finding 360, reduc'd them to 300, without including the religious Men, as well Priests as Lay-Brothers. But it is likely that Ordinance, of the Bishop of *Nevers* was not put in Execution, for in the Year 1360, that Monastery having been again tax'd for the same Subsidy, the Abbess to excuse herself from the Payment thereof, alledg'd that there were 500 Nuns in her Monastery, nor was it only in the Monastery of *Fontevraud*,

tevrard, that there was so great a Number of Nuns of that Order, for there have been 900 at *Blessac*, in the Diocese of *Limoges*.

This Order gain'd so much Reputation, that whole Monasteries, of different Orders, embrac'd that of *Fontevraud*, as the Priory of *Bragerac*, then in the Diocese of *Toulouse*, now call'd of *St. Aignan*, and in the Diocese of *Montauban*, which was of the Congregation of the blessed *Giraud de Sales*, the Prior and Convent whereof in the Year 1122, submitted themselves and all their Possessions to the Abbess *Petronilla de Chemille*. Some of those Nuns were sent for into *Spain*, where they were put into three Houses. The first was call'd *St. Mara de la Vega*, in the Diocese of *Oviedo*, the 2d *Our Lady de la Vega de la Serena*, in the Diocese of *Leon*, and the 3d *la Paramante*, in the Diocese of *Zaragoza*; all under the Direction of *Audeburge*, the 3d Abbess of *Fontevraud*. Henry the 2d King of *England*, in the Year 1177, brought some Nuns of this Order into his Kingdom, to restore regular Discipline in that of *Ambresbury*, which he gave to them after removing the Nuns that were there before. They had two other Houses in the same Kingdom the one at *Eton*, and the other at *Westwood*.

Thus much may suffice as to this Order in general, all that follows in the French History of Monastical Orders relating more particularly to it's Monasteries in France, and as for the Account it gives of the Relaxation of the same, and the Reformation afterwards introduc'd that no way relates to *England*, where the Order is not known to have considerably deviated from it's Purity, and the Reformation there spoken of, was after the Monasteries here were suppress'd.

Monasteries of the Order of FONTEVRAUD.

A M B R E S B U R Y.

Nunnery of the Order of Fontevraud in Wiltshire.

OF this House there is a good Account in the *Monasticon*, Vol. 1. p. 192, and Vol. 2. p. 368, and in the *English Abridgement*

p. 29. and 215, but it is plac'd among the *Benedictine* Nunneries, and not without Reason, as having first belong'd to that Order, but afterwards, as is there said, for the ill Lives of the Nuns given to this; for which Reason it is also plac'd here. Sir *William Dugdale*, or Mr. *Dods-worth* were not perhaps so perfectly acquainted with the Difference of these two Orders, and therefore left it to the former, but the Account here given of the latter, clears that Matter, and is a sufficient Motive of it's being here nam'd, tho' nothing more occurs to be said of it. Mr. *Willis* in his *Hist. of Abbies* Vol. 2, only mentions what remain'd in Charge here Anno 1553, and what Nuns were then living, who receiv'd Pensions, which does not seem very material in this Place. Those Nuns were 16 in Number.

WESTWOOD.

Nunnery of the Order of Fontevraud in Worcestershire.

THE *Monasticon*, Vol. 1. p. 574, and the *English Abridgement*, p. 73. place this Monastery among the *Benedictine* Nuns, and yet mention it's being a Cell to *Fontevraud*, of which Sort of Mistake in that Work Notice has been taken above. The Account there is short, but mentions the Founder, and that King Henry the 2d confirm'd his Grants.

In Mr. *Willis's* *Hist. of Abbies*, Vol. 2. p. 260. this Nunnery is through Mistake writ *Nestwood*, and no more said of it, then that, Anno, 1553 there remain'd in Charge this only Pension, viz. To *Tousa Aston* 10 l. who was probably the last Prioress.

All that I have found to add concerning this Monastery, is a considerable Number of Grants, taken from the *Cotton Library*, *Vespasian*, E. 9 Fol. B. 2. for which I am oblig'd to the Generosity of *Richard Grave* of *Mickleton*, in the County of *Gloucester*, Esq. These Deeds are in the *Appendix* from NUM. CCCCLXII, to NUM. DVX inclusive.



OF

OF THE ORDER OF SAVIGNI.

Of the Original of the ORDER of SAVIGNI, and the Life of Vitalis de Mortain, the Founder thereof.

Hist. des
Ordres
Monast. Vol.
6. p. 109.



It has been observ'd above, in treating of the Order of Fontevraud, that the blessed Robert d'Arbrissel, after having founded his Order, resolving to continue his Apostolical Missions, had call'd to him his old Disciples Vitalis de Mortain, Raoul de la Futaye and Bernard d'Abbeville, and that all of them having gain'd many Disciples, they divided them among themselves, and each founded a separate Congregation. Vitalis de Mortain, retir'd into Normandy, where, in the Year 1112, he founded the Abbey of Savigni, which took its Name from a Forest, where that holy Founder had gather'd some Disciples in the Year 1105. He was born about the middle of the 11th Century, in the Village of Tierceville, three Leagues from Bayeux. His Father's Name was Reinfroi, his Mother's Roharde. They had some Estate, which they improv'd, and spent the best Part of it in Charity, and, especially in Hospitality. As soon as Vitalis was fit to Study, they found him a Master, who instructed him in Piety and Literature, and, even at that Age, he was so serious that his Companions call'd him, *The little Abbat*. When he had learnt his Humanity, he left his Parents, to get other Masters, and made an extraordinary Progress in Sciences. Then returning home, he was ordain'd Priest, and became Chaplain to Robert, Earl of Mortain, Brother, by the Mother's side, to King William the Conqueror. The Earl gave Robert a Prebend in the Collegiate Church he had newly founded in his own Town, Anno 1082.

About ten Years after, Vitalis being convinc'd of the Vanity of this World, and desiring to obey JESUS CHRIST, who, in his Gospel, places Perfection in renouncing of all Things,

quitted his Benefices, sold his Patrimony, gave all to the Poor, and retir'd among the Rocks of Mortain, where he was soon join'd by other Anchorites, that desir'd to follow his Example; but he stay'd not long there, for in the Year 1093, he repair'd to Robert d'Arbrissel in the Forest of Craon in Anjou, where the Number of that Founder of Fontevraud's Disciples daily increasing, he was oblig'd to disperse them in the Neighbouring Forest, having divided them into three Colonies, one of which he retain'd to himself, the other two he committed to Vitalis and Raoul de la Futaye. Vitalis, and his Colony, retir'd to the Forest of Fougères on the Borders of Britany, where they dispers'd themselves into several Parts, and built Cottages apart from one another, for a Defence against the Inclemencies of the Weather. Raoul, who was Lord of the Place, conniv'd at it for some Years; but being passionately addicted to Hunting, and fearing lest these Eremites might damage the Forest, he chose rather to grant them that of Savigni towards Avranches. This being accepted off by Vitalis, and all his Company, they quitted the Forest of Fougères, and settled in that of Savigni. These new Anchorites, with those that were there before, being above 140 in Number, desir'd to live in Common, and prevail'd with Vitalis to beg of Raoul de Fougères certain Remains of an old Castle, near the Town of Savigni. That Nobleman, out of a generous Piety, little known in these latter Days, granted him, not only the Ruins he ask'd for, but all the Forest, wherein to build a Monastery under the Invocation of the Holy Trinity, and that Donation Deed was dated in January 1112. Turgis, Bishop of Avranches subscrib'd to it, with the Nobility of the Country. Henry, King of England being at Avranches, which he was then Master of, confirm'd the Donation by his Charter of the 2d of March, as did Pope

T t t Paschal

Paschal the 2d, by his Bull of the 23d, wherein he grants that Church the Privilege of not being compris'd in any general Interdict the Diocese shall happen to lie under. *Vitalis* gave to his Community the Rule of St. *Benedict*, with some peculiar Constitutions, and they took a Grey Habit. The Number of the Monks soon increas'd, and *Savigni* became one of the most celebrated Monasteries in France.

Pope *Calixtus* the 2d, having assembled a Council at *Reims*, where he presided in Person, *Vitalis* was there, and preach'd with such Energy, that the Pope declar'd, No Man had 'till then, so perfectly represented to him the Duties of his Office. He made him Presents, and writ in Favour of him to the Bishops of *Mans* and *Avranches*, to the Earl of *Mortain*, and to the Lords of *Fougeres* and *Mayenne*. The following Year 1120, *Vitalis* remov'd to a remoter Place the religious Men that were at the Gate of his Monastery; for he had, after the Example of *Robert d'Arbrissel*, made it double, for Men and Women, and that wherein he plac'd his Nuns was afterwards call'd *des Dames Blanches*, that is, of white Ladies. The same Year he preach'd in England, and converted many. To conclude, In the Year 1122, he fell sick in the Priory of *Dampierre*, which *Henry* the 1st, King of England and Duke of Normandy, had given him three Years before. Having receiv'd the Sacraments of the Church, on the Morrow, being the 16th of September, he was the first in the Church at *Mattins*, and after having Sung them, and begun the Office of our Lady, he dy'd holily. His Life was written by *Stephen de Fougeres*, Chaplain to *Henry* the 2d, King of England, and afterwards Bishop of *Rennes*. His Successor was *Geffry*, who govern'd the Abbey of *Savigni* 17 Years, and has been canoniz'd for a Saint. He added to the Austerity of the Order, tho' it was before very great; and founded many Monasteries, among which were *Vaux de Cernay*, in the Diocese of *Paris*, Anno 1128; *Foucarmont*, in the Diocese of *Roan*, Anno 1130; *Aulnay*, in the Diocese of *Bayeux*, in 1131, and some others in England. He dy'd in 1139.

His Successor was *Evan l'Anglois*, born at *Avranches*, who had been one of the first Disciples of St. *Vitalis*; but he rul'd only one Year, and was succeeded by *Serlo de Valbodon*, in the Year 1140. He founded four Abbies, and among them that of *la Trappe*, in the Diocese of *Seez*, which has render'd itself so Famous for

its late Reformation. He regularly assembled general Chapters every Year; but observing that some English Abbats kept away, he, with the French Abbats, and some English, resolv'd to give himself and his Congregation up to St. *Bernard*, to be incorporated into the Body of *Clairvaux* or the *Cisterians*. To that Purpose he repair'd to the Council of *Reims*, held in the Year 1148, where Pope *Eugenius* the 3d, who was then in France, presided. St. *Bernard* presented the Abbats *Serlo* and *Osmond* to the Pope, and they were, by means of that Saint, admitted into the General Chapter of the *Cisterians*. The Congregation of *Savigni*, at that Time consisted of 33 Abbies, besides the Monasteries of Nuns. Pope *Eugenius* confirm'd that Union by a Bull dated at *Reims* the 11th of April, 1148. Some Abbies in England oppos'd it; but after much contesting, they all submitted to *Clairvaux*, and this Union was made upon Condition that the Abbat of *Savigni* should always be immediate Father of those thirty three Monasteries. Some Authors reckon only thirty.

The Monasteries of this Order of Savigni in England, as I find them in Neustria pia, p. 683, were these that follow,

FURNES in Lancashire.

NETHE in Glamorganshire.

QUARRER in the Isle of Wight.

CUMBERMERE in Cheshire.

STRATFORD in Essex.

BILDEWAS in Shropshire.

BUCKESTRE in Devonshire.

GOKWELL Dr. Tanner places it in Lincolnshire, by the Name of Goykwell.

BILAND or BELLELAND in Yorkshire.

CALDER in Cumberland.

SWINESHED in Lincolnshire.

STANDLEY in Wiltshire.

MAMMA the same Author names in England, but I have never met with any such elsewhere.

LIELRHEDE he likewise mentions in Ireland.

This Order having been united and incorporated into that of the *Cisterians*, as has been said above. The *Monasticon* and the English Abridgment treat of them all, except *Gokwell*, and the two last, among the *Cisterian* Monasteries, to which it is needless here to add any Thing farther, they being always included in that Order into which they were incorporated.

OF

OF THE ORDER Of TIRON.

Of the Original of the Order of Tiron, and the Life of the Blessed Bernard d'Abbeville Founder of the same.

Hist. des
Ordres Mo-
nast. Vol.
p. 6. 115.



THE Congregation of Tiron, which has also been look'd upon as a particular Order, was founded by the holy Bernard, who was a Disciple of the blessed Robert d'Arbrissel, as may be seen in the Account of the Order of Fontevraud. He was born in the Year 1046, in the Territory of Abbeville, in the Province of Ponthieu, of honest, pious and charitable Parents, who according to their Ability entertain'd and reliev'd the Poor with extraordinary Goodness. They took particular Care to have Bernard instructed in Virtue and Literature, wherein he advanc'd very fast. From his tender Years he show'd so great an Affection for a Religious Life, that he would imitate Religious Men even in their Habit, which caus'd him to be laugh'd at by his Companions; but he carry'd himself above their Raileries, and at Twenty Years of Age left his native Country, and went away into the Province of Poitou, with three of his Companions, who being led by the same Inclination, design'd to put themselves into some Monastery, where Regularity was strictly observ'd.

They stay'd some Time at Poitiers, where they inform'd themselves in the regular Observances that were practis'd in the Monasteries of that Province. There was one in the Neighbourhood of Poitiers, under the Name of St. Cyprian, vulgarly call'd St. Cyran, where Renaud, who had been Disciple to Robert, the Founder of that of Chaise-Dieu was Abbat. There were also in that Monastery, several religious Men of noble Families, who were much more valuable for their Virtue among whom was Hildebert, who was afterwards Abbat of Bourgh de Deols on the Indre, and Archbishop of Bourges. as also Gervase, who became Abbat of St. Savin, and Garner who had been Lord of Montmorillon. Bernard prevail'd on by their Example, joyn'd them, and receiv'd the Habit at the Hands of the Abbat Renaud. Gervase fore spoken of, being chosen Abbat of St. Savin, twelve Leagues from Poitiers, on the Gartemble,

would not accept of that Dignity unless Bernard went with him, that they might jointly endeavour to restore regular Discipline which the Monks of that Monastery had infring'd. This was granted, and Bernard, at 30 Years of Age was made Prior of that Monastery. He had a great Hand in restoring of regular Discipline; but before he could bring it about, suffer'd much from the Abbat Gervase and his Monks, who made no Scruple to make use of Simoniacal Means to procure to their Monastery a Church they had a Mind to bring under it. There was one Monk who had the Boldness to strike him; but God reveng'd the Wrong done to his Servant; for the Monk who had presum'd to lay his Hand on him, dy'd upon the Spot. Bernard's Perseverance, his Zeal, his Meekness, his Humility, his Assiduity at Prayer, and his Exactness in performing all Duties, at length won the Hearts of the most obstinate Monks; they alter'd their Course of Life, and submitted to the Reformation; and this Holy Man, having spent twenty Years in attending to, and watching over the spiritual Advancement of that House, as Prior, perceiving that the Monks intended to make Choice of him to succeed Gervase, who had dy'd in Palestine, withdrew, to avoid that Honour, and hid himself for some Time in a solitary Place, in the Province of Maine, where some Anchorites liv'd, under the Direction of the holy Robert d'Arbrissel, Vitalis of Mortain, and Raoul de la Futaye. Thence he proceeded to the Borders of Britany, into the Pininsula of Chaussey, on the North side of that Province.

Returning afterwards to his first Solitude in the Province of Perche, he was there found by Renaud, Abbat of St. Cyprian, who oblig'd him to return in his Company to his Monastery, designing to have him chosen for his Successor. In short, that Abbat dying four Months after, Bernard was chosen Abbat of that Monastery, which he left some Time after, on Account that the Monks of Cluni endeavour'd to bring it under their Jurisdiction. He repair'd again to the holy Robert d'Arbrissel, whom he attended in his Apostoli-

cal Missions. Afterwards he went to *Rome*, to assert the Rights of his Monastery of *St. Cyprian*; obtain'd what he desir'd, and refus'd the Dignity of a Cardinal, offer'd him by Pope *Paschalis* the 2d. but tho' the Pope had settled him in his Dignity, which he had before taken from him, at the Instance of the Monks of *Cluni*, he would not return to his Abbey, but rather chose to retire to his former Solitude in the Province of *Perche*, where the Earl of *Rotrou* gave him a Place call'd *Arcisses*, to build a Monastery. That Place, which is very pleasant, enclos'd with Woods, and water'd by several Springs running into large Meadows, was but one Mile from *Nogent le Rotrou*; and the Monks of *Cluni* having a Monastery there before; *Beatrix*, Mother to the Earl of *Rotrou*, being apprehensive lest the nearness of those two Monasteries should occasion Strife between those religious Men, perswaded her Son, rather to settle *Bernard* and his Disciples in the Wood of *Tiron*. There *Bernard*, in the Year 1109, laid the Foundation of the Monastery, which has given Name to his Congregation. At first it was only a Timber Building. *Ivo* of *Chartres*, Bishop of that Diocese, favour'd this Foundation, and *Bernard* laid the first Mass there on Easter-day following.

That which the Countess of *Perche* had endeavour'd to prevent, by obstructing her Sons giving the Land of *Arcisses* to *Bernard* and his Disciples, happen'd nevertheless, tho' that Prince had settled them in another Place; for the Monks of *Cluni* pretended a Right to the Tithe of that Place, and to Mortuaries; but *Bernard*, who only sought to serve God in the Spirit of Peace, Charity, and the Renunciation of all Things, chose rather altogether to relinquish to them that Monastery, and went away to the Bishop of *Chartres*, of whom he begg'd some Land belonging to his Church, whereon to build a Monastery. That Prelate, with the Consent of his Canons, granted him a piece of Ground on the River of *Tiron*. *Souchet*, who gives us the Charter of the Donation, as dated in the Year 1113, which the Continuators of *Bollandus* pretend was but of 1114, believes, nevertheless, that the first Monastery which *Bernard* quitted, had been built in the Parish of *Brunelle*, which belong'd to the Monastery of *Nogent le Rotrou*, and not to *Tiron*, where those Monks never had any Right. Be that as it will, as soon as this holy Man had obtain'd the Ground, he built a Monastery thereon, which was in a short Time fill'd with a considerable Number of religious Men, who thought themselves happy in serving God there under his Direction. He receiv'd all that were truly desirous to be converted, and would have all Sorts of Handicrafts practis'd therein, as well to banish Idleness, the Mother of all Vices, as to get Necessaries for the support of Life, whereof there was no Plenty there at first. Accordingly there were Painters, Carvers, Joyners, Smiths, Masons, Vine-dressers and Husband Men, who were under the Command of an Elder, and all they earn'd was put into the common Stock for the Maintenance of the religious Men. This being added to the Exercises of Piety and Mortification, which are the Soul and Foundation of

the religious Life, made this holy Man be look'd upon as the Reviver of the Order of *St. Benedict*, the original Spirit whereof he brought up again; so that his Congregation, which retain'd the Name of the first Monastery it had, was accounted an excellent Reformation of that Order, by Reason of the singularity of its Observances, being much the same they had been in the Beginning at *Cluni*, in *Burgundy*, at *Cave*, in *Italy*, in *Sicily*, and at *Sauve Majeur* in *Guienne*. God gave so great a Blessing to it, that it had above sixty five Houses belonging to it, as well Abbies and Priories, and about thirty Parish Churches.

Mr. *Baillet* tells us, That the holy *Vitalis de Mortain*, was so taken with the Excellency of this new Institute, that he resolv'd to give up all the Monasteries and Churches that belong'd to *Savigni*, whereof he was the Founder, to that of *Tiron*, they being then in Number fifty Abbies and Priories. Perhaps the Ground he had for so saying was, what we read in the Life of *St. Bernard*, written by *Geffry the Gross*, one of his Disciples, who tells us, that *Vitalis*, after having built the Abbey of *Savigni* in *Normandy*, yielded it up to *Bernard* with all the Monasteries appertaining to it. But Mr. *Baillet* is not the only Person that has been so mistaken. It is true that, after the Death of *Vitalis*, *Savigni*, and thirty Monasteries belonging to it, were given up to *St. Bernard* of *Clairvaux*, as has been said in speaking of that Order, but not to *St. Bernard* of *Tiron*; and that Incorporation of the Order of *Savigni* into that of the *Cistercians*, was not made till the Year 1148, almost 30 Years after the Death of the holy *Vitalis*, who founded none but only the Abbey of *Savigni* for Men, and that of the *Dames Blanches*, or white Ladies for Women. There are also some who have pretended that *Savigni* was of the Order of *Tiron*; but they were two distinct Congregations. *Souchet* has given us the Catalogue of the Monasteries of these two Congregations, in treating of the Union of *Savigni*, and thirty of its Monasteries to the Order of the *Cistercians*. He says that Order was extinct almost in its Cradle, and that the two others which were founded at the same Time, viz. *Tiron* and *Fontevraud* still continu'd in his Time, that is, in the Year 1649. which is the Time when he writ.

To return to the holy *Bernard*, and his Disciples, they liv'd in universal Poverty. They had scarce enough, at the first, to furnish Necessaries for Life. They were often reduc'd to divide a Pound of Bread between two religious Men, and sometimes between four. Some Days they had none at all, and liv'd upon Herbs and Roots. They drank no Wine, and practis'd almost incredible Austerities, which yet did not deter very many from resorting to *Tiron*, to live there under the Direction of the holy *Bernard*, who in less than three Years was become Father of above five hundred religious Men. The Sanctity of that Founder was soon bruited about into remote Parts; and several Provinces of *France* desir'd to have some of his Monks; *Henry*, King of *England*, and Duke of *Normandy*, sent *Theobald*, Earl of *Blois*; and *Rotrou*, Earl of *Perche*, to ask some of those religious

Religious Men of him. That Prince, as a Token of the Esteem he had for his Person and Institute, gave fifteen Marks of Silver Yearly for ever to his Monastery of *Tiron*, over and above fifty or sixty more he gave during his Life, after having built them a very magnificent Dormitory.

Lewis the Gros, King of *France*, after a Conference he had with that holy Founder, had no less Esteem for him, and gave him all the Territory of *Covitrey*. *Theobald*, Earl of *Blois*, besides two Priories he had built, whilst that Saint was living, after his Death gave to the Monastery of *Tiron*, abundance of Church Ornaments, and built the Infirmary. Many other Princes came to see *Bernard* in his Solitude, and not only made him great Presents, but also during his Life, and after his Death, built Monasteries, which they plac'd under that of *Tiron*, as *William*, Duke of *Aquitain*, *Fulk* Earl of *Anjou*, who was afterwards King of *Jerusalem*, *Guy*, the younger Earl of *Rocheport*, *Robert* Morton and *William de Beaujeu*, *Godfrey*, Viscount *Chateaudun*, and several others. *Rotrou* Earl of *Perche*, restor'd to the Monks of *Tiron*, the Monastery of *Arcisses*, which was afterwards made an Abby. *Robert*, who is thought to be the same that we have now spoken of, and to whom the King of *England* had given Lands in that Kingdom, carry'd thither thirteen Monks of *Tiron*, for whom he built the Abby of our Lady of *Cameis*, in the Diocese of *St. David*. *David* Duke of *Northumberland*, who was afterwards King of *Scotland*, having heard of the holy *Bernard*, would have some of his Monks, for whom he built the Monastery of *Kaburk*, in the Diocese of *St. Andrew*. That Prince went over into *France*, to see the holy Man, but found him dead. He confirm'd the Donations he had made to his Monastery, and even increas'd them. He took along with him twelve Monks more, with an Abbat, for whom he built a second Monastery, in *Scotland*, which was call'd *Tiron*. The holy *Bernard* dy'd in the Year 1116, according to *Souchet*; but *Henschenius* places his Death in 1117. The Habit of the Monks of this Order was of a light Grey, for they afterwards took to Black; but tho' *Souchet* tells us, that this Congregation was still in being in the Year 1649, it is certain, that the Abby of *Tiron*, which had been given in Commendam ever since the Year 1550, the Cardinal de *Bellay* having been the first Commendatory Abbat, was annex'd to the Congregation of *St. Maur*, in the Year 1629, so that at the Time when *Souchet* writ, there might be still some Monasteries in which the Institute of *Tiron* was follow'd; but the Congregation was no longer in Being, having lost its Head, and some of the other Monasteries having also gone over to other Orders, or been suppress'd.

I must here observe, that what the Author of the History of Monastical Orders tells us above, of an Abby of the Order of *Tiron*, being founded in *Wales* by the Name of our Lady of *Cameis*, is a mistake, and that it can be no other than that of *St. Dogmael*.

Monasteries of the Order of TIRON.

St. DOGMAEL'S

Monastery of the Order of *Tiron* in *Pembrokeshire*.

THIS Monastery is to be found in the *Monasticon*, Vol. 1. p. 454, and in the *English*

Abridgement, p. 55; but the little there said of it is confus'd and erroneous. In the Head or Title, it is there call'd a Cell of *Tyron*, which it was not properly, but an Abbey of that Congregation or Order. In the next Lines it is call'd an Abby of *St. Martin* of *Tours*, wherein is a visible Error, for having said it was of *Tiron*, it could not be of *Tours*. *Leland* there quoted is no more to be regarded, where he says this Monastery was founded by *Martin* of *Tours*, whereas the Founder was his Son *Robert*. The Charter of King *Henry* the 1st. which follows in the *Monasticon*, plainly shews all those Mistakes, declaring, *Robert*, the Son of *Martin*, to have been the Founder; and that this Abby was of the Order or Congregation of *Tiron* and not of *Tours*; nor to be call'd a Cell to *Tiron*, any more than all other Abbies are Cells to the Head Abby of their Order; for Cells never had Abbats, nor were they any more than smaller Houses, wholly at the disposal of the Principal, and govern'd by their Authority, having only a Prior appointed by the House the Cell belong'd to. Besides this Monastery is there thrown in among the *Benedictins*, whereas in reality it was of a distinct Congregation, or Order, the Rule of *St. Benedict* being indeed, the Ground of their Profession, but having many other Observances added to it. Thus we see the *Dominicans*, or *Black Friars*, profess'd the Rule of *St. Augustin*, and yet they are not call'd *Augustinians*, in regard that they differ in many Points.

William Abbat of *Tiron*, as appears by the *Reynolds* Foundation-Charter, was present at the Installation of the first Abbat of *St. Dogmael*, about the Year 1126, as was also *Bernard*, Bishop of *St. Davids*, who seems to have been of the same Order, which had four Abbies in *Scotland*, Viz. of *Kelzo* near *Mailros*, of *Londros*, of *Aberbrothoc*, and of *Lunewerim*, and they are call'd in the Royal Charters, *Black Monks* of *Tiron*.

This is all I have to observe concerning this Monastery, besides, what is in Mr. *Willis's* Hist. of Abbies, Vol. 2. p. 318, Viz. WILLIAM HIRE, Abbat, *Hugh Eryno* and seven others subscrib'd to the Supremacy, July 30, 1534. Anno 1557, here was 3 l. 6 s. 8 d. paid in Fees, besides a Pension of 12 l. 6 s. 8 d. to *William Hire* last Abbat.

PULLA or PILLE.

Priory of the Order of TIRON, in *Pembrokeshire*.

SEE it in the *Monasticon*, Vol. 1. p. 119, and in the *English Abridgement*, p. 116. It is only nam'd here, to shew it was of this Order of *Tiron*, whereas in the aforesaid Work, it lies promiscuously among the *Benedictins*.

Mr. *Willis's* Hist. of Abbies, Vol. 2. p. 319, gives us no more of it than that WILLIAM WATS, Prior, *Morrice Gem*, and *Heliseus Pecock*, subscrib'd to the Supremacy, July 20, 1534.

u u u

OF

OF THE ORDER OF THE TRINITARIANS.

The Original of the Order of the Holy Trinity, or the Trinitarians, with the Lives of St. John de Matha, and St. Felix de Valois, the Founders of the same.

*Hist. des
Ordres
Monast.
Vol. 2.
p. 310.*



OF this Order, instituted for the Redemption of Captives, the *Monasticon*, Vol. 2. p. 830, and the *English Abridgement* thereof, p. 210, give us the Rule, and the Approbation by Pope *Innocent* the 3d, but having nothing of the Original or Founders, we shall here add the best Account that is extant, being that of the *French History of Monastical Orders*, conforming ourselves to what is requisite to be known of it in general, and what relates to the Kingdoms of *Great Britain*, without launching out into all that may be said of it in other Countries.

This Order had its Beginning in the Year 1198, under the Pontificate of Pope *Innocent* the 3d, *St. John de Matha* and *St. Felix de Valois* were the Founders. The first of them was born in the Year 1160, in a small Borough call'd *Faucon*, on the Borders of *Provence*, his Parents being of good Quality, and he was call'd *John*, because born on the Feast of *St. John Baptist*. He began even in his Cradle, to shew some Tokens of his future Sanctity; for, at that very Time, he refus'd to take the Breast on some Days of the Week, nor could he be made to take any other Sustenance on those Days. No sooner was he out of his Cradle, than he began to dispise Children's Play, and their common Behaviour, and at twelve Years of Age, he went to School at *Aix la Chapelle*, where he at the same Time learnt the other Exercises usual among Persons of Birth.

When he had gone through his Humanity, and all his Exercises, he return'd to his Father's House, fully resolv'd to live there in the Practice of Devotion. In short, he withdrew to a small Hermitage, to give himself wholly up to heavenly Affairs; but finding himself too much expos'd to the Visits of his Relations, who endeavour'd to engage him in the World, he went to

Paris, and there study'd Divinity, in order to fit himself for the Ecclesiastical State, to which he aspir'd with incredible Zeal. He became so remarkable in that renowned University, that he was oblig'd to take his Degrees; and, lastly, that of Doctor, notwithstanding all the Opposition made by his Humility to avoid that Honour. Then he was ordain'd Priest, and when the Bishop, at the Time of the Imposition of Hands, pronounc'd these Words, *Receive the Holy Ghost*, a Pillar of Fire was seen to appear over his Head.

This Wonder was follow'd by another, when he said his first Mass in the Bishop's Chapel at *Paris*, the Bishop at that Time being *Maurice de Sully*, was present at it, with the Abbat of *St. Victor*, the Abbat of *St. Genevieve*, and the Rector of the University, who were all Witnesses of what happen'd. When the new Priest elevated the Holy Host, an Angel, in the shape of a young Man, appear'd on the Altar. He was clad in a White Garment, with a Red and Blue Cross on his Breast. His Arms were cross'd, and his Hands laid on two Captives, as if he would have made an exchange. The Bishop and the others we have nam'd, conferr'd together about this Vision, and not knowing what it might signify, they agreed that *John de Matha*, being furnish'd with authentick Testimonials of that Apparition, should go to *Rome*, to acquaint the Pope with it, and know what he ought to do.

The Saint consented; but considering that the same would only serve to make him more known to the World, where he desir'd to be hid; he resolv'd to retire into some Solitude, till it should please God, more particularly, to make his Will known to him in relation to that Apparition.

There was at that Time an holy *Eremit*, call'd *Felix de Valois*, not of the Royal Family of

of *Valois*, as some have reported; but who perhaps bore that Name as being a Native of *Valois*. He had withdrawn himself into a Wood in the Diocese of *Meaux*, near the Town of *Gandeleu* in the Province of *Brie*, and there led a Life altogether Angelical. *John de Matha* repar'd thither, to intreat him to receive him into his Company, and instruct him in the Way of Perfection. It is not possible to express with what Fervour they proceeded together in the Practice of all Virtues, or what Austerities they practis'd to mortify the Flesh. Their Watches and Fasts were almost continual, their Discourses were only directed to inflame one another in the Love of God, and their constant Employment was Prayer and Contemplation.

One Day as they were discoursing near a Spring, they spy'd an extraordinary white Stag, having a Red and Blue Cross between his Horns. This Wonder surpriz'd them, and having put *John de Matha* in mind of the Vision he had at his first Mass, he told it to *Felix*. By these Miracles, they guess'd that God requir'd something peculiar of them. They redoubl'd their Fasts and Prayers, to the End he might vouchsafe to make known his Will to them. Their Prayers prov'd effectual, for an Angel appear'd to them in their Sleep three several Times, ordaining them to go to *Rome* to the Pope, who would inform them what they were to do.

They immediately set out pursuant to that Order from Heaven, and the Zeal with which they undertook that Journey, enabled them to surmount all the Difficulties of the Winter, in which Season they travell'd. *Innocent* the 3d, who had been newly install'd in *St. Peter's* Chair, when they came to *Rome*, in the Year 1198, receiv'd them with much Humanity; and being inform'd by them, and by Letters from the Archbishop of *Paris*, which they deliver'd to him, of the Occasion of their Journey; he caus'd the Cardinals and some Bishops to be assembled at *St. John Lateran*, to take their Advice in that Affair. He ordain'd Fasting and Prayers, to obtain of God a fuller Declaration of the same, inviting all those Prelates to be present at the Mass he would celebrate the next Day to that Effect.

That Day the Church celebrated the Octave of *St. Agnes*. The Pope attended by all his Clergy, and the two holy *Eremites*, repair'd to the Church, to celebrate the Holy Mysteries. During the Sacrifice, when he elevated the Holy Host, to shew it to the People, the Angel appear'd again before that illustrious Assembly, in the same Manner and Posture as he had done at *Paris*. The Pope, after all these Wonders, having no longer Place to doubt, but that *John de Matha* and *Felix de Valois*, were inspir'd by God, gave them leave to institute a new Religious Order in the Church, whose main End should be to procure the Redemption of Captives, that groan'd under the Tyranny of Infidels. To this Effect, on the 2d of *February* following, being the Feast of the Purification of the Blessed Virgin, he gave them the Habit himself, which he would have to be of the same Colours in which the Angel had appear'd; that is, a white Garment, on which was sew'd a Red and Blue Cross, and gave to that new Order, the Title of the *Holy Trinity*, which was also call'd, of the *Redemption*

of Captives, because of the End for which it was instituted.

The Pope sent back into *France* those two religious Men, loaded with Apostolical Blessings, and Letters in their Favour to the Archbishop of *Paris*, and the Abbat of *St. Victor*, whom he order'd to prescribe them a Rule, and procure them a Convent. Upon their Arrival they presented themselves before King *Philip Augustus*, whom they acquainted with what had hapned at *Rome*, praying him to consent to the establishing of their Order in his Kingdom. That Prince did not only grant his Consent, but much forwarded its Progress by his Authority and Bounty. *Gautier*, or *Gaucher de Chatillon*, was the first that gave them a Place to build their Monastery on his Land; but that Place soon proving too small, by Reason of the great number of People that embrac'd the new Institute; he granted them, that where they had the Vision of the Stag, above spoken of, which for that Reason was call'd *Cerfroy*, between *Gandeleu* and *la Ferte Miclon*, on the Borders of *la Brie* and *Valois*, where a Monastery was built, which ever since has been acknowledg'd the Head of all the Order.

Among those that at the first devoted themselves to this Institute, were many Persons remarkable for Learning and Worth, some of whom had been Disciples to *St. John de Matha*, Viz. *John English* of *London*, *William Scot* of *Oxford*, *Peter Corbellin*, afterwards Archbishop of *Sens*, and *James Sournier* who was Bishop of *Todi*. The Pope having directed the holy Founders of this Order to the Bishop of *Paris*, and the Abbat of *St. Victor*, for them to prescribe their Rule; as soon as it was done, *John de Matha* return'd to *Rome*, to have it confirm'd by his Holiness, who not only confirm'd, but added to it many Privileges, and moreover gave them the House of *St. Thomas della Navicella*, call'd also *In formis*, or *di forma Claudia*, from *Claudius's* Aqueduct, which was re-built in that Place by *Antoninus*, the Son of *Lucius Septimius Severus*. And to preserve a Memorial of the Apparition of the Angel and the Captives, the Pope caus'd the same to be represented over the Portal in Mosaick Work, which has continu'd entire to this Day.

John de Matha seeing his Order establish'd, sent *John English* and *William Scot* to *Morocco* in *Africk*, to the *Miramamolins*, to treat with him about the Ransom of poor Christian Captives, and their Negotiation prov'd so successful, that in the Year 1200, they brought back an Hundred and eighty six Slaves. That same Year *William of Houschotte* founded a Monastery for these Religious Men, on his Lands of *Houschotte* in *Flanders*, and *John de Matha*, resolving to go into *Spain*, pass'd through *Provence*, where he had another Foundation for his Order in the City of *Arlas*, from *Imbert d'Arguire*, who was then Bishop there. Then he proceeded on his Journey, and arriving in *Spain*, so zealously exhorted the King, the Princes and the People, to take Compassion on the poor Christians, that groan'd under the Fetters of the Infidels, that many Persons contributed towards the founding of several Monasteries and Hospitals in that Country. Then he went over to *Tunis*, where he suffer'd much, and proceeded to *Rome* with sixscore Slaves he had ransom'd. It was not without the visible

Protection of Heaven, that he escap'd with them out of the cruel Hands of the Infidels; for some having contriv'd to take them from him, they were disappointed of their Design, and being ashamed to embrew their Hands in the Blood of so many innocent Persons, as they had thought to do, they took another Method, which was to expose them to certain Death, at a Distance from them. They took away the Rudder from the Ship that was to transport them into Europe, tore the Sails, and so expos'd them to the Mercy of the Winds. In this wretched Condition St. John had no other Recourse than in the Confidence he plac'd in God's mercy, and stirr'd up his Company to confide in the same; then taking his Mantle or Cloak, and those of the Brothers that were with him for Sails, he pray'd to God to vouchsafe to steer the Ships, which was putting to Sea under his peculiar Providence. He knelt down on the Deck, with a Crucifix in his Hands, singing Psalms during the whole Voyage, and it pleas'd God that the Wind prov'd so fair, that in a few Days they arriv'd at the Port of Ostia, at the Mouth of the River Tiber.

Whilst he labour'd so successfully in Spain and Italy, the Blessed Felix de Valois was not less admir'd in France, where he procur'd the settling of a Convent at Paris, at the Place where there was a Chapel dedicated to St. Mathurin, whence these religious Men have had the Name of Mathurins given them in France; and that holy Founder, having been acquainted with the Day of his Death by Revelation, he assembled all his religious Men, to exhort them to keep God's Commandments, and to observe regular Discipline; then having given them his Blessing, and receiv'd the Sacraments of the Church, he gave up his Soul to God on the 20th of November 1212.

St. John de Matba, after his Voyage into Barbary, spent the two last Years of his Life at Rome, in visiting the Prisoners, comforting and assisting the Sick, relieving the Poor in their Distress, and preaching the Word of God; and being worn out with these Labours, and before weakned with Austerities and Travelling; he dy'd in that Capital of the Universe on the 21st of December 1213, or 1214 according to some.

Pope Honorius the 3d. confirm'd their Rule, the which having been afterwards corrected and mitigated by the Bishop of Paris, and the Abbats of St. Victor and St. Genevieve, commissioned to that Effect by Pope Urban the 4th, was approv'd by his Successor Clement the 4th, in the Year 1267. By the first Rule they were not permitted to buy any Thing for their Sustenance, but Bread, Pulse, Herbs, Oyl, Eggs, Milk, Cheese and Fruit; but never Flesh or Fish. However they might eat Flesh on Sundays, provided that it was given them in Alms. They were not in Travelling to ride any Beasts but Asses, for which Reason they were call'd the Brothers of the Asses. But by the second Rule they were permitted to make use of Horses, and to buy Flesh, Fish, and other Necessaries for Life.

This Order is possess'd of about 250 Monasteries, divided into 13 Provinces; six whereof in France, being those of France, Normandy, Pi-

cardy or Flanders, Champagne, Languedoc and Provence; three in Spain, being those of New Castile, Old Castile and Aragon; one in Italy; one in Portugal. Formerly there was that of England, in which were 43 Houses; that of Scotland, of nine Houses, and that of Ireland of fifty two Houses, which have all been destroy'd, as well as in Saxony, Hungary, Bohemia, and several other Countries. The Provinces of France, Champagne, Picardy and Normandy, had formerly the sole Right of electing the General of the Order, at the Chapter always held in the Monastery of Cerfroy, which, as has been said, is Head of the Order, and all other foreign Provinces were oblig'd to submit to the General so chosen by those four Provinces. In the Time of Pope Innocent the 11th, the Spanish Trinitarians made a Schism in the Order, and obtain'd leave to chuse a General for themselves, as they did in the Year 1688, in a Chapter held at Madrid, where they elected F. Pigneroles for their General in Spain; but since King Philip the 5th. has been advanc'd to the Throne of Spain, the General of all the Order has recover'd his Right, that Affair having been decided in Favour of him, by Pope Clement the 11th by Order of the King of Spain.

The Habit of this Order may be seen in the Monasticon, and in the Abridgment thereof, as above quoted.

Of the coming of this Order into England, and their first House at Mottinden in Kent, Reynerus says thus,

In the Year 1224, one Robert Rokesley founded a Monastery for the Order of Trinitarians, at Motindun or Mottinden in Kent. Among other English Monuments of this Order, there is still extant an ancient Charter, written about the Year 1475, which begins thus, Brother Richard, Minister of the House of Motinden, Provincial and Vicar General of the Order of the Holy Trinity in England, and for Redemption of Captives, who are imprison'd for the Faith of JESUS CHRIST, by Pagans, &c. Which Manuscript Lambard, in his Perambulation of Kent, affirms he saw and read; where he is wonderfully out of the Way, supposing this Order to be the same with the Crouched Friars, and the Order of the Blessed Virgin Mary of the Mercenarians, whereas these are three Orders much differing in Habit, End, and substantial Constitutions. Stow, tho' no Way to be compar'd to him for Erudition, distinguish'd these Orders much more cautiously; but this latter was a Lover of Truth, as far as he could attain it; Lambard the other, throughout his whole Book does so impertinently, and outrageously rave and storm against the Catholick Religion, he so ridiculously heaps together idle Fables and gross Lyes; that he seems to have writ his Perambulation of Kent to no other Intent, but that he might, by his impious Slanders, lay a Blemish on all the ancient Sanctuaries of Orders, of which he should have Occasion to treat; yet all he has profited by his base railing is, That whereas Stow's Survey of London has been several Times printed, his malicious Work never return'd to the Press, but remain'd dispis'd by all the wiser Sort, like that of the worthless Author, of which the Poet says, *Annales Volusi caccata Charta.*

OXFORD,

O X F O R D.

Monastery of Trinitarians.

Wood's
Hist and
Antiq.
Oxon. pag.
133.

THese Friars of the Holy Trinity for the Redemption of Captives, settled at Oxford, in the Year 1291, having often before been us'd to resort to it, for the sake of Learning. Of whose Foundation here, their Advancement and final Subversion, we have the following Account.

Edmund Plantagenet, Earl of Cornwall, and a great Patron of Religious Men, being mov'd as well by theirs, as the Entreaties of others who favour'd them, obtain'd certain Tenements of the Prior and Brothers of the Hospital of St. John, without the East-Gate, for which they were to receive one Pound of Frankincense yearly in lieu of all Services. The said Tenements, stood between the aforesaid Gate, on the West, and St. Frideswyde's Gate, or the Way leading from the East Bridge, to the Fields behind Merton College; which being thrown down, the said Edmund afterwards built an House and Chapel, and gave the same to the aforesaid Friars. The Charter of the Donation of the same Tenements, runs thus.

Be it known to those present and to come, that we Edmund Son to Richard King of Germany, of renowned Memory, and Earl of Cornwall, have given, granted and by this present Charter confirm'd, to God and St. Mary, and to Brother William de Hamine, Provincial Minister of the Order of the Holy Trinity in England, and to the Friars of the same Order serving God at Oxford, and to serve for ever, for the Health of our Soul, and for the Souls of our aforesaid Father, of Schenchia our Mother, and for the Health of the Soul of Lord Edward renowned King of England, &c, all the Lands and Tenements, Revenues and Possessions, with their Appurtenances any way belonging to the same, which we had in the Parish of St. Peter, without the East-Gate at Oxford, without retaining any thing, to have, &c; they doing to the chief Lords of the Fee, the usual and due Services for the same. In Consideration of this our Donation, the aforesaid Minister William and his Brethren have granted to us, for themselves and their Successors, that they will at their own Expence find five Chaplains to celebrate divine Service in the same Place for ever, for the Health of our Soul. And we the said Edmund, and our Heirs will for ever warrant, quit claim to, and defend as our perpetual and free Alms, to perpetuity to the aforesaid Minister William, the Friars of that Order, and their Successors, all the aforesaid Tenements, Revenues and Possessions with all their Appurtenances. Witnesses, Richard of Cornwall our Brother, William Bereford, Henry Scottebrok, Reginald Botereans Knights, John Skardebury, Roger Merlaw, John Blebury, Walter Aylesbury, Henry Oewayn then Major of Oxford, William Spicer, Henry Spicer, Philip Hoo, John Hoo, Thomas Sow, John Wyth, Martin Samplariet, John Cuner, and many more. Dated at Beckele, on the Feast of the Decollation of St. John Baptist, in the 21st Year of the Reign of King Edward. In Testimony whereof we caus'd our Seal to be affix'd to this Charter.

The House and Chapel being soon after built by the same Earl, King Edward the 1st at the Request of Earl Edmund, ratify'd the Donation, and confirm'd the same to the aforesaid Friars, and their Successors for ever. And about the same Time, the Warden and Fellows of Merton, as also the Vicar of St. Peter in the East, in which Parish the House and Chapel here spoken of stood, granted to the said Friars, (I have it from a Register of Charters in Merton Colledge,) that they might have a free Oratory for their Use, and a Church-Yard to bury the Brethren of their Order freely therein. All which, was afterwards approv'd of, and confirm'd to them by the Bishop of Lincoln, the Diocesan. Afterwards, being intent upon extending their Bounds, they obtain'd of the Major and Citizens of Oxford, a small Piece of Ground, with the Houses standing on the same, upon Condition, that they should pay to them 13 s. 4 d. But some Years elapsing, and they not paying the Rent, the Major and Corporation demanding the same, William Paris, Minister of the House, and Henry Ledes, the Provincial Minister were oblig'd, in the 8th Year of King Edward the 2d, and of our Lord 1315, to make a Compact, by which it was establish'd for their Successors, that if for the Future, that Sum of Money were not paid, within a prefix'd Number of Days or Weeks, the Major and Citizens might seize upon any Tenements of theirs, and hold them in Distress.

It is to be observ'd, that there formerly stood a certain very eminent Chapel, dedicated to the most Holy Trinity, within the East Gate, on the North Side. This they earnestly desir'd, and therefore endeavour'd to obtain it, with the Ground about it, of the Prior and Canons of St. Frideswyde; resolving to remove thither, and to leave their former Seat, as too strait. Wherein having labour'd in vain some short Time, they at length obtain'd their Desire, and prevail'd with the aforesaid Persons to lett them also a neighbouring Shop, and two empty Grounds of Tenements; which seems to have been confirm'd by King Edward the 2d, in the 2d Year of his Reign, after he had caus'd Inquisition to be taken, by which he might be satisfy'd, whether any Detriment would accrue to him, in case he should approve of that Grant of St. Frideswyde. Soon after, viz. in the 4th of Edward the 2d, of our Lord 1311, they obtain'd of the Major and Corporation of Oxford, three empty Spots of Land, lying under the Walls of Oxford (as in the Register of New Colledge in Oxford) one of which extended in Length from the Postern next to Smith Gate (which Postern was opposite to that Place, on which the Refectory of Hart-Hall now stands, or rather of Black-Hall lately demolish'd) to the Ground of the Chapel of the Holy Trinity, near the East Gate of Oxford, adjoining to the said Chapel on the North Side; which the said Friars had of the perpetual Gift of the Prior and Convent of St. Frideswyde, &c. But the other two Spots of Ground lay together on the other Side of the said Chapel, on the South Side, to the next Turret next to the End of the Court of Roncevall-Hall, with the same Turret, &c, paying for the same 13 s. 14 d.. This being thus accomplish'd, the Friars were eager to remove to it immediately; but because that could not be done without

X x x

the

the King's Licence; King Edward the 2d, in the 6th Year of his Reign sent his Mandate to the Sheriff in this Form. ——— We command you, that you diligently enquire upon the Oath of good Men &c, whether it be to the Detriment of us or others, or the Prejudice of our Town of Oxford, if we grant to our Beloved in CHRIST, the Minister and Friars of the Order of the Holy Trinity dwelling without the East Gate, of the aforesaid Town of Oxford, that they may remove from the said Place, to the Chapel of the Holy Trinity, within the said Gate, which they have lately with our Licence acquir'd, together with certain Spots of Ground, adjacent to the said Town, and there to build, and dwell for ever. &c.

Whether that Inquisition obstructed it, or whether the King granted the Friars leave to remove, I know not; but I am satisfy'd, that King Edward the 3d, Grandfather to King Richard the 2d, granted the same to them, with Licence to build and dwell there, yet so that the aforesaid Ministers and Friars, should make a certain Chantry in the aforesaid Chapel, as the Manuscript has it, for their Founders and Benefactors, &c. Having therefore got a new Seat, the Ground of the other Chapel adjacent on the South Side being no longer of Use, the Minister and Friars, having first obtain'd Licence of Henry Ledes, Minister of the House of Modington, and Provincial Minister, did let the same, in the first Year of King Edward the 3d, to the Warden and Schollars of Merton Colledge for the Term of 50 Years. Which Place, as the Manuscript in Merton College has it, is bounded by the Front of Runceval-Hall, extending in Length Southward, to the next Turret, by the End of the Ground of the said Hall, and with the same Turret, and lies in Breadth between the Ground of the aforesaid Hall, on the one Side, and the Town Wall on the other. The Friars flourish'd from that Time, till about the Year 1351, at which Time an Epidemical Distemper carry'd them all off to a Man, and the House and Chapel at their old Seat, without the East Gate, escheated to King Edward the 3d, as the Lawyers term it, when for want of a Possessor or Heir, the Land returns to the Lord of the Fee, in whose, and the next succeeding Times, the Minister of Hundeslow, the Inn of which Order, was on the West Side of the Town, sent one single Frier to this Place to perform divine Service, as the Inquisition above mention'd observes. Afterwards William of Wickham, Bishop of Winchester, designing to found a Colledge at Oxford, bought of them those two Spots of Ground, which the Friars had before obtain'd of the Town of Oxford, which happen'd in the 3d Year of King Richard the 2d, and of our Lord 1379. I mean those two little Grounds, the first of which lay under the Walls of the Town within, and reach'd from the Postern Smiths-Gate opposite to the North-East Angle of the said Walls, and thence extending Southward, to the Chapel of the Holy Trinity. The other stretching out from the same Chapel to the Southward, reaching to the Ground before let to the Warden and Schollars of Merton College. The first of those two Spots of Ground, on which stands the Wall which encompasses the College, being enclos'd by the Founder of New College; and the other, I mean that on which the Houses are now within the East Gate on the right and left,

being by the same Founder, upon some Contract restor'd to the Major and Corporation, in the 12th Year of the Reign of King Richard the 2d, those that remain'd of these Friars, having nothing but the Chapel within the Walls of the Town, with the King's Licence betook themselves to the old House and Chapel, without the Walls. Both of which having remain'd, as escheated for the Space of 40 Years, that is, from about the 25th of Edward the 3d, and of our Lord 1351, to the 15th of Richard the 2d, of our Lord 1391, in the King's Hands, grievous Complaint was made to the said King Richard the 2d, by the Major and Citizens, that they had not for many Years past been paid the aforesaid Rent of 13 s. 4 d. The King therefore to do what he thought was just, order'd Thomas Barinton his Escheator, in the 15th Year of his Reign to permit the Major and Citizens, to distrain upon that House and Chapel, so that both of them afterwards remain'd in their Hands; notwithstanding that, when the aforesaid Founder of New College, purchas'd the aforesaid Spots of Ground within the Walls, they had remitted to the Friars that yearly Rent of 13 s. 4 d. But for the getting into their Hands the Chapel and House I have spoken of, the Town of Oxford, took another Method, besides the Petition presented to the King, which I think proper to deliver out of a Letter written in the Year 1486.

To the most Learned and most Wise Men the
Commissary and Regents of the University of
OXFORD.

When we had undertaken according to our Duty, to write to you, Lovers of Wisdom and Learning, we judg'd we might easily obtain such Things of your Liberality, as may conduce to your Dignity, and the Good of our Order. For Wisdom to which, your School is dedicated, has Justice so annex'd to it, as not to exclude Religion; but will maintain those in their Right, who diligently take Care of the Affairs of their Order. There is in the Suburbs of Oxford, near the East-Gate, a Chapel of the Holy Trinity, the which the Disposer of the Place, having bestow'd on our Order, our Brethren had the same long in Possession, till one John Wodel, who was formerly Minister of our Church at Hundeslowe, wickedly made it over to the Magistrates of Oxford, without consulting us, and as if the unjust Seller had rightfully transacted, for the alienating of our Possession, the Magistrates of Oxford do hold that Chapel, excluding thence the most just Possessors; the same it is that we endeavour to retrieve. To which our Endeavours if your Aid and Assistance be joyn'd, it will be no hard or difficult Matter for us to recover our Farms. We therefore intreat your Wisdom and Equity, that you will assist our Provincial, whom we have appointed our Attorney for Recovering Possession. For if we shall be restor'd to the Possession of the Chapel, Religious Men and Followers of Learning shall be plac'd in the same, from whom your universal Study may receive Service, and who will not neglect to advance your Honour, and take Care of our Order, you will certainly do a Thing which our Order will ever keep in Mind, if by your Assistance our Brethren shall obtain a Place in your University, where they may sweetly imbibe the Waters of Learning to enable them hereby to spread abroad the Heavenly Dew upon many.

Farewell,

Farewell, ye Promoters of the best Studies. Paris, November the 6th.

The most obedient Lover of your Wisdom,
Robert Gaguin, Great Minister of the
Holy Trinity, for the Redemption of
Captives.

I do not think that the University refus'd to give their Consent, or Assistance to this just Request, but the Townsmen were resolv'd most violently to defend what they had laid hold of, granting a Dwelling to one only Priest to perform the divine Service there, and letting the other Chambers to Lay Scholars, who till then apply'd themselves to Literature under the Direction of a Principal, till that Inn was call'd *Trinity Hall*, and by that Name paid Rent to the Town, as appears by many Rent Rolls.

Their Houses. Their first, which were contiguous to the Street of the *Holy Trinity*, and to that which leads from *Magdalen Colledge* to the Field behind *Merton College*, was built as has been said by *Edmund Earl of Cornwall*, and exempted from paying of Tithes and Oblations to the Church that in other Respects was a Parish, by Privileges and Immunities the Pope had granted to the Convent of the *Holy Trinity*, at *Houndslow*, from whence some one of the Friars was always to be sent to this Place to perform divine Service. As for their last Dwelling, within the *East-Gate*, I cannot say who founded it, but I find it soon came to Ruin, after the Founder of *New-College* had purchas'd the adjacent Grounds.

The Chapels. The ancientest of them was built by the aforesaid Earl, where there were certain Priests for some Time, constantly saying Mass for his everlasting Rest. After the Townsmen of *Oxford* had seiz'd upon the same, it was usual for the Major of the Town, when he return'd yearly at *Michaelmas*, from *London*, whether the new Major elect was oblig'd to go to be sworn in the Exchequer, to repair to it, where when he had assisted at divine Service, and render'd hearty Thanks to God, for his safe Return, giving some Alms to the Priest that said Mass, he was then receiv'd by the Burgers and Citizens, with all Tokens of Joy, to be conducted into the City, I shall say no more of this Chapel, than that a Wax Candle was perpetually bur-

ning on the Altar, and that Criminals fled thither for Sanctuary, as I find testify'd by many Manuscripts. But of the other Chapel I shall only add, that it first belong'd to the Priory of *St. Frideswyde*, but when the Friars of the *Holy Trinity*, began to decline and diminish, and the adjacent Grounds, fell to the Founder of *New College*, then it by Degrees went to Ruin, so that no Man for many Years past could tell the Ground on which it stood.

The Dissolution. I know nothing certain concerning it, as not finding it among the Monasteries destroy'd by King *Henry the 8th*, and I am apt to believe, that the Name of an Hall, by which it was then known, occasion'd it's being slipp'd by. However that was, when the other Brotherhoods were overturn'd, *John Amery*, of the Order of the *Holy Trinity*, was principal there; and at the same Time, according to ancient Custom, the Stipends drawn from the Colleges of *Oxford* maintain'd certain poor Scholars there, where a certain old Priest and Anchorite dwelt, and afterwards dy'd. Lastly, about the latter End of the Reign of King *Henry the 8th*, *Robert Perrot*, Batchelor of Musick, was Principal there, and at that Time, if I mistake not, he holding the House and Chapel, lett to him by the Major and Citizens, demolish'd them both, and in the same Place built a Barn, a Stable, and an Hogstie. *Wood. Hist. Antiqui. Oxon. p. 133.*

H O U N S L O W.

Monastery of TRINITARIANS in Middlesex.

THIS Monastery is not nam'd in the *Monasticon*, except only among the Valuations, where it is call'd of *Mathurins*, which is the French Name and valu'd at 74 l. 08 s. 00 d. $\frac{1}{2}$. Mr. *Willis* has no more of it than that Anno 1553, there remain'd in Charge 1 l. 13 s. 4 d. in Annuities. Nor do I meet with any more concerning it, except only that King *Edward the 3d* granted these Religious Men a weekly Market on *Tuesday*, and a yearly Fair of eight Days at the Feast of the *Holy Trinity*, to be held in the Manor of *Houslow*. The Grant is in the Appendix, NUM. DXVI.



OF THE ORDER

OF THE
Gilbertines, *or* of Sempringham.

Of St. GILBERT.

Nic. Tri-
vet per
Ant. Hall.
p. 16.

GILBERT, a Man extraordinary religious, of singular Grace from his Youth in preserving of Women, as is reported, not satisfy'd with seeking his own Salvation, and being inflam'd with Zeal of gaining Souls to God, began earnestly to affect the weaker Sex, grounding all the Liberty of his pious Affection on his Confidence in the Divine Grace, and the Experience of his own Chastity. When the Divine Assistance seem'd to favour his Undertakings, fearing lest he might, or had run in vain, unless the Sal- lies of his Zeal were directed by Knowledge, he thought fit to repair to St. Bernard, Abbat of Clairvaux, and being instructed by his wholsome Counsel, and confirm'd in his saving Purpose, he the more fervently and confidently began to proceed in his pious Enterprize. He prosper'd in his Designs, and became very great, as well in a numerous Multitude gather'd together to serve God, as in Temporals for the support of Human Life. In short he built two considerable Monasteries of Men, and eight of Women, serving God, which he also fill'd with numerous Societies, and adorn'd with regular Institutes, according to the Knowledge given him by God.

That the Prior of Sempringham was summon'd to sit as a Baron in Parliament, may be seen in Rymer's *Fœdera*, Vol. 5. p. 248, where he has the Letter of King Edward the 3d, discharging that Prior from coming to the Parliament, according to the said Summons, the Tenor of which Letter being the same as that to the like effect, to the Abbat of St. Augustin's Bristol, it is not requisite to be repeated, but the Reader is referr'd to that.

There is so very much said concerning this Order in general, in the *Monasticon*, Vol. 2. p. 669, and in the *English Abridgement*, p. 194, that it would be superfluous to add any more in this Place, or repeat any Part of the same.

MONASTRIES of GILBERTINS.

HAVERHOLM.

Monastery of Gilbertines in Lincolnshire.

The Grant of Adam Fitz-Peter, to the Canons of St. Gilbert of Sempringham, at Haverholm in Lincolnshire.

TO all the Sons of our Holy Mother the Church, Adam Fitz-Peter, greeting. Be it known to you, that I have given, and by this present Deed confirm'd to the Nuns, Canons and Brothers at *Haverholm*, there serving God and St. Mary, all I had in the Town of *Norford*, Viz. One Carrucate of Land, with all its Appurtenances in Wood and Plain, in Meadows and Pastures, and whatsoever I had in the Town of *Kikeley*, Viz. two Carrucates of Land, with all their Appurtenances, and Mills and other Necessaries in Wood and Plain, Waters, Meadows and Pastures. Besides this, I will give to the aforesaid Nuns, Canons and Brothers, for ever, one Stone of Wax Yearly, at the Feast of St. Michael, and my Heirs shall so do for me for ever: All this I have given them with the good Will of my Wife *Maud*, and of my Heirs, in free and perpetual Alms, as is most freely given to any free Religious Persons, quit of all secular Service, Exaction and Occasion, as any Alms is most freely given to any religious Person; and we will warrant and maintain all these Things aforesaid, against all Men, as our proper and special Alms, saving ourselves, and the reasonable Service of our Lord the King. But it is to be observ'd, that this Carrucate at *Horsford* defends itself for a fourteenth part of a Knight, and the

two Carrucates of Land at Kikeley for the eighth Part of a Knight's Service. All this I have given to the aforesaid Convent of Haverholm, with my Daughter Juliana, and my Niece Maud, for the Health of all our Kindred, as well living as deceas'd. But at my Death, they shall perform the same Service for me and my Wife Maud, which they do for any Canon or Nun of their Order. These being Witnesses, Robert Pyron, Alexander Cressy, Robert Divell, Robert, my Heir, Helias Fitz-Richard, Robert Divill, Peter Filad, Richard Such, Roger Fitz-Richard, Helias Man, Robert Pyron, Geoffry York.

The Contract between the aforesaid Convent of Nuns and Canons of Haverholm, and the Monks of Kirkstall, for the above-mention'd Lands given by Adam Fitz-Peter.

THIS is the Contract between the Convent of both Sexes at Haverholm, and the Convent of Monks at Kirkstall: That the Master B. first Founder of the Order of Sempringham, and the aforesaid Convent of Haverholm, have let to the aforesaid Monks one Carrucate of Land at Horsford, with all its Appurtenances, and two Carrucates of Land, and one Mill at Kikeley, with all their Appurtenances in Crofts and Tofts, and Ways and Paths, in Wood and Plain, in Meadows and Pastures, in Waters and Marshes, and in all other Places within the Town and without, that they may have and hold them in perpetual Possession freely and quietly, as Mr. Adam Fitz-Peter granted, and by his Deed confirm'd the same to the aforesaid Church of Haverholm. But the Convent of Kirkstall shall, for the said Tenures, yearly pay to the said Church of Haverholm, four Pounds in Mony, two at Whitsontide, and two at the Feast of St. — (the Saint's Name is here torn out, but I suppose it to be St. Martin) and they shall perform the Foreign Service appertaining to that Land, and the aforesaid Sum shall be carry'd to the said Nuns of Haverholm, at the aforesaid Terms. And to the End that this Contract between them, may be firmly observ'd without Fraud, Deceit, or ill Design, it has been confirm'd by the Chapter of Fountains, and the Chapter of Rieval, and the Chapter of Kirkstall, and the Chapter of Revesby, with the necessary Security. But in Case any shall attempt to disturb the aforesaid Monks about these Tenures, the Brothers of Haverholm will faithfully stand by them against all Adversaries that shall, on this Account, molest them, at the Expence of the Monks within Yorkshire, but without it, at their own Expence. Besides, if it shall happen, that the aforesaid Adam, or his Heirs shall deliver to the House of Haverholm, the Church of Birchin, and that Part of the Church of Brentun, which belongs to his Fee, the Monks shall quit the aforesaid Tenures free and peaceable to the House of Haverholm without any Claim, saving their Vestments and Buildings, and the Expences which shall be made with the Assent and Advice of the Brothers of Haverholm. Witness the Lord Abbat Robert of Fountains, and the Abbat Salvan of Rieval, and good Ralph, Abbat of Kirkstall, and Hugh, Abbat of Revesby.

The Confirmation of the aforesaid Contract by the above-mention'd Adam Fitz-Peter.

TO all the Children of our Holy Mother the Church, as well present as to come, Adam Fitz-Peter, greeting. Know ye, that I have granted, and by this my Deed confirm'd to God and St. Mary, and to the Monks of Kirkstall for ever, the Contract made between the Convent of the Nuns and Canons of Haverholm, and the Convent of the Monks of Kirkstall, Viz. For one Carrucate of Land at Horsford, with its Appurtenances, and for two Carrucates of Land and one Mill at Kikeley, with their Appurtenances, as my Deed, which I gave to the Nuns, and the Writing I made between the two Convents, do testify, with the same Alms and Liberty as the Nuns held the same Lands of me, Viz. To be held strictly and free from all Services that belong to me and my Heirs, saving the first and reasonable Service of our Lord the King, Viz. For the Carrucate at Horsford, the fourteenth Part of a Knight's Service; and for the Two at Kikeley, the Monks shall do the eighth Part of a Knight's Service. But the Monks have receiv'd me and my Wife Maud and our Heirs in their Prayers; and at our Death shall perform the same Service for each of us, that they do for any Monk of their own Order. These being Witnesses, Adam the Priest, Robert Vavasor, Richard Cans, William, Clerk of Friston, William, Clerk of Broreton, Hugh Marshall, Hascul, Painter, Robert Stiveton, John Roreston, John Laceles, Robert Pincerum, Ralph the Cook, Robert Fitz-Adam, John his Brother, uctrech Mirfeild.

These three Deeds above were taken from the Records of York, and attested to be True Copies, by Edward Beseley, the Keeper of the same.

See this Monastery in the *Monasticon*, Vol. 2. p. 792, and in the *English Abridgement*, p. 205.

All Mr. Willis says of it is this,

WILLIAM, Prior and six Canons, surrender'd this Convent to the King, the 5th of Sept. 1539. 30 Hen. 8.

MALTON.

Monastery of Gilbertins, or of Sempringham, in Yorkshire.

IN the *Appendix*, NUM. DXVII. is the License of King Richard the 2d, granted to the Prior and Convent of this House, to purchase Lands to the value of Ten Pounds; and Num. Dxxviii is the Grant of William Redburn, of six Plow-Lands granted to the said Monastery.

Mr. Willis has no more of it than this.

JOHN, whose Sirname I have not seen, was last Prior. He surrender'd this Convent, Decemb. 11. 1540. 31 Hen. 8.

For the rest see the *Monasticon*, Vol. 2. p. 816, and the *English Abridgement*, p. 208.

MATTERSEY or MARSEY.

Monastery of Gilbertins in Nottinghamshire.

THE Charter of King Edward the 3d, in the *Monasticon*, Vol. 2. p. 81r, and in the *English Abridgement*, p. 207, gives an Account of the Foundation of this Monastery, by Isabel de Chauncy, and Confirms all Donations till then made to the same. The following Particulars are not there mention'd.

Thoroton's
Nottingh.
p. 480.

The Prior of Mathersey, 35 Edward I. had free Warren in Mathersey and Thorpe. The Prior of Mathersey, of the Order of Sempringham, 3 Ed. III. claim'd to have for himself Quittance of City and Borough, in Markets and Fairs, in Passage of Bridges and Ports of the Sea, and in all Places through England, from Toll and Portage. There was an *Ad quod Damnum*, 4 Hen. IV. for Market and Fair to be kept at Mattersey.

The King, Novemb. 4, 31 Henry VIII, granted to Antony Nevill, Esq; and Mary his Wife, the Monastery, Manor and Rectory of Mattersey, with Blakawe Grange there, &c. the Monastery to them and the Heirs Male of the said Antony.

The Church was appropriated to the Priory, about 8 Edward I. to repair the Priors then Losses by a sudden Fire. It was the Inheritance of John Nevill, Esq; by descent from Sir Antony Nevill, his Great Grandfather, to whom it was convey'd from the Crown; Sir William Hickman marry'd — the Daughter and Heir of — Nevill, and now enjoy's it.

A Messuage and Tenement in Mattersey, and another in Heyton, belonging to the Chantry of

St. John of Mattersey, were, among other Things, May 18. 7 Edward 6. granted to Thomas Reeve and George Cotton.

All I can add to this, is what Mr. Willis has in his *History of Abbies*, Vol. 2. p. 168, and 171, being only this.

THOMAS WODECOCK, last Prior, with 4 Monks, surrender'd this Convent, Octob. 3. 1539. 30 Hen. VIII. and had a Pension of 26 l. 13 s. 4 d. per Annum assign'd him.

MATTERSEY, St. John Baptist's Chantry, to Edmund Webster, incumbent 4 l.

WATTON.

Monastery of Gilbertins, or, of the Order of Sempringham, in Yorkshire.

IN the Appendix, NUM. DXIX, is the Composition made between this Convent and the Rectory of the Parish Church of Morlund in Cumberland.

Mr. Willis says,

ROBERT HOLGATE, Bishop of Landaff, Commendatory Prior of this Convent, surrender'd the same, Decemb. 9. 1540. He was afterwards Archbishop of York.

For the rest, see the *Monasticon*, Vol. 2. p. 797, and the *English Abridgement*, p. 206.



OF THE ORDER

OF Crouched FRIERS.

The Original of the ORDER of the Crouched FRIERS.

Hist. des
Ordres Mo-
nast. Vol.
2. p. 222.



THE Order of the Cross bearing, or Crouched Friars in Italy, now suppress'd, differ'd from the two others of the same Name, of which the one had its Original in the Low Countries, and the other in the Kingdom of Bohemia; but they all three pretended to have the holy Pope St. Cletus, for the Patriarch and Founder of their Order, and that St. Quiriacus, Bishop of Jerusalem, and Martyr, whose Festival the Church celebrates on the 4th of May, was the Restorer, or Reviver thereof. But the Crouched Friars of Italy being no more to justify their Pretensions, it concerns the others to make them good, which they will find a difficult Task to perform effectually; notwithstanding that, in order to carry back their Antiquity to St. Cletus, that is, to the Year of CHRIST 78, they quote Bulls of the Popes, Alexander the 3d, Alexander the 4th, Pius the 5th, Gregory the 15th, and of some others, wherein mention is made of this pretended Antiquity.

As for St. Quiriacus, whom some would have to be a certain Jew, call'd Judas, and who, they say, shew'd St. Helen the Place where the Cross of the Saviour of the World lay, when that pious Empress went to Jerusalem, and caus'd that glorious Trophy of our Redemption to be dug out of the Ground; they also report, that being mov'd by the Miracles wrought, upon only touching of that sacred Wood, he was converted, and in Baptism took the Name of Quiriacus, or Cyriacus; that he was afterwards chosen by St. Helen, the Chief of those she appointed to keep a Part of that precious Treasure, which she put into the Hands of St. Ma-

carius, Bishop of that City, whom St. Quiriacus succeeded; and that he afterwards receiv'd the Crown of Martyrdom, under the Emperor Julian the Apostate, when that Prince went to Jerusalem. But Father Papebroch, Mr. de Tillemont, Mr. Baillet, and some other Learned Men, look upon all that has been writ concerning that Saint as fabulous. For the Apocriphal Acts on which those have built, who have taken him for Successor to St. Macarius, and the Person that discover'd to St. Helen the Place where the Cross of our Saviour JESUS CHRIST lay, say he was baptiz'd by St. Eusebius, Pope, who dy'd in the Year 311, that is, 15 Years before St. Helen was at Jerusalem, to seek out the true Cross. This Judas or Cyriacus, who, as they say, took the latter Name in Baptism, is made Bishop of Jerusalem, and Successor to St. Macarius, who dy'd in the Year 331, and his Father is said, to have been one Simon, and his Grandfather Zachaeus, who liv'd at the same time with JESUS CHRIST. In short, they pretend, that Julian the Apostate being at Jerusalem, caus'd him to be put to Death in his Presence; however that Prince was not at Jerusalem till the Year 362, or 363, at which Time St. Cyrill was Bishop of Jerusalem. We omit the other Reasons there are for believing that Saint Quiriacus or Cyriacus, did not live in the Reign of Constantine, when St. Helen found the true Cross, and that if there was a Bishop of Jerusalem of that Name, he must have suffer'd Martyrdom under the Emperor Adrian, in the Year 134. Therefore the Crouched Friars are in the wrong to boast of having had one St. Quiriacus, or Cyriacus, Bishop of Jerusalem, for the Founder, or Restorer of their Order.

Yyy 2

This

This is certain, that the said Order was instituted before Pope *Alexander* the 3d, was advanced to St. *Peter's* Chair; since, that Pope flying from the Persecution of the Emperor *Frederick Barbarossa*, took Sanctuary in several Monasteries of this Order, and when the Church was restor'd to Peace, he reviv'd it, if we may so say, in the Year 1169, prescribing it a Rule, and Constitutions, and taking it under his Protection. *Herman Schedel*, in his *Chronicles* says, that when *Innocent* the 4th was at *Lyons*, he made Regulations for these Religious Men, and ordain'd that they should always carry a Cross in their Hands, and *Clement* the 4th appointed the Monastery and Hospital of *Bologna* to be Head of this Order.

It suffer'd very much afterwards, during the Wars that wasted *Italy*. In the Pontificate of Pope *Eugenius* the 4th, the Order was much relax'd, and many of the Monasteries were given in *Commendam*. Pope *Pius* the 2d, endeavour'd to restore regular Discipline, and to that Purpose made new Regulations; confirm'd the Priviledges granted by his Predecessors, and ordain'd in the Council of *Mantua*, that the Religious Men should for the Future wear a Tunick, with a Scapular, and over all a Cloak and Mantle, and a great Camail, or Rochet, all Blew, whereas before they were clad in Grey, and that they should always carry a Silver Cross in their Hands, as they were wont to do. This was certainly an Abuse, brought up by the Vanity of some Superiors, for at first they carry'd an Iron Cross. They took not that sort of Habit, till the Year 1462, at their general Chapter.

This Order by Degrees being again fallen into much Relaxation, Pope *Pius* the 5th, brought it into a better Condition, in the Year 1518, approving it anew, and confirming it's Priviledges. But there is much Likelyhood, that it was very disorderly in 1656, and that Pope *Alexander* the 7th had lost all Hopes of restoring Regularity, so often cast off by those Friars; for he then quite suppress'd the Order.

Mr. *Alleman* in his *Monastical History of Ireland*, tells us, it is likely, that the *Crouched-Friars*, who had 14 Monasteries, in that Kingdom, and who were suppress'd at the Change of Religion, were of the Congregation of the *Cross-Bearers* of *Italy*, because those of *France* and the *Low-Countries* do not own them to have been of their Order.

L O N D O N and R Y G A T E.

Monasteries of CROUCHED-FRIERS.

Reynerus
p. 164.

OF the first Coming of these *Crouched-Friars* let us hear *Matthew Paris*, Anno 1244. In the 29th Year of the Reign of King *Henry* the 3d, says he, on Monday before the Feast of *All Saints*, there came to the Synod of the Bishop of *Rocheſter*, some Persons appearing to be of a new Order, viz. the Friars call'd *Cross-Bearers*, or *Crouched*; so

call'd because they carry'd Crosses on Staves. They requir'd an Habitation from the wealthy Men, showing an unheard of Privilege granted them by the Pope; viz. that none should be allow'd to reprove their Order, or reproach and command over them; they had also Power granted them to excommunicate all such Persons. All wise and discreet Persons wondring, yez, being astonish'd at so many new Orders, daily rising and starting up, without End, that so many learned Men, despising the Rules of the most blessed *Benedict*, who had been full of the Spirit of all the Saints, and of the most magnificent St. *Augustin*, should on a sudden fly to unheard of and new invented Orders, contrary to the Decree of the Council held under Pope *Innocent* the 3d, of glorious Memory; in which Council, after admitting and Authorizing the Orders of *Preachers* and *Minors*, it was irrevocably enacted and establish'd, the Cardinals with the Generality of the whole sacred Council consenting, that from thence forward no new Orders should be invented, or if invented they should not be admitted, lest those which were Authentick and already receiv'd should become contemptible. Thus *Matthew Paris*, not without some Gall. *William Waren* Earl of *Surrey*, not the first, as *Speed* has it, who was dead 100 Years before, but the 6th Son to *Humelin*, and *Isabel*, Great-Grand-Daughter to the said first Earl, about the Year 1245, appointed an House for these *Crouched-Friars*, in the Town of *Rygate*, in the County of *Surrey*. About the Year of our Lord 1298, two Citizens of *London*, viz. *Ralph Hosier* and *William Sebern*, founded an House for those religious Men in that City, and there themselves took upon them the Habit of Religion, under *Adam* Prior of that Place. That Place still retains their Name; but instead of the religious House there succeeded a Tennis-court, and a Glass-House, which about the Year of our Lord 1575, was all burnt down to the Ground, except the out Walls.

Stow in his Survey of *London*, gives the same Account; he and *Lel. Collect.* Vol. 1. p. 109. says, This House was valu'd at the Time of the Suppression, being the 30th of *Henry* 8. at 52 l. 13 s 4 d. per Annum.

At the common Council held August the first, in the 8th of *Henry* the 8th, an Act pass'd to grant unto the Prior and Convent of the *Crossed* or *Crouched Friars*, beside the Tower of *London*, to the Intent that they should pray for the good Estate of the City, of the common Ground of the said City, for the Inlargement of their Church, viz. in Breadth from the East End of their Church, from the main Wall thereof on the North Part, into the High Street there, five Foot of Assise, and at the West End of their Church, in Breadth four Foot and a half, stretching in Length from the East Part to the West Part seven Score and eight Foot, and an half.

Afterwards at a common Council holden on Tuesday, September 25, Anno 12 of *Henry* 8, the said Prior and Convent petition'd for Succour towards the edifying and Maintenance of their new Church, and to take upon them and the whole City to be their second Founders. Whereupon

upon it was agreed, that several Exhortations should be made in writing to every Fellowship in London, to see what they would do of their Devotions towards the same; and such Sums. to be certify'd to the Mayor and Aldermen, to the Intent it might be known to what it would amount. *Stow's Survey of London, p. 934.*

Mr. Willis only tells us that EDMUND STRETHAM Prior, subscrib'd to the King's Supremacy the 17th of April 1534; and that this House, was surrender'd by six Friars, the 13th of November 1539, 30 Henry 8.

Stow's Survey of London, p. 934.

O X F O R D.
Monastery of Crouched Friars.

Wood
Hist. and
Antiq. Ox-
on p. 17.

THESE Religious Men liv'd some Years at Oxford, in or near a Tenement formerly call'd Broadgates, which they seem to have had of Richard Cary, Citizen; and several Times Mayor of Oxford, being in Grand-pont street, and in St. Michael's Parish near the South-gate. In the year 1348, they began to build themselves an House and Chapel, near the Church of St. Peter in the East, towards the which it appears, that John Fitz Walter, of Mylton, Perfumer of Oxford, contributed 40 Bushels of Wheat, in the Year 1349. But the Fryers erecting those Buildings, without having first procur'd Licence of the Diocesan, nor of the Warden and Scholars of Merton College, who had the Patronage of the aforesaid Church of St. Peter, they were pester'd with Law-Suits from both Parties, as appears by ancient Manuscripts. At length, having submitted to the Conditions propos'd by those of Merton Colledge, they finish'd their Work, building an House and Chapel, convenient enough to entertain all the Brethren of that Order, that should happen to resort to Oxford, to acquire Learning. But it does not appear to what Year that Society continu'd at Oxford; but it is well known, that they receiv'd the Legacies of Citizens of Oxford very long after, as their last Wills and Testaments do testify. *Wood Hist. and Ant. Oxon. p. 17.*

This from the printed History, here follows what the same Author has left, concerning these Friars in M. S.

A. Wood. Concerning the exact Time of their first coming to Oxon we have not as yet seen upon the Record, but that they inhabited here in the Reigns of Edward the 2d and Edward the 3d, we have sufficient Proof from a certain Indenture (*e Chyrogaphis Oliveri Smith de Oxon Gen.*) dated the first Year of Richard the 2d, wherein Thomas Fournay's Clerk, and Robert Boteler of Oxon, demise to William Witteney and John Grom, a Tenement in Grandpont, lying on the North Side of another belonging to Saint Frideswyde's Priory, in which Tenement as 'tis there said, the Brethren of the holy Cross, were wont formerly to inhabit, thus the said Indenture, but where this Place was situated, whether on the East or West Side of that Street, or whether it was an House of their own hiring, I as yet

doubt of, tho' I am not ignorant that one Richard Cary, (of whom I have spoken in St. Martin's Church, did a little before his Death, which was in the Year 1549, either give them Lands in St. Peter's Parish in the East, or at least Monies to purchase them, for upon the said Gift, relinquishing their Habitation in Grandpont, and gaining a Licence from Frier Libertus, the General of their Order, dated in the Cloyster of Hoy 1349, to obtain Lands, Houses, and Tenements, for the receiving and converting young People, according to their Statutes did include a Piece of Ground by St. Peter's Church in the East, to build an House and Chapel thereon, accounting the said Cary to be their Founder, but with these Considerations and Compositions drawn between them and Merton Colledge, that is to say, that for the said Plot of Ground, they should pay a Mark per Annum, for Tithes to the Parish Church of St. Peter's, which belong'd to the said Colledge, and that one of their Brethren should pray daily in their Oratory then going forward for the Founder, Warden and Scholars of Merton Colledge: that they should give 20 s. yearly Pension for the said Ground, that they should not celebrate divine Service in their Oratory or Chapel, with a loud Voice, when the Parishoners were at high Mass in the Parish Church, excepting on the two Feast Days of St. Cross, that they should not hear Confessions, or bury any of the Parishoners or any inhabiting in the Parish, in their Chapel without Leave from the Vicar of the Parish Church, or the Warden of Merton Colledge, or at least if the party deceas'd had willed his Body to be there bury'd, that they should act nothing to the Prejudice of the Mother Church, in relieving or inticing by whatsoever Compacts, Obligations or Legacies, from any of the Parishoners on their Death-Beds, upon Penalty of refunding three Fold to the Vicar, with other Considerations, which upon good Security given by them for Performance thereof, they proceeded in their Building, which contain'd in Length on the South Side 59 Feet, and at the East End 30 Feet. But before their Foundation was level'd with the Ground, they receiv'd a Prohibition, having no Licence for their Proceeding from the Bishop of Lincoln, and also, upon the Knowledge thereof from Richard Medmenham, employ'd as a Proctor in Behalf of Merton College, who was a Fellow of the same, to desist in their Work, and then the next Year following, they remov'd the said Foundation to another Place not far from thence, and in the same Parish, which being almost finish'd, and assembling the Parishioners to Mass with the Sound of a Bell erected there for that Purpose, and exacting of them Parochial Rights, were by Thomas the Abbat of Oufney, authoriz'd thereunto by John Bishop of Lincoln, Anno 1352, commanded upon several Complaints, to leave off their usurp'd Power, and cease their Building; but what Effect it took it hath not as yet to me appear'd.

Thus A. Wood's M. S. the which tho' somewhat disorderly and imperfect, I have given as I found it, for the sake of the Author.

Z z z

COLCHESTER.

COLCHESTER.

Monastery of CROUCHED FRIERS, in
Essex.Newcourt
Vol. 2. p.
166

Without the Walls of this Town, towards the South-East, stood this House of the Crouched or Crossed Friers, wherein were plac'd Brethren of the Holy-Cross, *Weaver* says he can not find, neither can I find when. However *Matthew* of *Westminster*, tells us, that in the Year 1244, this holy Order, came first into England, and it is said, that their first Cloyster was here at Colchester, so that we may from thence conclude, that this House was first Founded in, or soon after the Year 1244, but the greatest Monastery was built about 50 Years after, near Tower-Hill in London.

In the London Registry this House is recorded by the Name of the Hospital or Chapel of the Crossed or Crouched Friers, *Hospitale sive Capella* or *Fratrum Cruciferaum*, and in the Year 1332, it was in the Gift of Sir *Robert de Rochford*, and in 1334, he presented to it under the Name of an Hospital; but afterwards in 1438, I find it in the Gift or Patronage of the Keepers of the Fraternity of the Guild, of St. Helen, in the said Chapel, and the Brethren of the same Guild.

This House was valu'd at the Suppression at 7 l. 7 s. 8 d. per Annum, after which it was granted to *Thomas Lord Audley*, by King *Henry*

the 8th in the 34th Year of his Reign, and he, by his last Will and Testament, gave this Priory of the Crossed Friers, to his Brother *Thomas*, during his Life, and after his Decease, to his second Son *Thomas*, to which *Thomas*, the Brother of the said Lord, there was a Pardon granted in 26 Henry 8. for that he, by Reason of the last Will and Testament of his Brother, *Thomas Lord Audley*, had entred into, and taken Possession of the Site of the Hospital of the Holy Cross, in Colchester, without the King's Licence. After this I find that one *William Watson*, in the 15th Elizabeth dy'd seiz'd of the Site and Precinct, of the whole capital Messuage call'd *Le Crossed Friers*, upon which, his Son, *John Watson*, had Livery thereof, and obtain'd Licence of the Queen the same Year, to alienate the Premises, to *William* and *Robert Woodward*, and to their Heirs,

MUTTENDEN.

Monastery of CROUCHED FRIERS,
in Kent.

Robert Rokeley or Cokeley, Knight, the original Founder,
The Earl of Northumberland, the Modern.

Leland Collect. Vol. 1. p. 88.



OF

THE ORDER OF

The *PENANCE* of *JESUS CHRIST*, or of the *SAC*.

The Original of the Order of *PENANCE*, or of the *SAC*.

Hist. des
Ordres Mo-
nast. &c
Vol. 3.
p. 175.



SEVERAL Authors have made Mention of the Religious Order of the *Sac*, or of the *Penance of Jesus Christ*, but they have said nothing of their Original. The Name of the *Sac*, was given them, because they wore Garments made like Sacs, and therefore some call'd them *Fratres de Sacco*, Friars of the *Sac*. Mr. *Huet*, Bishop of *Avranches*, in his Antiquities of the City of *Caen*, tells us, that their Habit was shap'd like a *Sac*, whence they had their Name, which others derive from their Scapular, being made of the same sort of coarse Cloth as Sacs are, but their true Name was *Friars of the Penance of Jesus Christ*.

Some Authors have affirm'd, that these *Friars of the Sac*, had been united to the Congregations of *Augustinians* of the holy *John Bon* at *Mantua*, and those of *Brittini*, in the Province of *Marca de Ancona*, in *Italy*; but *Marquez* pretends, that the Original of the *Friars of the Sac*, is not so ancient as that of these two Congregations, and without any good Ground, tells us, that it might come from an Inhabitant of *Mantua*, who being at Variance with his Wife, went away to the aforefaid holy *John Bon*, of whom he so earnestly requested to be admitted into his Order, that the holy Man, believing he had been at Liberty to dispose of himself, granted his Request, but that afterwards, understanding by a Revelation, that he was marry'd, he dismiss'd him, and even went to *Mantua*, to reconcile him to his Wife; that some Time after, they both came to that holy Man, cast themselves at his Feet, and beg'd of him to admit of them as Servants, or Persons devoted to his Order, that he admitted them into the Order of *Penance*, which was divided

into two Congregations, the one of Men, and the other of Women, who liv'd very retir'd, under no Obligation of Vows, and withdrew into certain Oratories, there to give themselves up to Prayer and Meditation. Perhaps, says he, after the Death of the holy *John Bon*, the Number of these Penitents increasing, they desir'd to have their Institute confirm'd by the Holy See, with a Rule, and Method of Life; that they afterwards receiv'd from the Pope a Rule, and that it is likely he appointed them that of *St. Augustin*, because they had been first establish'd by the holy *John Bon*, that they took the Names of the *Pennance*, as being that under which they had been first instituted, and that they afterwards built Monasteries. Thus *Marquez*, without any Authority, or Ground for it, fancies, that the Order of the *Sac*, was first establish'd.

What we can say with Certainty concerning this Order is, that it was in Being, very long before the general Union of the *Eremites* of the Order of *St. Augustin*, for *Ferome Zurita*, in his Annals of the Kingdom of *Aragon*, says, the *Friars of the Sac*, had a Monastery at *Zaragoza*, in the Time of Pope *Innocent* the 3d, who dy'd in July 1216, and *Doutreman*, in his History of *Valentiennes*, says they had a House long before the Year 1251, in that City, that they had the Direction of the *Beguines* of that Place, and that for that Reason, they were also call'd *Friars Beguins*.

Marquez pretends that they did not come into that general Union of the *Eremites* of the Order of *St. Augustin*, but it is certain, that they sent some of their Religious Men to the Assembly that Pope caus'd to be held on that Occasion, and that some of their Houses gave into the Union. However the greater Part still continu'd to the

Z z z z

Sac,

Sac, who after that Union obtain'd a Bull of Pope *Alexander* the 4th, which prohibited the Religious of that Order, going over to another not so strict. Nay, they afterwards settled in other Places, for in the Year 1261, *St. Lewis* upon the Recommendation of his Mother Queen *Blanch*, brought some from *Italy*, and settled them at *Paris*, *Caen*, *Poitiers*, and several other Towns in his Kingdom. In 1257, and the Reign of King *Henry* the 3d, they pass'd over into *England*, and had an House at *London*. In 1263, *James* the 2d, King of *Aragon* confirm'd their Settlement at *Saragoza*, and gave them a Garden. They had other Houses in *Germany* and *Flanders*; but they lost most of them after the Publication of the Decree of the Council of *Lyons*, held in the the Year 1274, under Pope *Gregory* the 10th, who suppress'd several Religious Orders, especially those which had no Revenues, and that only liv'd on the Alms of the Faithful, excepting the four mendicant Orders viz. the *Dominicans*, the *Franciscans*, the *Augustinians*, and the *Carmelites*, and it was said, the *Friers of the Sac*, had been compris'd among the Number of the Orders that had been suppress'd.

However it appears, that they subsisted several Years after, for they did not resign their Monastery at *Paris*, to the *Friers Eremites of St. Augustin*, till the Year 1293, alledging then, that they could not hold it any longer with a good Conscience, by Reason of their Poverty, and that their Order daily declin'd. They continu'd still in *Majorca* in the Year 1300, for *Ponce du Jardin* who was Bishop there, left them some Alms by his last Will. Their Monastery at *Parma*, was not given to the Religious of the Order of the *Servites* till the Year 1320.

The *Friers of the Sac*, were extraordinary austere at first, they neither did eat Flesh, nor drink Wine. As to their Habit, we have spoken of it before, but it was made like that of the *Capucins*, they went bare-Leg'd, and had only wooden Sandals on their Feet.

There were also Nuns of this Order, and they had an House at *Paris*, near the Parish of *St. Andre des Arts*, in a Street which is from them to this day call'd *la Rue des Sachettes*.

The Convent of these *Friers of the Sac* at *Paris*, is not the only one that the *Eremites of St. Augustin*, had of this Order of the *Penance of Jesus Christ*, in *France*; for *Philip* the Tall King of *France*, being willing to procure Settlements in his Kingdom for the *Friers Eremites of St. Augustin*, represented to Pope *John* the 22d, that the Monasteries of the *Friers of the Sac*, at *Rheims*, *Orleans* and *Tournay* were abandon'd, wherefore he intreated his Holiness to give Leave, that they might be possess'd by the *Friers Eremites of St. Augustin*, the Disposal of them being reserv'd to the Holy See. The Pope gave his Consent, and in 1320. directed a Bull to the Archbishop of *Rheims*, and to the Bishops of *Orleans* and *Tournay*, directing them that at the Request of the King of *France*, representing to him, that the Convents of the *Friers of the Sac*, in their Dioceses were abandon'd, and according to the Decree of the Council of *Lyons*, the Disposal of them was reserv'd to the Holy See, they therefore should put the *Friers Eremites of St. Augustin*, into Possession of those Monasteries.

This is the best Account we have of these *Friers*, given us in the *French History*, of Monastical Orders, Religious and Military Vol. 3, p. 175, and collected by that Author, from all those who had writ before him, upon this Subject. The Account is short, and imperfect, but the Order having been quite suppress'd, about 400 Years, and having subsisted but a short Time, is a sufficient Reason why we should know little of it.

L O N D O N.

Monastery of FRIERS of the PENANCE of JESUS CHRIST, or of the SAC.

ON the South Side of *Lothbury*, extending to the *Old Jewry*, in old Time was a Synagogue of the *Jews*, which was defac'd by the Citizens of *London*, after they had slain 700 *Jews*, and spoil'd them of their Goods, in the Year 1262, 47 *Henry* 3, and not long after, Anno 1291, King *Edward* the 1st, banish'd the Remnant of them out of *England*.

This Synagogue being so suppress'd, certain *Friers* call'd *Friers of the Sac*, or of the *Penance of Jesus Christ* got Possession thereof. These *Friers*, says *Stow* in his Survey p. 287 had their House in *London* near *Aldersgate*, without the Gate, and had License from King *Henry* the 3d, in the 54th Year of his Reign, to remove from thence to any other Place, and in the 56th he gave unto them this *Jews* Synagogue. After which, *Eleanor* the Queen, Wife to King *Edward* the 1st, took them into her Protection, and warranted to the Prior and Brethren of the *Penance of Jesus Christ* of *London*, the said Land and Building in *Cole-Church-Street*, or the *Old Jewry*, of the Parish of *St. Olave*, in the *Jewry*, and *St. Margaret* in *Lothbury*, by her granted, with Consent of *Stephen Fulborn*, Under Warden of the *Bridge-House*, and other Brethren of that House for 60 Marks of Silver, which they had receiv'd of the said Prior and Brethren of Repentance, towards the Building of the said Bridge.

This Order of *Friers*, gather'd many good Scholars, and multiply'd in Number exceedingly, till after the Council of *Lyons*, when all mendicant Orders were suppress'd, excepting only the *Dominicans*, *Franciscans*, *Augustinians*, and *Carmelites*.

Anno 1305, *Robert Fitz-Walter* requested King *Edward* the first, that the said *Friers of the Sac*, commonly call'd *de Penitentia Jesu*, in *London*, might assign to the said *Robert* one Chapel, of old Time call'd the Synagogue of the *Jews*, near adjoining to the Place of the said *Robert*, which Request was granted. *Robert Fitz-Walter's* House was then in the Place, where now stands the *Grocers-Hall*, and the Synagogue of the *Jews* was in the Place, where now is a Wine Tavern, call'd the *Windmill*, in *Lothbury*. *Stow's Chronicle* p. 209. in the Margin he quotes the *Parliament Record*. The same in *Stow's Survey of London* p. 287.

What

What Leland in his *Collectanea*, Vol. 1. par. 2. p. 443. says of these Friars, is very inconsiderable, viz. That they bought the principal Messuage of John le Rus, opposite to the Chapel of St. Edmund; but in Regard that the said Messuage was part of the Fee of the Canons of Bernwell, the Prior Joland obstructed the Seisin.

Then John le Rus, with those Friars, came to Joland, and obtain'd the Favour that he would admit them. Thus Leland.

This is all we find concerning them in London, only Stow adds, That their House was sometime the Jews Synagogue; then an House of Friars, then a Nobleman's House, after that, a Merchant's House, wherein Mayoralties have been kept, and, at last, a Tavern. All that Newcourt, Vol. 1. p. 516, writes concerning these Friars, quoting Hospinian, viz. that they were not call'd Religious, and did not promise Continency, being marry'd Men and Women, is a meer Fiction and Chimera; there never having been any such thing as marry'd Friars, and these, like all others, taking the three Vows of Poverty, Chastity and Obedience, as may be seen in the Account of the Order.

OXFORD.

Monastery of the Friars of Penance, or of Sackcloth.

A. Wood.
Ant. Oxon.
lib. 1.
p. 111.

THESE Friars who first came into England, in the Year 1257, arriv'd at Oxford in 1262. They were so call'd from their Habit, which was made of the coarsest Cloth, call'd Sackcloth. They being desirous to settle in this University, and thinking it best to take the same Method, which the Dominicans and the Franciscans had before made use of, made humble Application to King Henry the 3d, a singular Favourer of Religious Orders, and begging a small Spot of Ground there, fit to build them an House and a Chapel, easily obtain'd the same, without the West Gate, on the South-side of the Street, which leads to the Mills under the Castle. But because the Parish Church of St. Michael had lately stood there, they obtain'd the same upon this Condition, that the Cemetery, or Burial Place of that Church, should remain in the same state, Afterwards, they bought another little Field adjoining to that aforesaid, of Walter the Goldsmith,

having got Money for that Purchase of Ela, the most pious Countess of Warwick; of which, and the King's Donation, I find mention made in an Inquisition taken 6 and 7 Hen. III. in the Tower of London, in these Words. Item, The Brothers of Penance have a Church with a Church-Yard, of the Gift of our Lord the King, and another Place, which they bought of Walter the Goldsmith, and they pay for the same, to the Prior of Stiwenton 11 s, how much it is worth does not appear. These Things thus succeeding according to their Desires, it only remain'd to obtain leave to build, of the Convent of Osney, because this Ground of theirs was also in the Parish of St. George, which, at length, by the Assistance of the aforesaid Countess was granted, under this Form. Know all Men, that the Abbat and Convent of Osney do consign to the Brothers of Penance all their Rights, as to that Piece of Ground which is conferr'd on them in the Parish of St. George; so that the said Brothers may cohabit on the said Ground, and build a Chapel to celebrate Divine Service, and all other Things relating to their Order, &c. On Condition that they do not admit the Parishioners of St. George to the Sacraments, &c.

This was dated in the Year 1262, Witnesses Thomas Cantelupe, Chancellor of Oxford, Andrew, Constable of the Castle of Oxford, with Nicholas Kingston, Mayor, Adam Feteplace, John Pady, &c. Citizens of that City. Afterwards, with the Assistance of the aforesaid Countess of Warwick, they erected an House and Chapel out of the Ruins of the Church of St. Benedict, which appears to have been frequently call'd St. Budoc's; and living there under the Government of a Prior, daily perform'd Divine Service for the Souls of King Henry the 3d, and Ela the Countess, diligently resorting to the Lessons in the Schools of the Franciscans, which were near them; reaping there the Fruits of Erudition, and indifferently flourishing there for Reputation of Learning. But this order of Friars being suppress'd in England in the Year 1307, those Possessions fell to the King, who, two Years after gave them to the Franciscans, and they throwing down all the Buildings, enclos'd all the Ground within their own Precinct. I shall add no more concerning these Friars, than that they partook of the Generosity of the richest People of Oxford, of some, whilst living, and of others at their Death; and that in the old Manuscripts I have seen, I find them call'd, Friars of Sack-cloth, Friars in Sacks, Friars of the Penance of JESUS CHRIST, Friars of the Penance of God, and Lastly, The Prior and Friars of Penance, Wood's Hist. and Antiquities of Oxford, p. 111.



A a a a

O F

OF THE

Bethleemite-Friers.

Hist. des
O dres Mo-
nast. &c.
Vol 3.
P. 347.



SEVERAL Authors have made mention of the Order of the *Bethleemite Friers*, but no one has given an Account of the Original thereof, nor where their Convents were; except only *Matthew Paris*, who tells us, that in the Year 1257, they had a Place of Residence granted them in *England*, at *Cambridge* in *Trumpenton-street*; that their Habit was exactly like that of the *Friers Preachers*, or *Dominicans*, from whom they were distinguish'd by a red Star of five Rays, with a little Blue Circle in the middle of it, which they wore on their Breasts, in memory of the Star that appear'd to the wise Men, and conducted them to *Bethlehem*.

Alexander Ross and *Hospinian*, say the very same after *Matthew Paris*; but they seem to distinguish between this Order of the *Bethleemites*, and another which they call of the *Star-bearers*. *Schoonebeck*, speaking of those *Star-bearers*, whom he calls Monks, says, there are two sorts of them; that some of them wear a decent Habit, on which a Star is sew'd, and that they are very rich, and that the others live after the same manner, but are somewhat differently habited, for that they neither wear Mantles, nor Hoods; but that their Habit is alike as to the Colour, being Black, and as to the Star which they wear on their Breasts is like the others. One would be apt to conclude, by hearing the Account of this Author, who has given us the Habit of those Religious Men in his last Edition of the Year 1700, and who had omitted them in that of 1688; that he is perfectly well acquainted with them, and their Condition; and that he is certain that their Order is still in being. Since he is so well acquainted with them, he would have oblig'd us in letting us know their Original, and telling us who was their Founder; but I am apt to believe it would puzzle him to tell us where their Convents are. He has only copy'd the Habit he gives us, from those Cuts we had before from *Abraham Bruin* in 1577, and *Josse Ammanus* in 1585.

But *Adrian Damman*, in his Discourse concerning these Orders, does not call those *Star-bearers* Monks, but Knights. *The Knights of the Star*, says he, wear the Garments of several Colours, according to their own Fancy, and instead of a Cross bear a Star; notwithstanding that *Bruin* has writ under the Habit of one of these *Star-bearers*, *The Starry Order of the Monks*, *Star-bearers*. And under another Figure differently clad, *The Friers Star-bearers of the Black Habit*. *Hospinian*, speak-

ing of these *Star-bearers*, and quoting *Sebastian Frank's Chronicle*, says, that those religious Men have a Black Garment and Cowl, and on the Cowl a starry Cross; that the Cross denotes their having crucify'd their Flesh, and that the Star signifies their being bury'd with JESUS CHRIST. Yet none of these, nor *Modius*, who has given us some Verses on this Order, which make not for our Purpose, have taken any Notice of the Original of this Order, but only of the Colour of the Habit, which is nothing like what *Matthew Paris* has describ'd. They may, perhaps be two different Orders. We have caus'd the Habit to be engrav'd, according to the Description given us by *Matthew Paris*. This is all the Account we have of this Order in the *French History of Monastical, Religious and Military Orders*, Vol. 3. p. 347, and that Anonymous Author having made the most diligent search into the Original and Progress, &c. of those Orders, and given the fullest and most perfect Account of them yet extant, we have thought fit to copy him, tho' still under the Disappointment of not finding the Original of this Particular Order, which since he could not find we have no Hope left of meeting with it elsewhere.

BETHLEEM.

Monastery of Bethleemites in London.

HAVING given an Account of this Order above, as far as can be found, and this House being spoken of in the *Monasticon*, Vol. 2. p. 381, and in the *English Translation* thereof, p. 158, and the same being also to be found among the Hospitals in this Work, we shall have the less Occasion to say much of it in this Place. It must be, nevertheless, here observ'd, that the *Monasticon* places it among the Hospitals of the Order of *St. Augustin*, which plainly appears to be a Mistake, this Order of *Bethleemites* being entirely distinct from that.

We find that this House was founded by *Simon Fitzmary*, Sheriff of *London*, Anno 1246, as may be seen in the Places above quoted, and that it was for a Prior, Canons, Brethren and Sisters

Sisters of this peculiar Order, by the Founder, for ever subjected to the Visitation and Correction of the Bishop of *Bethlehem*, and his Successors, and the Chapter of his Church, and his Messengers, as often as they should come hither, or should seem to them expedient. And the said Founder endow'd this House with all his Lands in the Parish of *St. Botolph*, and did put *Godfrey*, the Bishop of *Bethlehem*, then in *England*, into the corporal Possession of the said House. And in token of such Subjection as aforesaid, ordain'd that this House should pay yearly, one Mark Sterling at *Easter*, to the Bishop of *Bethlehem*, or his Messenger in the Name of a Pension, &c.

Thomas de Ingaldesthorp, Dean of *St. Paul's*, and the Chapter, on the 6 Id. of *August* 1276, confirm'd the Charter of *J.* (that is *John Chisul*) Bishop of *London*, of a certain Spring or Fountain in the Parish of *Stepney*, granted to his Hospital, *Viz.* To the New Hospice of *St. Mary*, without *Bishopsgate*, *London*, *Witnesses* *Jeffrey Mortemar*, *Roger de la Legh*, &c.

In the Parish of *St. Martin* in the *Fields*, there was an House, wherein sometime there were distracted and Lunatick People; of what Antiquity founded, by whom, or what Time suppress'd, saith *Stow*, I have not read. But it was said, that sometime a King of *England*, not liking such a kind of People to remain so near his Palace, caus'd them to be remov'd farther off, to *Bethlehem* without *Bishopsgate*, *London*. And to that Hospital the said House by *Charing-Cross*, doth still remain. Upon which Occasion, it has been all along, till of late Years, an Hospital for distracted People.

Stephen Gennings, or *Jennings*, Mayor, in the Year 1509, gave 42 l: towards the Purchase of the Patronage of this Hospital, by his Testament 1529. And the Mayor and Commonalty purchas'd the Patronage, with all the Lands and Tenements thereunto belonging, in the Year 1546.

King *Henry* the 8th gave this Hospital to the City, the Church and Chapel whereof were taken down in the Reign of Queen *Elizabeth*, and Houses built there by the Governours of *Christ-Church Hospital*.

This Hospital of *Bethlehem* being old, narrow, and not very pleasant, the City of *London* resolv'd to build a new one, which in *April* 1675, was begun, and was finish'd in *July* 1676, wherein the Lunaticks have been kept ever since; which Work cost above 18000 Pounds. Thus *Newcourt*, speaking of this once Monastery, and now Hospital, for the rest we refer to the Places above quoted.

The same *Newcourt* tells us, of a Manuscript of one *Mr. Smith*, which says, That this Hospital did not, in any wise, pertain to the Court of *Rome*; but was a Member of the Blessed *Virgin Mary* of *Bethlehem*. Now, as the said *Mr. Smith's* Manuscript, unknown, is of no Authority, it is not improper to observe, that his Assertion is altogether groundless, because the Bishop of *Bethlehem* was then subject to the Court of *Rome*, and so, of consequence, must the House be, that was subject to him.



A a a a

THE

THE FRIERS EREMITES,

King Henry the 8th gave this Hospital to the City, the Church and Chapel whereof were restored in the Reign of Queen Elizabeth, and one Mark Stealing at Easter, to the Bishop of London, or his Messenger in the Name of a

now being, and was finished in July 1576, where-
relayed to build a new one, which in April 1575,
now, and not very pleasant, the City of London
this Hospital was long old, nar-
CAL'D
BONS HOMMES,
OR,
GOOD MEN.

Reynerus,
p. 165.

THE Eremites, whom for their Piety, the People call'd *Bons Hommes*, or *Good Men*, came into England, in the Year 1290; when Edmund, Earl of Cornwall, built them a Monastery at *Esferug*, a little Town in *Buckinghamshire*, for so it appears in the Charter 19 *Edward I.* Numb. 10 September, Anno 19. "We have seen the Charter which our beloved and faithful Kinsman, Edmund, Earl of Cornwall, granted to God, and the Blessed Virgin Mary, and the Rector of the *Good Men*, Brothers of the Church, in Honour of the precious Blood of JESUS CHRIST, founded at *Esferug*, and to the *Bons Hommes*, or *Good Men*, Friers there, serving God, in these Words. Be it known to those present and to come, that we Edmund, Son to Richard, King of Germany, of famous Memory, and Earl of Cornwall, have given and granted, and by this our present Charter have confirm'd, for the Health of our Soul, and of the Souls of our Predecessors and Successors, to God and the Blessed Virgin Mary, and to Brother Richard, Rector of the Church of *Esferug*, founded in honour of the precious Blood of JESUS CHRIST, and to his Brethren there serving God, and to serve him for ever, our Manors of *Cestreton* and *Ambresdon*, in the County of *Oxford*, with the Advowsons, &c." William of *Edington*, Bishop of *Winchester*, built the same *Bons Hommes* another House at *Edington*, a Town in *Wiltshire*, about the Year of our Lord 1350; nor had this Order any more Convents in England, whose Superiors were call'd Rectors, and one of them was, and had the Name of President of the Order. But as to this Monastery of *Esferug*'s being said to have been founded in Honour of the most precious Blood of CHRIST our Lord; we have all that History recorded in the Annals

of the Monastery of *Hayles* of the *Cistercian* Order, wherein it is thus deliver'd. Edmund, Earl of Cornwall, being as yet a Boy, in Germany, with his Father, and seeing a large Golden close Viol, full of Relicks of the precious Blood of our Lord, which had been sent, as a great Present, to *Charlemaign* from Greece; wherefore he prevail'd to have a considerable Part given him, which he brought into England with him, in a small Gold Vessel; and having built the Monastery of *Hayles* in Honour of the same, the precious Vessel was carry'd to, and laid up in the Church of the same in solemn Procession, both the Convents of *Hayles*, of *Cistercians* and of *Winchcomb* of *Benedictins* attending, Edmund himself, who was present, for his Devotion carrying the Vessel; whence afterwards having taken some Part, he gave it to this Monastery of *Esferug* of *Bons Hommes*, which had been built in Honour of the same Blood. Nor ought any one to admire, or think it strange, that a Church and Monastery was built by this most noble Earl, in Honour of the Blood of our Lord, which was there to be kept; for that was not the first Time or Place where it had been done; but we read, that long before, and in many Churches of the Christian World, small Parcels of our Lord's Blood were preserv'd with the greatest Honour and Veneration; whether it was of that which flowed from the side of CHRIST our Lord, together with Water, when he was dead, or of that which came away at his Circumcision; the which the same CHRIST our Lord would have left upon Earth for the Devotion of the Faithful, not hypostatically united to his Divinity, yet honourable for the Touch of his precious Body, in which it had once been; as we honour his holy Cross, on Account of the same Touch. It is asserted, that the Blood of CHRIST, is still preserv'd in some Churches,

as at Rome, in the Lateran Church; and at Bruges in Flanders, there is an Annual and famous Solemnity in Honour of our Lord's Blood, which is said to have been sav'd by Nicodemus and Joseph, when they took CHRIST down from the Cross, and plac'd him in the Monument, of which History Molanus treats among the Festivals of the Saints of the Netherlands, on the 3d of May. Nicephorus also, Lib. 1. Hist. cap. 30, relates, That the Blessed Virgin and St. John Evangelist, religiously receiv'd the Blood which flow'd from CHRIST's side, into a decent Vessel, as does likewise Metaphrastes on the 15th of August; nor indeed ought any Man to doubt, but that the faithful Christians most carefully preserv'd all that belong'd to the sacred Body and Garments of CHRIST, especially at the Time of his Passion.

Some will have these Bonhommes, and the Friars of the Sac, or of the Penance of JESUS CHRIST, to have been but one and the same Order, and the Author of the Hist. des Ordres Monast. &c. seems to be of that Mind; but as the Point does not appear to me to be fully decided on that side, I shall leave them as I find them; that is, for two distinct Orders, which I do not in the least Question they were, because it is certain, that there were no Friars of the Sac, for at least 200 Years before the Reign of Henry the 8th, whereas the Bonhommes continu'd in the Monasteries hereafter mention'd, till that King suppress'd all the Monasteries in England.

ESSERUGGE, or ASHERUGGE, now ASHRIDGE

Monastery of Bonhommes, in Hertfordshire,
and Buckinghamshire.

IN the Year 1283, Edmund, Earl of Cornwall, founded the first College for the Order of the Bonhommes at Esserugge, or Asherugge, now Ashridge in Buckinghamshire, to which the Church of Ambrosden was soon after impropriated. John Leland has thus enter'd it among his Collectanea. Esserugge, vulgarly call'd Ashridge College of Bonhommes, Edmund, Earl of Cornwall, the Founder, Anno 1283. And in his Itinerary, wherein really he was but a superficial Observer, he leaves this short Mention of it: The House of Bonhommes, call'd Asherugge, of the Foundation of Edmund, Earl of Cornwall, and Owner of Berkamsted Castle about a Mile off. The Foundation is thus recorded by Harpsfield. The Monastery call'd Asherugge, near Berkamsted, a Village about 25 Miles from London, was founded in this Diocese (of Lincoln) by Edmund the Son of Earl Richard, the Brother of King Henry, and adorn'd with a Portion of the Lord's Blood. The Religious Men, and indeed many answer'd to their Name, are call'd Bonhommes. This Story of Christ's Blood, is told at large by Hollingshead, thus. "Edmund, the Son and Heir of Richard Earl of Cornwall, who was second Son to King John, being with his Father in Germany, where beholding the Relicks and other precious Monuments of the Antient Empe-

rors, he espy'd a Box of Gold, by the inscription whereof, he perceiv'd, as the Opinion of Men then gave, that therein was contain'd a Portion of the Blood of our Blessed Saviour. He therefore being desirous to have some Part thereof, by fair Intreaty and Money, obtain'd his Desire, and brought the Box over with him into England, bestowing a third Part thereof, after his Father's Decease, in the Abby of Hales, which his Father had founded, and wherein his Father and Mother were both bury'd, thereby to enrich the said Monastery, reserving the other two Parts in his own Custody; till at length, mov'd upon such Devotion as was then us'd, he founded an Abby at Asserugge in Hertfordshire, a little from the Manor of Berckamsted, in which he plac'd the Monks of this Order of Bonhommes, good Men; being the first that had ever been of that Order in England, and assign'd to them and their Abby, the other two Parts of the sacred Blood. Whereupon follow'd great Resort of People to those two Places." Joseph of Arimathea, is said long before to have brought some of that precious Blood into England, in two Silver Vessels, which, by his Order, were bury'd in his Tomb. And to King Henry the 3d, a Crystal containing a Portion of the same Blood, was sent by the Master of the Temple at Jerusalem, attested with the Seal of the Patriarch; which Treasure, on the Day of St. Edward's Translation, the King committed to his Church of St. Peter in Westminster, and obtain'd from the Bishops then present, the Indulgence of 6 Years and 116 Days, to all that should come to pay a Visit and Veneration to that sacred Relick.

These Bonhommes follow'd the Rule of St. Augustin. I think there were but two more Convents of them in England, one at Erdington in Wiltshire, founded by William de Erdington, Bishop of Winchester, the other at Bristol, founded by Henry de Gaunt, a Priest, which Society Leland in his Itinerary, calls the Gaunts, alias the Bonhommes. Kennet's Antiq. of Ambr. &c. p. 300. This Monastery is to be found in the Monasticon, Vol. 2. p. 344. and p. 153 of the English Translation of the same, where it is reckoned among the Monasteries of St. Augustin, but this was a distinct Order by itself; and it is there plac'd in Buckinghamshire, but Chauncy places it in Hertfordshire, how that comes to pass will be shewn below.

Mr. Willis writes of this Ashridge, and gives us the following Rectors thereof.

ASHRIDGE RECTORS.

1. RICHARD was appointed the first Rector of this College, by the Founder, soon after the Year 1276. I take his Sirname to have been WATFORD, and that he resign'd Anno 1298, after 20 Years Government, for I find in that Year,

2. WILLIAM de HARWOLD was elected June the 8th, Rector of this College, vacant by the Resignation of Richard de Watford. The next I meet with is,

3. RICHARD de SARRET, Anno 1335; who dying Anno 1346.

B b b b

4. GIL-

4. GILBERT de BOWELLES was elected Rector that Year, viz. 1346. After him one

5. RALPH, occurs Rector in the Year 1373, I presume his Sirname was ASTON, and that he was the same with *Ralph de Aston*. On whose Death, which happen'd on September 28, Anno 1396.

6. JOHN de TRENCE was elected Rector, and confirm'd on the Friday after the Festival of St. Luke that same Year. My Evidences supply me with no more Rectors till

7. ROBERT occurs Anno 1428, and 1431.

8. JOHN occurs Anno 1435, and 1452.

9. JOHN BERKHAMSTED resign'd Anno 1521, and was succeeded by

10. JOHN MALDEN, who was elected on Berkhamsted's Resignation. He dy'd Anno 1529, and was succeeded by

11. THOMAS WATERHOUSE the last Rector, who had, at the Surrender, a Pension for Life of 100 l. per Annum, and 50 Loads of Wood. He dy'd at the latter end of Queen Mary's Reign, or beginning of Queen Elizabeth's, and was bury'd in L. Berkhamsted, alias North Church in Com. Hertford, as I am inform'd in Sir Henry Chauncey's most excellent Historical Account of the Antiquities of that County, in which he has included *Ashridge*, by Reason of its lying so near the Limits thereof; insomuch, that part of the Gardens, together with the Out-Houses, stand in little *Gaddeston* Parish, Com. Hertford; tho' the Monastery itself and Church, were situate in *Pitston* Parish, Com. Bucks, which being a magnificent Building, the whole, except the Church, has had the good Fortune to be entirely preserv'd, and is now converted into a Nobleman's Seat. It belongs, at present, to the Right Honourable the Earl of Bridgewater, whose Family has happily preserv'd the Antient Arms in the Windows in the Hall, and Paintings in the Cloysters, as they stood heretofore.

In the Pension-Book in the Augmentation Office, we have an Account of the Assignment of the Commissioners to the Members of the late dissolv'd College. The Entry is as follows.

The late College of Ashridge, in the County of Bucks.

Pencions assigned by the Commissioners at the Dissolucyon of the same, unto the late Rector and Brethorne, then to be paid into theyre yerel dureing theyre Lyves, at the Feasts of the Annunciation of our Lady, and Seynt Mychaell the Arch-Angell by even Porcons; the first Payment to begyn at the Feast of the Annunciation of owre

Lady, in the 31st Yere of our Sovereigne Lord Kyng Henry the VIIIth.

First, To THOMAS WATERHOUSE late Rector, 100 l.

Item, To the same THOMAS WATERHOUSE, for his Fuell, to be taken Yerely within the Wodes of the seyde late House, at the delivery of the Woodward of the same Woods, L. Loads of Wood.

To Thomas Hyll	10	00	00
To Michael Draper	10	00	00
To John Hatfelde, Senex	08	00	00
To Robert Hychyn	07	00	00
To Richard Sowders	05	06	08
To Richard Canon	06	00	00
To John Slepnethe	08	00	00
To Richard Gardynier	07	00	00
To William Knyghton	06	00	00
To Richard Redforde	06	00	00
To Roger Byrchelye	06	00	00
To William Yonge	06	13	04
To William Downeham	06	13	04
To William Broke	05	06	08
To Edward Peacock, Novyce	02	13	04

Sum 206 00 00 and Fifty Lods of Wood

Per nos, { John Tregonwell,
John London, and } Auditors,
Will. Cavendish,

HEDINGTON.

Monastery of Bonhommes, in Wiltshire.

PRINCE Edward, called the Black Prince, had a great Favour to the Bonhommes, beyond the Sea, whereupon coming home, he hastily desir'd Bishop Hedington to change the Ministers of his College into Bonhommes. Hedington, at his Desire, entreated the Collegians to take the Order, and so they did. Hedington sent for two of the Bonhommes of *Asherugge*, to rule the others of his College. The eldest of them was the first Rector of Hedington. These are the very Words of Leland, in his Manuscript Itinerary, Vol. 4. p. 41.

Note, That this Hedington is the same which above in *Ashridge*, is call'd *Erdington*, and the Bishop, *William de Erdington*, but I write them as they are in those Authors.



ASHRIDGE.

Valor Coll. de Ashridge, 26 Henry VIII. 1534.



DOMUS five Collegium BONORUM VIRORUM de Ashridge in Com. BUCKS, ubi Thomas Waterhouse est Rector & Incumbens, Valet.

In Temporalibus.

	l.	s.	d.
In Com. Hertford, in Hemel Hempstead in firmis	137	10	07
In Bovington	069	09	03
In Gaddesden parva Astifs. Liborum, & Customes Tenentium	007	07	10
In Frythesdon	006	13	10
In Barkhamsted redditus Tene-mentorū & Burg.	001	00	00
In Aldebury Feod. Firm.	002	13	04
Total in Com. Hertford.	224	14	06

In Com. Oxon. In Cestreton in Reddit. & Firmis	027	13	02 1/2
In Ambrosden in Reddit & Firmis	031	05	10
Total in Com. Oxon.	058	19	00 1/2

In Compt. Bucks, In Pitheleston Redditus Astiff. } 016 02 06

Terræ Dominicales prope Domum de Ashridge, in Manibus incumbentis remanentes, valent in diversis Acris Terræ in 5 separalibus Clausuris, Viz. in Parkfeld 32 Acres, Honyng Arc Field 30 Acres, Durmer 21 Acres, Loofsefeld 10 Acres, & Tosehil 11 Acres, in toto, 114 Acres, juxta ratam 6 d. pro qualibet Acra per Annum, 2 l. 17 s. 0 i. c. 57. s.

Pro tribus Acris Pasture juxta ratam 20 d. pro qualibet Acra 5 s. } 003 02 00
Total
Valet in venditionibus Boscorum 013 06 08

In Perquisitis curiarum cum finibus Herietarum infra Maneria	002	00	00
In finibus & dimissionibus maneriorum	002	00	00

Summa totalis valoris Temporalium 320 04 08

In Spiritualibus.

Com. Hertford, Rectoria de Hemel Hempstead	042	03	00
Co. Oxon. Rectoria de Blackthorn.	030	01	08
Rectoria de Chesterton	008	00	00
Co. Bucks, Rectoria de Pitheleston	015	18	06
Rectoria de Winghoe	030	10	10
In finibus & dimissionibus Rectoriarum	001	06	08
In propriis decimis	000	15	08
Summa totalis Spiritualium	127	13	04

Summa Totalis Spiritualium & Temporalium	447	18	00
Reprisalia---31 l. 1 s. 8 d. & sic re-manet clare.	416	15	04

Et sic valet clare per Annum, ultra reprisalia prædicta cum solariis & Portionibus diversis Personis divino Servitia quotidie, infra Domum, five Collegium de Ashridge predict. celebrantibus, Viz: cum solario & Portione Thome Waterhouse, Rectoris Domus predictæ, per Annum 110 l. 6 s. 8 d. & cum solariis & Portionibus 17 Fratrum, five Bonorum Virorum dicti Collegii, scilicet Thome Hill, Ellis Bernard, Michael Draper, John Hatfeild, Rob. Huchen, Richard Gardiner, William Knighton, Richard Bedford, Richard Cannan, Joseph Stepnith, Roger Birchle, William Young, William Downham, William Brook, Richard Sanders, John Artell, Edward Peacock, cuilibet illorum 17 Fratrum ad 8 l. per Annum, cujuslibet eorum 156 l. & cum claris exitibus possessionum Temporalium & Spiritualium dicti Collegii per Annum 151 l. 9 s. 8 d. In toto, 416 l. 16 s. 4 d. Inde decima Parte pro Domino Rege, 41 l. 13 s. 7 d.

FINIS.

ASHRIDG E.

Valor Coll. de Ashridge, 26 Henry VIII. 1534.

In Perpetuis curiam cum fin-
bus ficutum infra Maneris
In finibus & dimissionibus man-
erium
Summa totalis valoris Temporalium 320 04 08

In spiritualibus
Com. Maneris, Rectoris de Hemel-
Hamsted
Co. Oxon. Rectoris de Blackdown. 030 01 08
Rectoris de West Wycombe. 008 00 00
Co. Buck. Rectoris de Fyfeley. 017 18 00
Rectoris de Wyke. 030 10 10
In finibus & dimissionibus Recto-
riarum
In propriis decimis
Summa totalis spiritualium 127 13 04

Summa totalis spiritualium &
Temporalium 447 18 00
Reprehensio -- 31 11 8 4 & sic re-
manet clare

Et sic valet clare per annum ultra reprobis pre-
dictis cum solatis & Portionibus diversis Personis
divino servitio quodlibet infra Domum, five Col-
legium de Ashridge predictis celebrantibus, viz:
cum Rectoris & Portionis Thomae Westwycombe, Rec-
toris Domus predictae, per annum 110 10 8 4
& cum solatis & Portionibus 17 17 10 10, five
Bontum Noverum dicti Collegii, scilicet Thomae Hill,
Elliis Bernard, Michael Dwyer, John Hatfield, Rob-
tuchan, Richard Gardiner, William Knighton, Ri-
chard Bedford, Richard Cannon, Joseph Stegny,
Roger Bickley, William Tany, William Dorman,
William Brock, Richard Sanders, John Atwell, Ed-
ward Percocok, colligunt illorum 17 17 10 10 ad
3 1 per annum, colligunt eorum 15 10 8 4 & cum
claus exitibus possessionum Temporalium & spi-
ritualium dicti Collegii per annum 1711 9 2 8 4
In toto, 447 18 00 4 4. Unde decima Parte pro
Domino Regis, 41 13 7 4.

OMNIS five Collegium BONO-
RUM VIRORUM de Ashridge
in Com. BUCKS, ubi Thomas W.C.
reponit est Rector & Incumbens,
Valor.

In Temporalibus
In Com. Hertford, in Hemel Hemp-
sted in finibus
In Hertford
In Ashridge parva Altis Libero-
rum & Cisterciensium Teneantium
In Hertford
In Ashridge redditus Tene-
mentorum & burg.
In Ashridge Rect. Firm.
Total in Com. Hertford. 224 14 00

In Com. Oxon. In Caversham in Red-
dit & Firmis
In Ashridge in Reddit & Firmis
Total in Com. Oxon. 078 19 00 1

In Com. Bucks, in Fyfeley
Redditus Altis.

In Com. Dominicales prope Domum de Ashridge
in finibus incumbentis reprobis, valent in
dictis Actis Terris in 7 separatis Claustris
177 in Fyfeley 10 Acres, Henry de Fyfeley 30
Acres, Darius 21 Acres, Leofeld 10 Acres, &
100 11 Acres, in toto, 114 Acres, iuxta tantum
6 1 pro quolibet Acta per annum, 2 1 17 1 0
1 1 17 1 0

Pro tribus Actis Terris iuxta re-
tam 20 1 pro quolibet Acta 2 1
Total
Valor in venditionibus Portionum 013 00 08

FINIS

Stevens, John, -1726

The history of the ancient abbeys, monasteries ... and collegiate churches

Bd.: 2.

London (1723)

2 H.mon. 217-2/3

urn:nbn:de:bvb:12-bsb10940328-0